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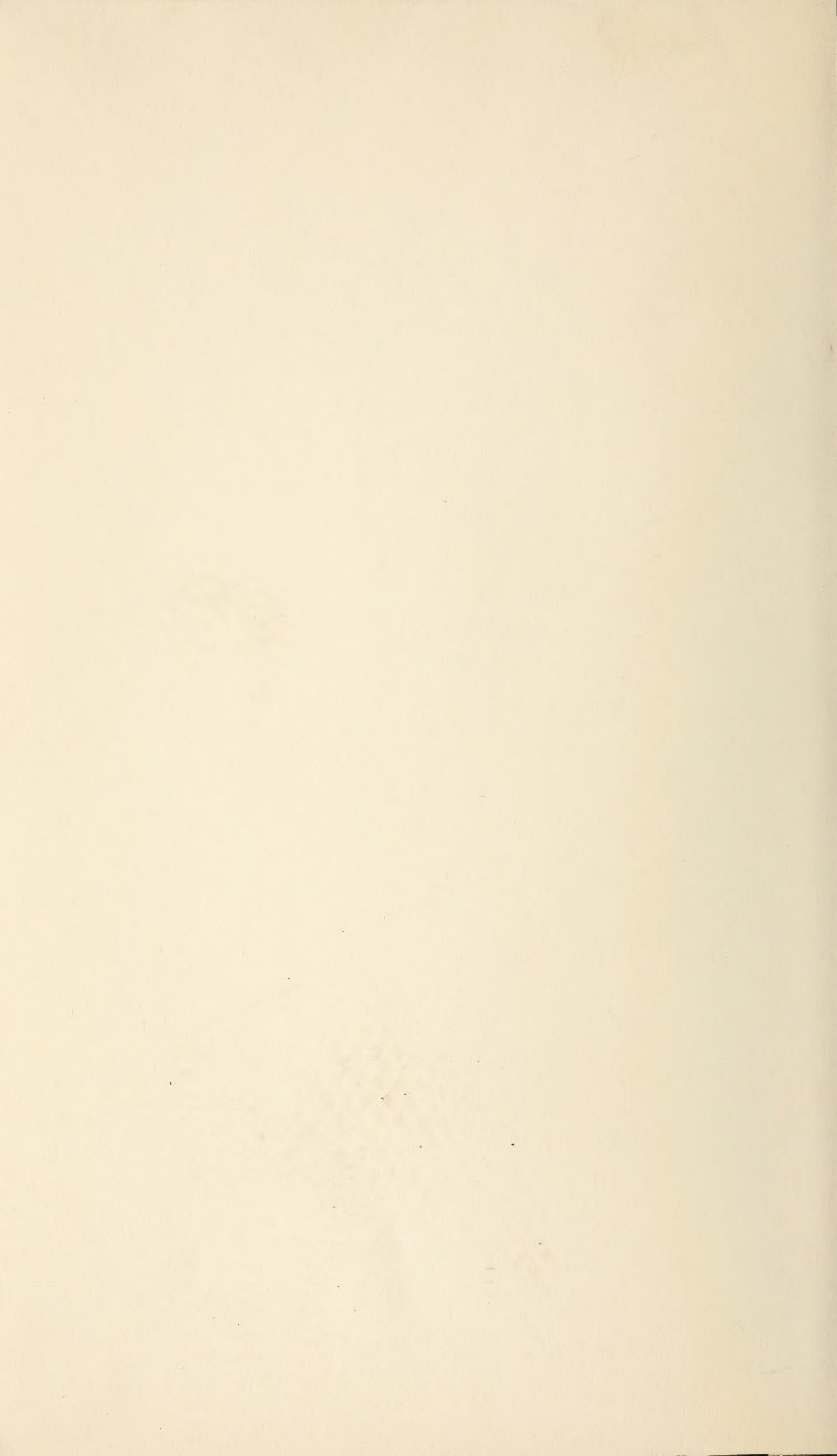




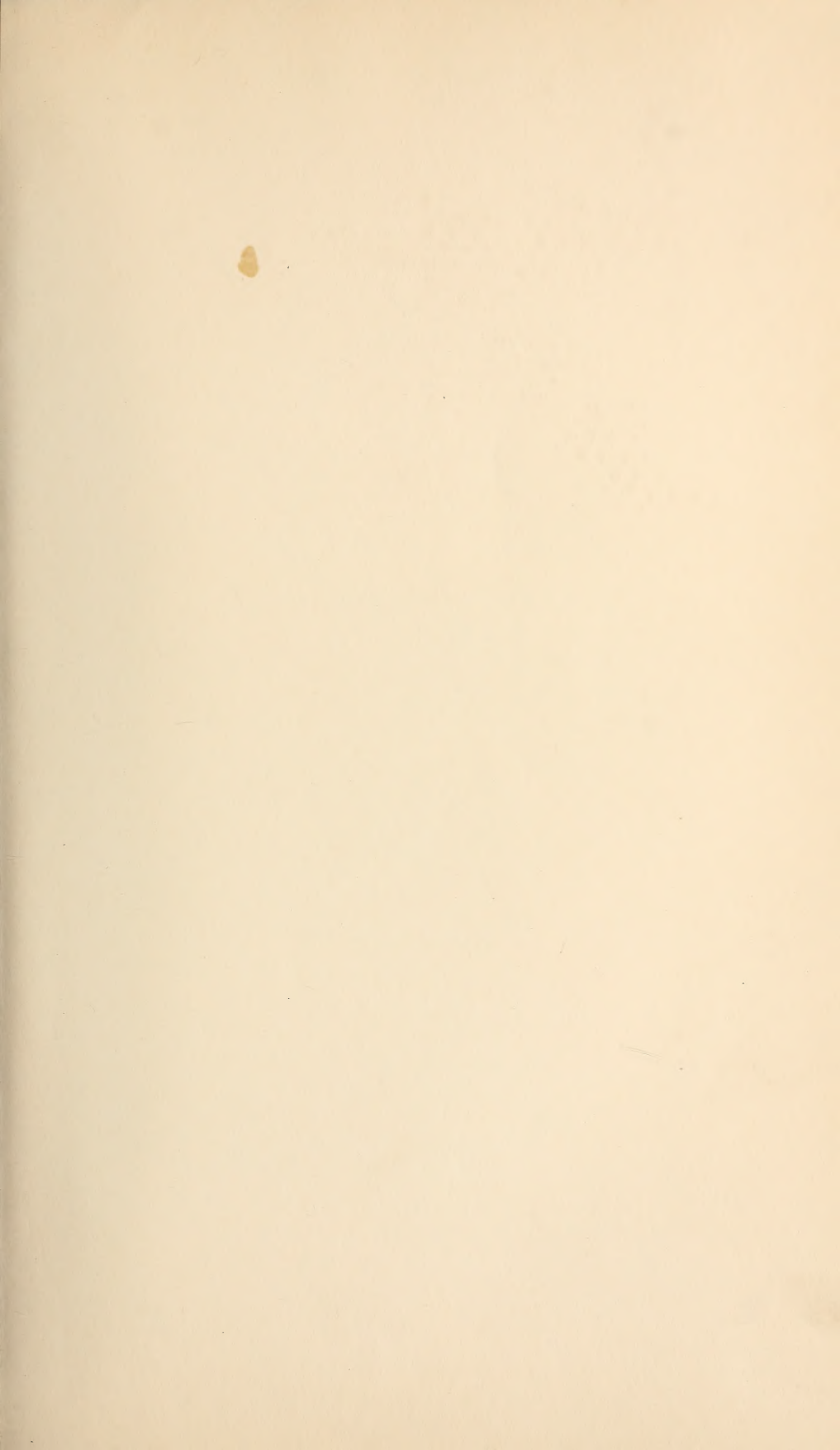


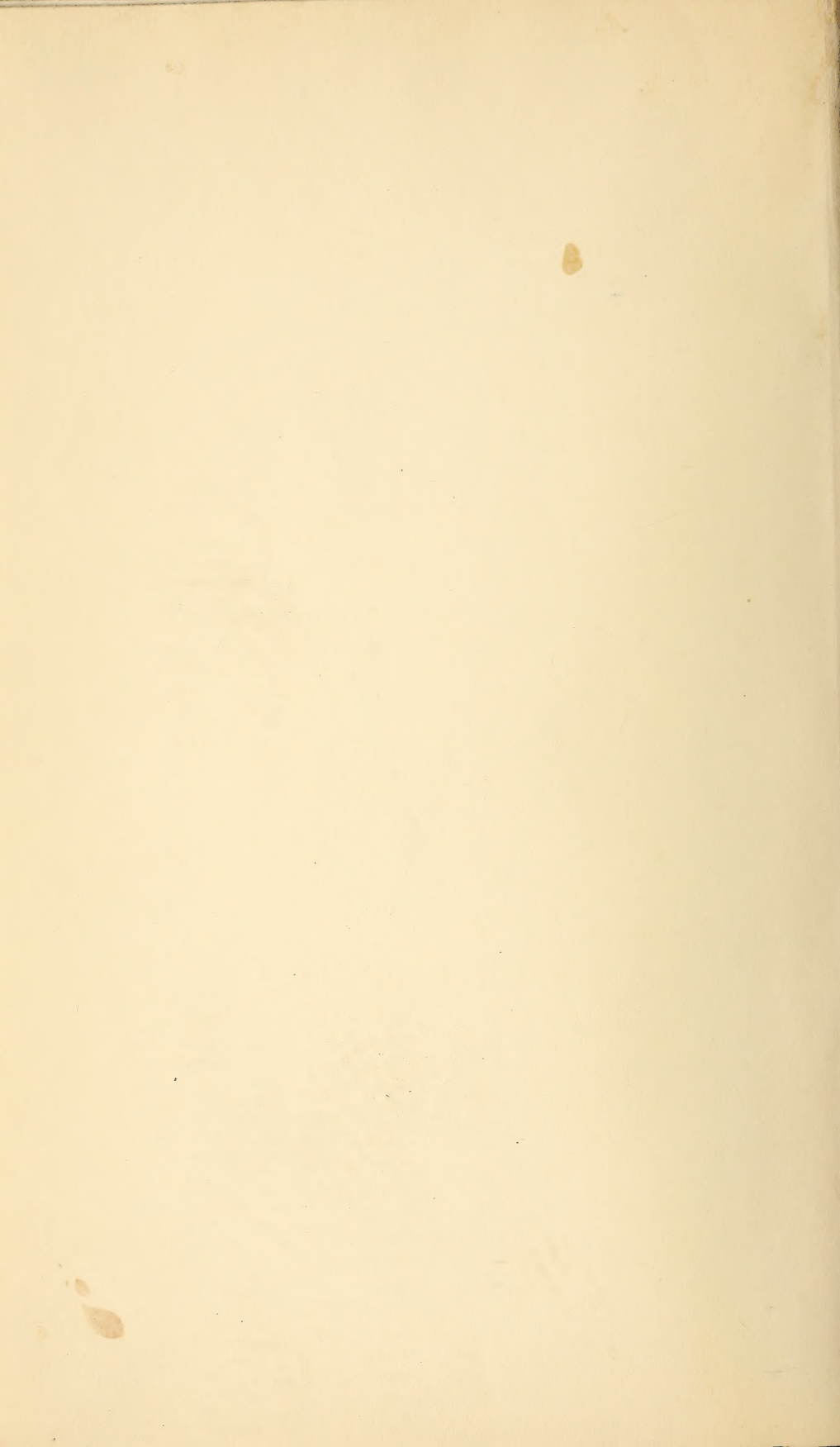




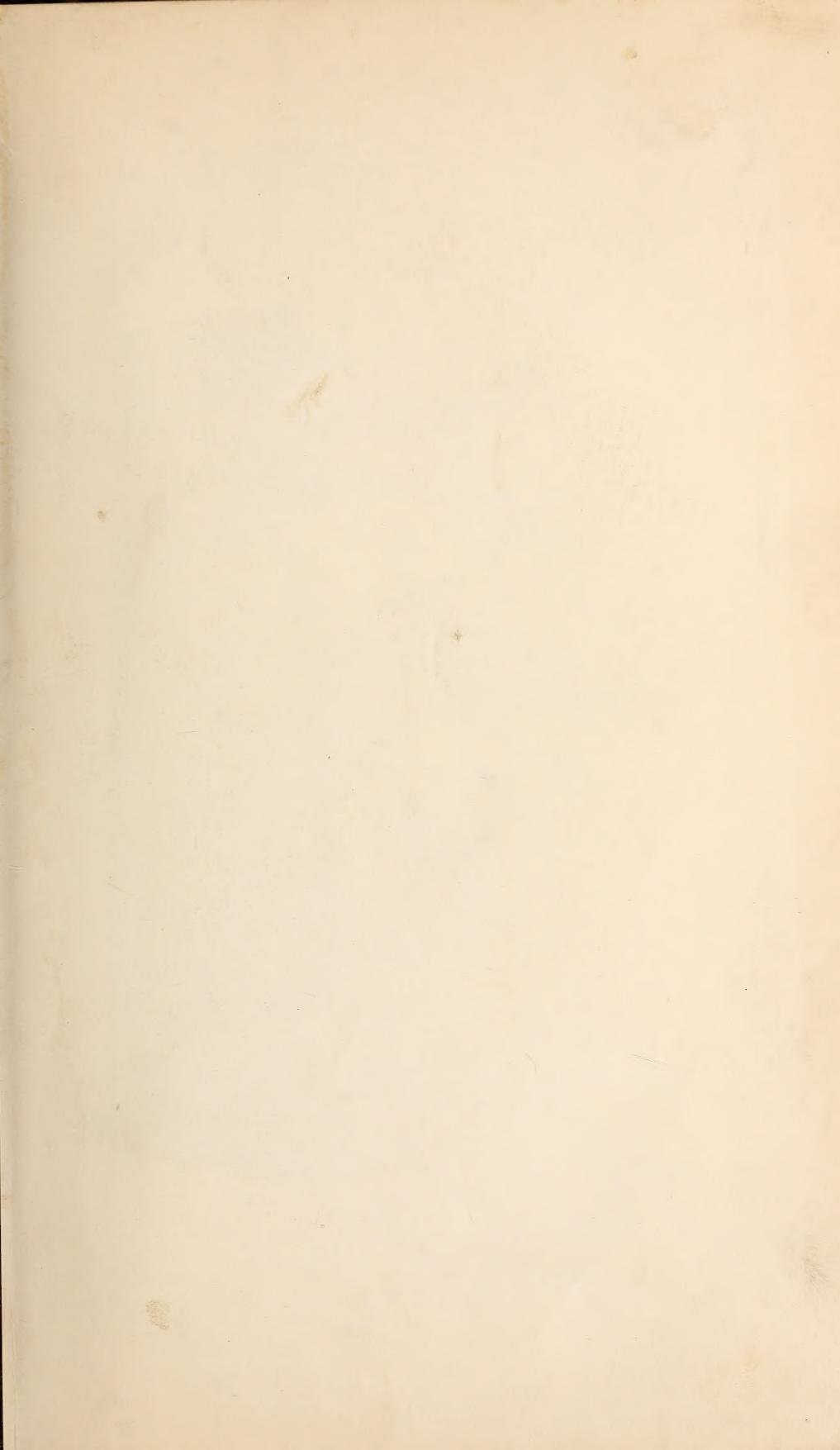














NAVE AND CHANCEL, 136 FEET.

ST. MARY'S CHURCH.

TRANSEPTS, 96 FEET.

HISTORY  
OF THE  
CHURCH IN BURLINGTON,  
NEW JERSEY ;

COMPRISING THE FACTS AND INCIDENTS OF NEARLY  
TWO HUNDRED YEARS, FROM ORIGINAL,  
CONTEMPORANEOUS SOURCES.

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BY THE  
REV. GEORGE MORGAN HILLS, D. D.,  
RECTOR OF ST. MARY'S PARISH, AND DEAN OF BURLINGTON; MEMBER OF  
THE HISTORICAL SOCIETY OF PENNSYLVANIA, ETC.

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SECOND EDITION;  
ENLARGED AND ILLUSTRATED.

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TRENTON, N. J.:  
THE W. S. SHARP PRINTING COMPANY.

1885.





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THIS VOLUME

IS INSCRIBED TO THE MEMORY OF

THE REV. JOHN TALBOT, M. A.,

FOUNDER AND FIRST RECTOR OF THE CHURCH IN BURLINGTON,

WHO, AFTER TWENTY YEARS OF MISSIONARY TOIL,

WITH CEASELESS, BUT INEFFECTUAL, ENTREATIES

THAT A BISHOP MIGHT BE GIVEN TO AMERICA,

WAS INDUCED TO RECEIVE CONSECRATION

FROM A LINE OF NONJURORS, IN ENGLAND ;

AND RETURNED TO BURLINGTON,

WHERE, AFTER THREE YEARS MORE OF MINISTRATION,

FOLLOWED BY TWO OF INHIBITION,

HE DIED, AND WAS BURIED

WITHIN THE WALLS OF THE CHURCH WHICH HE BUILT,

NOVEMBER, A. D. 1727.

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## PREFACE.

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THIS work is a series of papers, arranged in chronological order, with extracts, notes, and occasional explanations. Headings, where they did not exist, have generally been given, as a kind of introduction to what follows.

The first Parochial Register—a folio, bound in parchment—began in 1702, by the Founder of the Parish, and continued, by successive rectors, for a hundred and thirty-four years, is still in possession. The paper is coarse and discolored, but its records are as legible as when they were first made.

From 1720—the year when Mr. Talbot left America, not expecting to return—there are no entries in it until after he ceased to officiate; which leads to the belief that his acts after his consecration, were recorded in a book exclusively his own; and which may possibly be traced among the legal representatives of Thomas Herbert, a son of his wife by a former marriage, in the West Indies.

From 1733, the entries are continuous till 1836, when the rest of the book is left blank, and the next records are found in a new and modern volume, beginning with 1853—thus leaving a hiatus of seventeen years.

With the Minutes of the Vestry, the Parish has not been so fortunate. Three or four Churchmen of Burlington aver, that many years ago, they saw the first book of these; and they mention two or three things which sustain their assertion; yet Bishop Doane, in an appendix to his sermon, preached at the consecration of *old* St. Mary's Church, in 1834, alludes to "1784," as the "*earliest year to which the records then in possession, extended.*" The present Minutes reach no further back than 1836—hence, two books, at least, are now wanting.

Regret for these losses is lessened by having copies of letters from the early Missionaries and others, some of which have been

taken from the "Collections of the Protestant Episcopal Historical Society," printed in 1851; and others, from the Lambeth, Fulham, and S. P. G. MSS., procured in 1836, by the late Rev. Dr. Francis L. Hawks, and kindly furnished by their authorized custodian, the Rev. Dr. William Stevens Perry.

The extracts from Wills—except in two or three instances, where it is otherwise stated—were made from the originals in the Office of the Secretary of State, at Trenton, N. J. The original MS. of the sermon preached at the funeral of Mrs. Talbot, was received from descendants of the Rev. Colin Campbell, by the present rector of St. Mary's, after its absence from Burlington for *more than a hundred years!*

No further sources of information are named in this preface, because, in every other case, an acknowledgment of its authorship is made with the contribution.

Where the spelling, abbreviations, capitals, punctuation, or lack of it, are extraordinary, it is because the originals have been minutely followed.

The reader will please keep in mind, that up to September, 1752, the legal year began with the 25th of March, the Feast of the Annunciation of the Blessed Virgin Mary.

G. M. H.

ST. MARY'S RECTORY, BURLINGTON, N. J.,  
*Feast of the Purification, 1876.*

## PREFACE TO THE SECOND EDITION.

Nearly ten years have elapsed since the next seven hundred and five pages were given to the public. What has been gathered during this decade is here presented as supplementary to those pages, which remain untouched; and the HISTORY is brought down to this date.

G. M. H.

ST. MARY'S RECTORY, BURLINGTON, N. J.,  
*Feast of All Saints, 1885.*

# HISTORY.

---

## THE FIRST ENGLISH SETTLEMENT OF BURLINGTON.

“Among other purchasers of the West-Jersey lands,” says Samuel Smith, in his “History of the Colony of Nova-Cæsaria, or New Jersey,” printed in Burlington, in 1765, “were two companies, one made up of some *friends* in Yorkshire, (as hinted in the concessions,) the other of some *friends* in London; who each contracted for considerable shares, for which they had patents. In 1677, commissioners (agreeable to expectation given) were sent by the proprietors, with power to buy the lands of the natives; to inspect the rights of such as claimed property, and to order the lands laid out; and in general to administer the government, pursuant to the concessions: These commissioners were Thomas Olive, Daniel Wills, John Kinsey, John Penford, Joseph Helmsley, Robert Stacy, Benjamin Scott, Richard Guy, and Thomas Foulke. They came in the *Kent*, Gregory Marlow, master, being the second ship from London, to the western parts: After a tedious passage, they arrived at New-Castle, the 16th of the 6th month, O. S. King Charles the second, in his barge, pleasuring on the Thames, came along side, seeing a great many passengers, and informed whence they were bound, asked if they were all quakers, and gave them his blessing. They landed their passengers, two hundred and thirty in number, about Rackoon creek, where the Swedes had some



scattering habitations; but they were too numerous to be all provided for in houses; some were obliged to lay their beds and furniture in cow stalls, and apartments of that sort."

\* \* "Most of the passengers in this ship were of those called quakers; some of good estates in England. The commissioners had before left them, and were by this time got to a place called Chygoes Island,† (afterwards Burlington) their business being to treat with the Indians about the land there, and to regulate the settlements, having not only the proprietors, but Governor Andros's commission for that purpose."

The two parties agreed to unite in settling a town. "The commissioners employed Noble, a surveyor, who came in the first ship, to divide the spot. After the main street was ascertained, he divided the land on each side into lots; the easternmost among the Yorkshire proprietors, the other among the Londoners: To begin a settlement, ten lots of nine acres each, bounding on the west, were laid out; that done, some passengers from Wickaco, chiefly those concerned in the Yorkshire tenth, arrived the latter end of October. The London commissioners also employed Noble, to divide the part of the island yet unsurveyed, between the ten London proprietors, in the manner beforementioned: The town thus by mutual consent

---

† Smith's foot-note says: "From Chygoe, an Indian sachem, who lived there." The Rev. Wm. Allen Johnson, in a lecture delivered at Library Hall, Burlington, February 14th, 1870, says: "Chygoe is not an Indian name, but it is the spelling in English, as near as may be, of the French name *Jegou*. An assertion, or conjecture, or possibly an imperfectly understood tradition, embodied by that usually careful historian, Samuel Smith, has been blindly copied by all other writers. In his curious suit at Upland Court, against Thomas Wright and Godfrey Hancock, two of the early English settlers of Burlington, *Pierre Jegou* declares 'that in 1668 he obtained from Gov. Carteret a grant of land called Leasy Point, lying over against Matinagcom Island and Burlington, to settle himself there, and build and keep a house of entertainment, for the accommodation of travellers; which he did, and continued there till 1670, when he was plundered and utterly ruined by the Indians, as is well known to all the world (!) but that it hath come to pass, by the arrival of these new comers, called Quackers, out of England, these defendants, Thomas Wright and Godfrey Hancock, have violently entered upon your Plaintiff's said land, and there have, by force, planted corn, mowed hay, made fences, cut timber for houses, etc., notwithstanding that they were forewarned by your Plaintiff's friend, Henry Jacobs, in the presence of Capt. Edward Cantwell, and afterward by ye Plaintiff summoned before ye Magistrates of Burlington, who making no end of it, the case was removed here before your Worships.' Justice triumphed, and Jegou gained his suit."

laid out, the commissioners gave it the name first of New-Beverley, then Bridlington, but soon changed it to Burlington.”†

\* \* \* \* \*

“Among the latter,” in this ship, “was one Marshall, a carpenter, particularly serviceable in fitting up habitations for the new comers; but it being late in the fall when they arrived, the winter was much spent before the work was begun; in the interim they lived in wigwams, built after the manner of the Indians. Indian corn and venison, supplied by the Indians, was their chief food: These people were not then much corrupted with strong liquors, but generally very friendly and helpful to the English.” “Having traced this ship’s company into winter quarters, the next in course is the *Willing Mind*, John Newcomb commander; she arrived from London, in November, and dropt anchor at Elsingburgh; brought about sixty or seventy passengers: Some settled at Salem, others at Burlington:”

\* \* \* “In this year also arrived the *Flie-Boat Martha*, of Burlington, (Yorkshire) sailed from Hull the latter end of summer, with one hundred and fourteen passengers, designed to settle the Yorkshire tenth:” \* \* \*

“In one of these ships, or about this time, arrived John Kinsey, then a young man; his father one of the commissioners afore mentioned, dying on his arrival,‡ the care of his family fell to him: he was afterwards a man of distinguished services, in several public stations; and his son after him, of the same name, the late chief justice of Pennsylvania, must be long remembered by many in both provinces.”

#### FRIENDS’ MONTHLY MEETINGS SETTLED.

The first minute in the Friends’ MS. Book, is this:—

“Since by the good Providence of god many friends with their families have transported themselves into this Province of

---

† From Bridlington, Yorkshire, England—the rapid utterance of the first syllable, with a long *i*, making it sound as though spelled Burlington. There is no town in England spelled Burlington. G. M. H.

‡ The first recorded burial in the Friends’ Book, now (1876) in the keeping of Richard F. Mott, of Burlington, is this: “John Kinsey Alias Kelfey Latte of Hadnam, in Hartforttheere being taken w<sup>th</sup> a violent feavor & Payne in his Bowles about 8 days Pased out of y<sup>e</sup> Body y<sup>e</sup> 11<sup>th</sup> of y<sup>e</sup> 8<sup>th</sup> mo<sup>th</sup> & was Layd in y<sup>e</sup> ground y<sup>e</sup> 14<sup>th</sup> of y<sup>e</sup> fame, 1677.” G. M. H.

West New Jersey the said friends in those upper parts have found it needfull according to our practice in the place wee came from to Settle Monthly Meetings for the well ordering the affairs of y<sup>e</sup> Church it was agreed that accordingly it should be done & accordingly it was done the 15<sup>th</sup> of y<sup>e</sup> 5 mo<sup>th</sup> 1678."

#### THE FIRST SHIP AT BURLINGTON.

The first ship that came so far up the Delaware, was *the Shield*, Captain Towes, from Hull, which arrived at Burlington in the 10th month, O. S., 1678. "Against Coaquanock, (the Indian name of the place where Philadelphia now stands,) being a bold shore, she went so near in turning, that part of the tackling struck the trees; some on board then remarked it was a fine spot for a town: A fresh gale brought her to Burlington: She moored to a tree,† and the next morning the people came ashore on the Ice, so hard had the river suddenly frozen." —*Smith's History*.

#### THE FRIENDS' BURYING-GROUND.

The "3d" record in the Friends' MS. Book of Minutes is this: "At y<sup>e</sup> Monthly Meeting in Burlington the 5<sup>th</sup> day of y<sup>e</sup> 7<sup>th</sup> mo<sup>th</sup> 1678 Friends took into Consideration y<sup>e</sup> paling in of the burying ground."

At the Friends' Monthly Meeting on the "1<sup>st</sup> of y<sup>e</sup> 5<sup>th</sup> mo<sup>th</sup> 1680," it was ordered, "after harvist to fence in y<sup>e</sup> burying place aforementioned."

#### THE FIRST FRIENDS' MEETING-HOUSE.

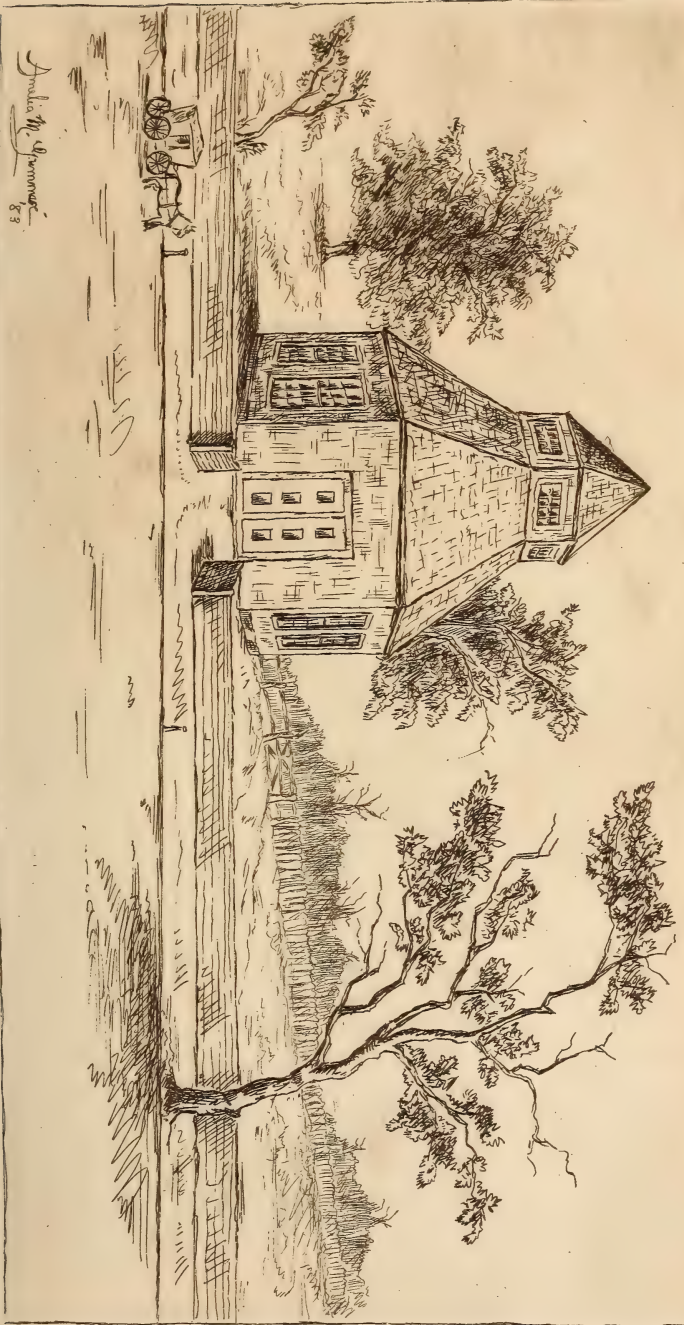
At the "Men's Monthly Meeting held at the house of Thos. Gardiner y<sup>e</sup> 5<sup>th</sup> of y<sup>e</sup> 12<sup>th</sup> mo 1682," "It is ordered y<sup>t</sup> a meeting house be built according to a draft of six square building of Forty feet square from out to out for which he is to have 160 £ wh y<sup>e</sup> meeting engageth to see y<sup>e</sup> persons paid y<sup>t</sup> shall disburse y<sup>e</sup> same unto Francis Collings."

On the "2<sup>d</sup> of ye 1<sup>st</sup> mo 1684," among a long list of subscribers we find, "Daniel Leeds £4, William Budd £3."

---

† Tradition says, The enormous sycamore, still standing (1876) on the river bank, nearly in front of the residence of C. Ross Grubb.





Anda M. Lyman  
83

Trunde's Meeting House, Burlington, N. J.

1883-1787



The site of this meeting-house was just back of the present one (1876) in High street. The hexagonal structure had a roof which sloped upwards to a smaller hexagon; and that, again, to a second roof, which terminated, rather abruptly, in a point. A painting, still extant, represents its ground enclosed; in front, with a high tight fence, of planks; at the sides, and in the rear, to the line of Wood street, with straight rail fences, dividing it into three lots, in the middle one of which, two cows are reposing. These grounds have been the Friends' Burial-Place, from that day to this.

## AGITATION IN THE COLONY.

In February, 1688-9, information was received, from Great Britain, of the flight and dethronement of James II, and the grant of the crown to William and Mary.† The agitation everywhere in the colonies was intense. Some adhered tenaciously to the fallen dynasty. They were mostly men of high standing, and great personal influence. A Jacobite party was thus formed. "Dr. Daniel Coxe, of London, the greatest proprietor of West-Jersey," says Smith, was at this time Governor, "having appointed Edward Hunloke his deputy; some time afterwards a commission was sent to John Tatham, who being a Jacobite; and as such by principle disqualified, him the Assembly rejected."

## JOHN TATHAM'S LAND.

March 1689. Surveyed then for John Tatham a lot of land

---

† Chief among the measures adopted to secure this transfer to the Prince of Orange, was a new Oath of Allegiance. The old oath implied hereditary right. It was therefore altered to read, "I, A. B., do sincerely promise and swear to bear true allegiance to their Majesties King William and Queen Mary." This oath was taken, in March 1688-9, by both Houses of Parliament, with the exception of several lords spiritual and temporal, who rather than take it, withdrew from the house. The nonjuring prelates were Sancroft, Archbishop of Canterbury, Turner, Bishop of Ely, Lake of Chichester, Ken, of Bath and Wells, White, of Peterborough, Lloyd, of Norwich, Thomas, of Worcester, and Frampton, of Gloucester. Their example, in declining the oath, was followed by about 400 other clergy, to say nothing of the laity, most, if not all, of whom were honest and peaceable, and would have gone on in the quiet discharge of their duties, had no fresh oath been required. On the first of February, 1690-1, Sancroft, Turner, Ken, White and Frampton—the other nonjuring bishops having died meanwhile—were, by Act of Parliament, deprived of their Sees.

in Burlington, att the North East corner of the Island, *begining att the end of the Street which bounds the Watter Lotts by the Side of the Street leading by the Creek Side, from the River to broad Street and runs from the said end of the Street by the Creek Street fifty seaven Perches and a halfe to broad Street, then by broad Street fourty five perches to a Stake, then about North by East Sixty one perches and a halfe to the Said Street, bounding the Watter Lotts. Then by the said Street, thirty four perches and a halfe to the first, Being surveyed for fourteen ackers.*

“Also att the same time, a *watter lott* begining att the said Creek Street by the River, and runs in breadth, by the river a hundred foot continueing the same breadth Southwards to the next Street.

“Both these Surveyed by Symon Charles and after Resurveyed by me.

DANIELL LEEDS.”

#### FRIENDS' MARRIAGE CERTIFICATE.

“WHEARAS there has been an Intention of Marriage duly Published according to the Laws of this Province of West New Jersey in America, & also at two severall Monthly Meetings of the People Call'd Quakers held at Burlington in the Province affors<sup>d</sup> BETWEEN Robert Wheeler of the Town & Province affors<sup>d</sup> Baker, & Rebecca Kenner of y<sup>e</sup> same, Spinster, And upon deliberate consideration & enquiry their being nothing to obstruct their proceedings therein (they being found clear & free of any other Engagement of this Nature) and having the consent of their friends & Relations in these parts of the world, they were allowed to consumate their Intended Marriage as in y<sup>e</sup> fear of God they should see meete.

THESE ARE THEREFORE to Certifie all persons whome it may concern that for y<sup>e</sup> full accomplishing of their s<sup>d</sup> Intentions this second day of y<sup>e</sup> fourth month Called June, in y<sup>e</sup> year of o<sup>r</sup> Lord one thousand six hundred ninety & two They y<sup>e</sup> s<sup>d</sup> Robert Wheeler & Rebecca Kenner appeard in a publick Assembly of y<sup>e</sup> afforesd people held in their Meeting house at Burlington affors<sup>d</sup> And in a solemn Manner he the s<sup>d</sup> Robert Wheeler



taking the s<sup>d</sup> Rebecca Kenner by the hand did openly declare as followeth, ffriends in the fear of the Lord & in the presence of you his people, I take this my ffriend Rebecca Kenner to be my Wife, promising to be unto her a faithfull & loving husband untill it shall please y<sup>e</sup> Lord to seporate us. And then & there in the s<sup>d</sup> Assembly the s<sup>d</sup> Rebecca Kenner did in like manner declare as followeth, ffriends in the fear of the lord and in the presence of you his people I take this my friend Robert Wheeler to be my husband, promising to be unto him a loving and faithfull wife, untill Death shall seporate [us.]

“AND the s<sup>d</sup> Robert Wheeler and Rebecca, his now Wife as a further confirmation thereof did then & there to these presents set their hands—And we whose names are hereunto subscribed being present amongst others at the solemnizing of their s<sup>d</sup> marriage & subscription in manner affors<sup>d</sup> as Witnesses thereunto have also to these presents subscribed our names the day & year above Written—1692.

ROBERT WHEELER,  
REBECCA WHEELER.

John Budd

Wm Budd

Thos Gladwin

Thomas Gardiner

William Budd Jun<sup>r</sup>

Richard Guy

EDWARD HUNLOKE, JUSTICE

Isaac Marriott

Charles Reade

Mary Budd

Sarah Righton

Bernard Devenish

Ann Budd

Mary Peachee

Tho: Peachee

Rebecca DeCou

Sibbilla Righton

Wm. Righton

Mary Myers

Elizabeth Gardiner Jr.

Joseph Addams

Rachell Marshalle

Henry Burcham

Pricilla Love”

—*Friends' MS. Records.*

GEORGE KEITH.

In 1691, George Keith, a very eminent Quaker preacher and writer, who was widely known in the colonies, as well as in Great Britain, proposed and urged some stricter regulations among the *Friends*. He made complaints against some of them

who were in the magistracy, at Philadelphia, for having executed the penal laws against malefactors, alleging that it was inconsistent with their tenets; and he charged some of their most approved preachers with false doctrine. Such a violent controversy was thus awakened that, on the 20th of April, 1692, at a Meeting in Philadelphia, a "Declaration" was drawn up against him, wherein both he and his conduct were publicly disowned. This "Declaration" was confirmed at the "General Yearly Meeting," held in Burlington, on the 7th of July following. Mr. Keith drew off a large number with him,<sup>†</sup> and set up separate meetings in various places. His adherents called themselves *Christian Quakers*—but they were generally called *Keithians*. *Proud's History*, Vol. I, pp. 363–7.

#### OFFICERS OF THE TOWN.

"By vertue of an Act of Assembly, formed and contrived for the Government of this Town of Burlington at a Sessions held in the said Town the 3d of October 1693 the Freeholders and Inhabitants of the said Town being Convened and Assembled the 5th day of April 1694 in pursuance of the Powers and Priviledges Granted unto them in and by the said Act and in conformity to the same due regard being had to ye Qualification of the Electors as prescribed and Limited by the said Act Did Choose & Elect these officers following :

"Richard Basnet, Burgess, or Chief Magistrate for y<sup>e</sup> town of Burlington.

"John Tatham, Recorder.	James Marshall	} Councillors.
	James Hill	

"George Hutcheson, Treasurer.	James Hill, Town Clerk.
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<sup>†</sup> "The Quakers," says Bishop Burnet, in his History of the Church, (Vol. II) "have had a great breach made among them by one George Keith, a Scotchman, with whom I had my education at Aberdeen; he was esteemed the most learned man that ever was in that sect; he was well versed both in the Oriental tongues, in Philosophy, and Mathematics. After he had been above thirty years in high esteem among them, he was sent to Pennsylvania to have the chief direction of their youth. In those parts, he said he first discovered that which had been always denied to him, or so disguised that he did not suspect it; it appeared to him that they were Deists, and that they turned the whole doctrine of the Christian Religion into allegories; chiefly those which relate to the death and resurrection of Christ, and the reconciliation of sinners to God by virtue of his Cross; he, being a true Christian, set himself with great zeal against this."

“Bernard Devonish, Serjeant Clerk of the Market Cryer of the Town and Officer to view the Assise of Bread & Liquors & to supervise and Examine Weights and Measures.

“Then it was Ordered and Concluded by unanimous Consent that the Town of Burlington should Assert and Maintain their Title and right to the Island in the River Delaware commonly called Stacy’s alias Mattinecunk Island.” *First Entry in Town Minutes.*

#### A BURYING-PLACE FOR CHRISTIANS.

On the 13th of July, 1695, a piece of land was bought; the particulars of which are given in these portions of its Deed:

“WHEREAS several persons Inhabitants in & about Burlington together with John Tatham Edward Hunloke & Nathaniel Westland have agreed together to purchase a peece or parcell of Land in Burlington for the Conveniency of a burying place for themselves and also free for all other Christian People who shall hereafter be minded therein to bury their dead And for that intent & purpose have respectively disbursed or agreed to disburse into the hands of the said John Tatham Edward Hunloke & Nathaniel Westland (as ffeoffees in Trust) certaine sumes of money for the purchasing of said peece or parcell of Land as may be convenient & for the ffenceing & fitting the same Land when purchased for a burying place NOW WITNESSETH THIS INDENTURE that for & in consideration of the Sume of ffive pounds Currant silver money Robert Wheeler hath granted & sold unto the said John Tatham Edward Hunloke & Nathaniel Westland their Heirs & Successors forever one peece or parcell of Land in the Island of Burlington aforesaid being the Towne Lott or house Lott Conteyning Two Roods and sixteene perches as the same is now laid forth and surveyed beginning att a stake sett up being corner to Jonathan Wests lot on the North by Wood street And runs southward in ffront by Wood street ffive perches and Three feet and soe back the same breadth being in Length Eighteene perches and an halfe and bounded by the Lott of John Stoaks to the South TO HAVE AND TO HOLD the said Lott of Land unto the said John Tatham Edward Hunloke & Nathaniel Westland their Heirs and Suc-

cessors forever who shall hereafter from time to time successively be nominated & chosen by the major part of the Persons their Heirs and Successors Convened & successively to be convened in the sd granted premises upon the decease or removall of the said John Tatham, Edward Hunloke Nathaniel Westland or any of them as succeeding ffeoffees in Trust on the behalfe of the rest convened &c to be convened for the sd burying place which is to be ffree for all Christian People who shall be minded therein to bury their dead."

#### RESTRICTIONS OF UNLICENSED PERSONS.

April 20th 1696, at a Town meeting, "it was put to ye vote whether any person not having a Lycence shall expose & sell any strong Liquors by the pot at fair Times and it past in the negative." "It was likewise put to the vote, whether any Merchant or other unlicenced person shall sell any quantity of Rum or Brandy less than a pint and it past in the Negative; And it was Ordered That if any Merch<sup>t</sup> or other unlycenced person shall sell a less quantity than a Pint of the said Liquors that then such person so offending shall forfeit Ten shillings for every such Lesser quantity so sold the one half to the Burgesse and the other half to the informer: It was also Ordered by the sd meeting that no person shall ride a Gallop during the fair time betwixt the market house and the water side." *Town Minutes.*

#### ACT AGAINST WANDERING NEGROES.

"At a meeting of the Burgess and Inhabitants of the Town of Burlington, Aug 15th 1698, it was enacted, "That all and every Negroe that after the Publication hereof, shall be found wandring about within the Limits of the sayd Town on first days during the Time of Religious meetings and not attending upon any such meeting or abiding at their respective homes or quarters, Shall be put in the stocks, and there continue till the said meetings are over, And that all & every Negro or Negroes that on First Day Nights after sun set shall be found wandring abroad or Absenting themselves from their Respective homes or Quarters, shall be put in y<sup>e</sup> stocks there to continue all that Night and on the next day be whipt at their Masters Charge." *Town Minutes.*



## DESCRIPTION OF BURLINGTON.

Gabriel Thomas, in his quaint little HISTORY, printed in 1698, thus writes:—"Burlington is now the chiefest Town in that Countrey, by reason that the late Governor *Cox*, who bought that Countrey of *Edward Billing*, encouraged and promoted that Town chiefly, in settling his *Agents* and *Deputy-Governors* there, which brings their Assemblies and chief Courts to be kept there; and, by that means it is become a very famous Town, having a delicate great *Market-House*, where they keep their Market: It hath a noble and *spacious Hall* over head, where their *Sessions* is kept, having the Prison adjoining to it. There are many Fair and Great Brick Houses on the outside of the Town which the Gentry have built there for their Countrey Houses, besides the Great and Stately Palace of *John Tateham Esq*; which is pleasantly situated on the North side of the *Town*, having a very fine and delightful *Garden* and *Orchard* adjoining to it, wherein is variety of *Fruits*, *Herbs*, and *Flowers*; as *Roses*, *Tulips*, *July-Flowers*, *Sun Flowers*, *Carnations*, and many more. There are kept also in this Famous Town several Fairs every Year; and as for Provisions, viz. Bread, Beer, Beef, Pork, Cheese, Butter and most sorts of Fruit, here is great Plenty and very Cheap. There are also two handsom Bridges to come in and out of the Town called *London* and *York-Bridges*. The Town stands in an *Island*, the Tide flowing quite round about it."

## THE SOCIETY FOR PROPAGATING THE GOSPEL.

"The increase of religion in the colonies, and the moral culture of the inhabitants, had been the subjects of many private schemes and individual exertions which resulted in little benefit; and it was found necessary, to make the endeavors effectual, to obtain a charter for a society calculated especially to subserve the purposes in view. In consequence of a representation made by Dr. Thomas Tenison (then Archbishop of Canterbury) to King William III, a charter was obtained, bearing date June 16th, 1701, incorporating several persons distinguished for their stations and virtues, by the title of "The Society for Propagating the Gospel in Foreign Parts." The proper officers of the Society were chosen on the 27th of June, and measures were im-

mediately adopted for the obtainment of funds and perfecting the other necessary arrangements." *Whitehead's Early History of Perth Amboy.*

MEMORIAL FROM REV. MR. KEITH.

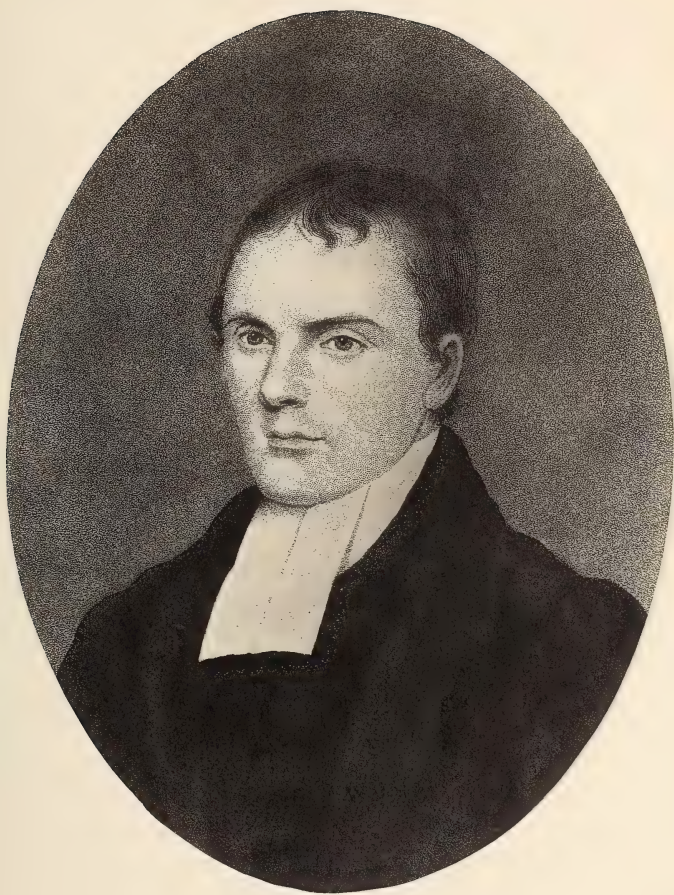
Shortly after the foundation of the S. P. G., George Keith, who had returned to England in 1694, and received Orders in the Church of England, from the Bishop of London, in 1700, prepared a "Memorial," from which we quote :

*"To the Secretary of the Venerable Society.*

"Worthy Sir:—According to your desire I send you this short Memorial of the State of Religion in such parts of North America where I have travelled, and which I can give of my own knowledge, especially in relation to Quakerism, and some other things by letters from my friends there. In Pennsylvania, when I came to live there, which was in the year 1689, by the number of men and women that used to come to the yearly meetings from the several parts of that province, and from the West and East Jerseys, we did commonly reckon there might be at least fifteen hundred Quakers, two hundred of which might perhaps belong to the West and East Jerseys. After the breach that began in the year 1691, betwixt a party of Quakers that joined with me in opposing some of their errors, (especially their notion of the sufficiency of the light within every man to salvation without anything else) & another Party that joyned with Thomas Lloyd then Deputy Governor of Pennsylvania & a great Preacher among the Quakers, all the Meetings in those Provinces above mentioned were broken, and they set up Separate Meetings one from another, on the account of different Principles of Religion (especially in relation to the notion aforesaid \* \* \*

\* which I & my Friends judged a plain opposition to Christianity & an Establishing of Deism in its place) so that when I came from Pennsylvania to England which was in the year 1694, I left behind me fourteen or fifteen Meetings in Pennsylvania, West & East Jerseys that met apart from the Quakers \* \* \* to the number of above Five hundred persons.

"Since there hath been a Church of England Congregation set up at Philadelphia [1695] the Chief Town in Pennsylvania a



THE REV. GEORGE KEITH.





considerable number of those that did come off with me on the account of the Quakers Errors are joyned with the Church of England both Men & Women of good account, & others of them keep up their Separate Meetings particularly one at Philadelphia & some of them have joyned themselves with the Anabaptists in those Parts, as I have had particular Information by letters from my friends there, year after year. It would be of great service, as I judge, if one or two more Church of England Ministers were sent to Pennsylvania; it is not to be doubted, but they would not only get hearers, but such as would join with them to make up Congregations. \* \* \*

“In West Jersey that lyes on the east side of Delaware River, I have several friends that joyned with me in the Separation from the Quakers, especially about Croswicks, which is about Fifteen or Sixteen miles from Burlington, (the chief Town in West Jersey lying by Delaware River;) if a Church of England Minister were sent thither it is not to be doubted but he would be received and joyned with, both by some of my friends and some other sober persons. The most proper place to set up a Church would be at Burlington, and another at Croswicks abovementioned. \* \* \*

“There is not one Church of England as yet in either West or East Jersey, the more is the pity; and except in Two or Three Towns there is no face of any public worship of any sort, but People live very mean like Indians. In New York there are but few Quakers, & some that were, are come off & joyned with the Church there. One Mrs. ———, a friend of mine, is lately deceased, but before her death was baptized & had the Lord's Supper administered to her, & got her Children baptized, whereof I had a late Account in a letter from one of my friends there, now a zealous Churchman. \* \* \* There is no Church of England in all Long Island, nor in all that great Continent of New York Province, except at New York Town.”

## ANNA REGINA.

On the 8th of March, 1701, King William died, and was succeeded by Queen Anne; “who,” says Hume, “ascended

the throne, to the general satisfaction of all parties." "Even the Jacobites," he adds, "seemed pleased with her elevation. She had been taught to cherish warm sentiments of the tories, whom she considered as the friends of monarchy, and the true sons of the Church. \* \* \* She was zealously devoted to the Church of England."

#### SURRENDER OF THE GOVERNMENT TO QUEEN ANNE.

"On the 17th of April, 1702," says Smith's History, "the several proprietors of East and West New-Jersey, in America, did in person, present a deed of surrender by them executed under their hands and seals, to her Majesty in council, and did acknowledge the same to be their act and deed; and humbly desire her Majesty to accept the same, that it might be enrolled in the court of chancery, whereby they did surrender their power of the government of those plantations: Which her Majesty graciously accepted, and was pleased to order, as it is hereby ordered, that the same be enrolled in her Majesty's said high court of chancery; and the said instruments are to be delivered to Mr. Attorney General, who is to take care that the same be enrolled accordingly."

#### THE FIRST MISSIONARY OF THE S. P. G.

The familiarity of Mr. Keith—as exhibited in his "Memo-  
rial"—with the state of Religion in this country, led the Society for Propagating the Gospel to appoint him as their first missionary. His "JOURNAL OF TRAVELS from New-Hampshire to Caratuck on the Continent of North-America," printed in London, "by Joseph Downing, for Brab. Aylmer at the *Three-Pigeons*, over-against the *Royal-Exchange* in *Cornhill*, 1706," begins thus:

"The Twenty eighth Day of April 1702, I sailed from *Cowes* in the *Isle of Wight*, in one of the Queens Ships, called the *Centurion*, whereof Captain *Herne* was Commander, who was very Civil to me, bound for *Boston* in *New-England*; and by the good Providence of God we arriv'd at *Boston* the Eleventh day of *June*, our whole time of Passage being Six Weeks and one Day. Colonel *Dudley* Governour of *New-England*, and Colonel *Povie* Deputy

Governour, and Mr. *Morris*, with all whom we sailed in the same ship, were so generous and kind both to Mr. *Patrick Gordon* Missionary for *Long-Island*, and to me, that at their desire we did Eat at their Table all the Voyage on free cost.

"At my Arrival the Reverend Mr. *Samuel Miles*, and the Reverend Mr. *Christopher Bridge*, both Ministers of the Church of *England* Congregation at *Boston*, did kindly receive me and the two ministers in company with me, and we lodg'd, and were kindly entertained in their Houses, during our abode at *Boston*.

"*June 14, 1702*, being *Sunday*, at the request of the abovenamed Ministers of the Church of *England*, I Preached in the Queens Chappel at *Boston*, on *Eph. 2. 20, 21, 22*, where was a large Auditory, not only of Church People, but of many others.

"*June 28, Sunday*. The Reverend Mr. *John Talbot*, who had been Chaplain in the *Centurion*, Preached there.

"By the advice of my good Friends at *Boston*, and especially of Colonel *Joseph Dudley*, Governour of *Boston* Colony, I chose the abovenamed Mr. *John Talbot* to be my Assistant and Associate in my Missionary Travels and Services, he having freely and kindly offered himself, and whom I freely and kindly received, and with the first occasion I wrote to the Society, praying them, to allow of him to be my Fellow-Companion and Associate in Travels, &c., which they accordingly did,† and indeed Divine Providence did well order it, for he proved a very loving and faithful Associate to me, and was very helpful to me in all respect, and was well approved and esteemed every where, both with respect to his Preaching and Living, in the several places where we Travelled."

#### ENLARGING THE CHRISTIAN BURIAL-GROUND.

On the 16th of September, 1702, Thomas Revell, "Executor in Trust of Elizabeth Tatham late of Burlington Widdow deceased" for "Three pounds Currant Silver money" conveyed to "Nathaniel Westland Robert Wheeler & Hugh Huddy as ffeoffees in Trust" a "Lott" of land "Containing fforty foot in

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† The appointment of Mr. Talbot as a Missionary of the Society, bears date September 18th, 1702.

front and bounded on the North side by a Lott late purchased from Robert Wheeler for a burying ground on the South side by the Land of John Hollinshead on the West by the Land of the late William Myers deceased, & on the East by a publick street called Wood street, for the Enlargeing the aforesaid burying ground." "Several Persons (Inhabitants in & about Burlington) together with Nathaniel Westland, Robert Wheeler & Hugh Huddy disbursed certaine Sumes of money for the purchasing of the same Land & for the ffencing & Repairing of the whole for a Burying ground," "for all Christian People who shall be desirous to bury their dead therein." *Original Deed.*

#### THE MISSIONARIES ARRIVE IN BURLINGTON.

"October 29, 1702. We arrived at *Burlington* in *West-Jersey*.

"November 1, Sunday. We preached in the Town-House at *Burlington*, (the Church not being then built,) and we had a great Auditory of diverse sorts, some of the Church, and some of the late Converts from Quakerism. Mr. *Talbot* preached before Noon, and I in the Afternoon. My Text was, *John 17. 3.—[And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent.]* Col. *Hamilton*, then Governour of *West-Jersey*, was present both Forenoon and Afternoon, and at his Invitation we dined with him.

"November 3. At *Burlington* I detected the Quakers Errors out of their great Authors, *George Fox* his great Mystery, and *Edward Burroughs* Folio Book, and others, having given the Quakers Preachers Notice two Days before, to come and defend their Principles and Authors; but none of them would appear in the Cause." *Keith's Journal.*

#### A MEETING OF THE CLERGY, IN NEW YORK.

"November 8, Sunday [1702.] I preached in the Church of *Philadelphia*, at the Minister's Request, on 2 *Pet. 3. 15, 16*, in the Afternoon. Mr. *Talbot* preached there in the Forenoon. And again I preached another Sermon, on the same, that Evening, after six a Clock, (it being usual once a Month to preach an Evening-Sermon in that Town.) We had a very great



Auditory, so that the Church could not contain them, but many stayed without and heard.

“That Week a Meeting of the Clergy being appointed to meet together at *New-York* by general Consent, we accordingly did meet, being Seven in number; at our Meeting we drew up an Account of the State of the Church in these *American* Parts of *Pensilvania*, *West* and *East-Jersey* and *New-York* Province; † a Copy whereof we sent to the Honourable Society at *London*, for the *Propagation of the Gospel in Foreign Parts*.” *Keith's Journal*.

#### INSTRUCTIONS FROM QUEEN ANNE.

“Instructions for our right trusty and well beloved Edward lord Cornbury, our captain general and governor in chief, in and over our province of Nova-Cæsaria, or New Jersey, in America. Given at our court at St. James's, the sixteenth day of November, 1702, in the first year of our reign.

“1. With these our instructions you will receive our commission under our great seal of England, constituting you our captain general and governor in chief of our province of New Jersey.

“2. You are with all convenient speed to repair to our said province, and being there arrived, you are to take upon you the execution of the place and trust we have reposed in you, and forthwith to call together the following persons, whom we do by these presents appoint and constitute members of our council in and for that province, viz. Edward Hunloke, Lewis Morris, Andrew Bowne, Samuel Jenings, Thomas Revell, Francis Davenport, William Pinhorne, Samuel Leonard, George Deacon, Samuel Walker, Daniel Leeds, William Sanford, and Robert Quarry, esquires.

“3. And you are with all due solemnity, to cause our said commission under our great seal of England, constituting you our captain general and governor in chief as aforesaid, to be read and published at the said meeting of our council, and to cause proclamation to be made in the several most publick places of our said province, of your being constituted by us our captain general and governor in chief as aforesaid.

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† This was signed by GEORGE KEITH, EVAN EVANS, Cler. Minister of Philadelphia, ALEXANDER INNES, Presbyter, EDMOND MOTT, Chaplain of Her Majesty's Forces in New York, JOHN TALBOT, WILLIAM VESEY, Rector of New York, JOHN BARTOW.

"4. Which being done, you shall yourself take, and also administer to each of the members of our said council so appointed by us, the oaths appointed by act of parliament to be taken instead of the oaths of allegiance and supremacy, and the oath mentioned in an act, entitled, *An act to declare the alteration in the oath appointed to be taken by the act, entitled, An act for the further security of his majesty's person, and the succession of the crown in the protestant line, and for extinguishing the hopes of the pretended prince of Wales, and all other pretenders, and their open and secret abettors, and for declaring the association to be determined*; as also the test mentioned in an act of parliament made in the twenty-fifth year of the reign of king Charles the second, entitled, *An act for preventing dangers which may happen from popish recusants*; together with an oath for the due execution of your and their places and trusts, as well with regard to the equal and impartial administration of justice in all causes that shall come before you, as otherwise, and likewise the oath required to be taken by governors of plantations, to do their utmost, that the laws relating to the plantations be observed.

\* \* \* \* \*

6. "And whereas the inhabitants of our said province have of late years been unhappily divided, and by their enmity to each other, our service and their own welfare has been very much obstructed; you are therefore in the execution of our commission, to avoid the engaging yourself in the parties which have been form'd amongst them, and to use such impartiality and moderation to all, as may best conduce to our service, and the good of the colony.

\* \* \* \* \*

"51. You are to permit a liberty of conscience to all persons (except papists) so they may be contented with a quiet and peaceable enjoyment of the same, not giving offence or scandal to the government.

"52. And whereas we have been informed, that divers of our good subjects inhabiting those parts, do make a religious scruple of swearing, and by reason of their refusing to take an oath in courts of justice and other places, are or may be liable to many inconveniences; our will and pleasure is, that in order to their ease in what they conceive to be matter of conscience, so far as may be consistent with good order and government, you take care, that an act be passed in the general assembly of our said province, to the like effect as that passed here in the seventh and eighth years of his majesty's reign, entitled, *An act, that the solemn affirmation and declaration of the people called Quakers,*

*shall be accepted, instead of an oath in the usual form, and that the same be transmitted to us, and to our commissioners for trade and plantations as before directed.*

\* \* \* \* \*

“69. You shall take especial care, that God Almighty be devoutly and duly served throughout your government, the book of common prayer as by law established, read each sunday, and holyday, and the blessed sacrament administered according to the rites of the church of England.

“70. You shall be careful that the Churches already built there, be well and orderly kept, and that more be built, as the colony shall by God’s blessing be improved; and that besides a competent maintenance to be assigned to the minister of each orthodox church, a convenient house be built at the common charge for each minister, and a competent proportion of land assigned to him, for a glebe and exercise of his industry.

“71. And you are to take care, that the parishes be so limited and settled, as you shall find most convenient for the accomplishing this good work.

“72. You are not to prefer any minister to any ecclesiastical benefice in that our province, without a certificate from the right reverend father in God the lord bishop of London, of his being conformable to the doctrine and discipline of the church of England, and of a good life and conversation: And if any person already prefer’d to a benefice, shall appear to you to give scandal either by his doctrine or manners, you are to use the best means for the removal of him, and to supply the vacancy in such manner as we have directed.

“73. You are to give order, that every orthodox minister within your government, be one of the vestry in his respective parish, and that no vestry be held without him, except in case of sickness, or that after the notice of a vestry summon’d, he omit to come.

“74. You are to enquire whether there be any minister within your government, who preaches and administers the sacrament in any orthodox church or chapel, without being in due orders, and to give account thereof to the said lord bishop of London.

“75. And to the end the ecclesiastical jurisdiction of the said lord bishop of London, may take place in our said province so far as conveniently may be, we do think fit that you give all countenance and encouragement to the exercise of the same, excepting only the collating to benefices, granting licences for marriages, and probate of wills, which we have reserved to you our governor and the commander in chief of our said province for the time being.

"76. And you are to take especial care, that a table of marriages established by the canons of the church of England, be hung up in every orthodox church, and duly observed, and you are to endeavor to get a law passed in the assembly of our said province, (if not already done) for the strict observation of the said table.

"77. You are to take care, that drunkenness and debauchery, swearing and blasphemy, be discountenanced and punished: And for the further discountenance of vice, and encouragement of virtue and good living, (that by such example the infidels may be invited and desire to partake of the christian religion) you are not to admit any person to publick trusts and employments in our said province under your government, whose ill fame and conversation may occasion scandal.

\* \* \* \* \*

"89. You shall endeavor to get a law passed for the restraining of any inhuman severity, which by ill masters or overseers, may be used towards their christian servants, and their slaves, and that provision be made therein, that the wilful killing of Indians and Negroes may be punished with death, and that a fit penalty be imposed for the maiming of them.

"90. You are also with the assistance of the council and assembly, to find out the best means to facilitate and encourage the conversion of Negroes and Indians, to the christian religion.

\* \* \* \* \*

"99. Forasmuch as great inconveniencies may arise by the liberty of printing in our said province, you are to provide by all necessary orders, that no person keep any press for printing, nor that any book, pamphlet or other matters whatsoever be printed without your especial leave and license first obtained."

\* \* \* \* \*

—*Smith's History*, pp. 230-259.

#### GREAT NEED OF A BISHOP.

*Mr. John Talbot to Mr. Richard Gillingham.*

"New York, 24 November, 1702.

"MY DEAR FRIEND:

"I take all opportunities to let you know that I live, and shall be glad to hear as much of you. Friend Keith and I have been above 500 miles together visiting the churches in these parts of America, viz., New England, New Hampshire, N. Bristol, N. London, N. York, and the Jerseys as far as Philadelphia. We preached in all churches where we came, and in several Dissenters' meetings such as owned the Church of



England to be their mother church, and were willing to communicate with her and to submit to her Bishops if they had opportunity; I have baptized severall persons, whom Mr. Keith has brought over from Quakerism, and indeed in all places where we come, we find a great ripeness and inclination amongst all sorts of people to embrace the Gospel. Even the Indians themselves have promised obedience to the Faith, as appears by a conference that my Lord Cornbury the Governor here has had with them at Albany: five of their sachems or kings told him they were glad to hear that the sun shined in England again since King William's Death; they did admire at first what was come to us, that we should have a squaw sachem, viz.: a woman-king, but they hoped she would be a good mother and send them some to teach them religion, and establish Traffick among them that they might be able to purchase a coat, and not go to church in Bear Skins, and so they send our Queen a present, ten Bear Skins to make her fine, and one for a muff to keep her warm; after many Presents and Compliments they signed the treaty and made the Covenant so sure that they said Thunder and Lightning should not break it on their part, if we did not do as the Lord Bellamont did, throw it into the sea. The papists have been zealous and diligent to send priests and Jesuits to convert these Indians to their superstitions; 'tis wonderfully acted, ventured and suffered upon that design; they have indeed become all things, and even turned Indians as it were to gain them, which I hope will provoke some of us to do our part for our holy faith and mother the Church of England. One of their Priests lived half a year in their wigwams (i. e. houses) without a shirt, and when he petitioned my Lord Bellamont for a couple, he was not only denied but banished; whereas one of ours, in Discourse with my Lord of London, said, 'who did his Lordship think would come hither that had a dozen shirts.' If I had their language or wherewith to maintain an Interpreter, it should be the first thing I should do, to go amongst the thickest of 'em. Mr. Keith says if he were younger he would learn their language and then I'm sure he might convert them sooner than the Heathen called Quakers. Indeed he is the fittest man that ever came over for this province,

he is a well study'd divine, a good philosopher and Preacher, but above all an excellent Disputant, especially against the Quakers, who use to challenge all mankind formerly. Now all the Friends (or enemies rather) are not able to answer one George Keith; he knows the Depths of Satan within them and all the Doublings and Windings of the *Snake in the Grass*. In short he has become the best champion against all Dissenters, that the Church ever had, and he's sett up such a Light in their Dark places, that by God's blessing will not be putt out. The Clergy here have had a *sort* of Convocation at the Instance and Charge of his Excellency Col. Nicholson Governor of Virginia; we were but seven in all; and a week together, we sat considering of ways and means to propagate the Gospel, and to that End we have drawn up a scheme of the present state of the Church in these provinces which you shall see when I have time to transcribe it, and I shall desire you to send it afterwards to my good brother Kemble. We have great need of a Bishop here to visit all the churches to ordain some, to confirm others, and bless all. We pray for my good Lord of London, we cannot have better than he whilst he lives, therefore in the mean time we shall be very well content with a suffragan. Mr. Keith's mission will be out about a year hence; by that time I hope to get some tokens for my good friends and Benefactors. But as for myself I am so well satisfied with a prospect of doing good that I have no inclination to return for England; however be so kind as to let me know how you doe, which will be a comfort to me in the wilderness. You know all my friends, pray let them, especially my mother and my sister Hannah, know that I am well, God be praised, and shall be glad to hear so much of them. I cannot write many letters, much less one two or three times over as when I had nothing else to do. I pray God bless you and all my Friends, I desire the Benefit of their prayers, though I cannot have that of their good Company. I know you'll take all in good part that comes from

"Your old Friend,

"JOHN TALBOT.

"P. S.—I have many places offered me but I know not where I shall settle, in mean time you may direct your letters

for me to be left with Mr. Bridge of Boston N. E. Mr. Vesey at N. York, Mr. Evans at Philadelphia and Mr. Wallace in Virginia."

## ROBERT WHEELER AND FAMILY.

"February 21, Sunday, 1702. I preached at *Burlington* in *West Jersey*, on *Rom. 10. 7, 8, 9.*—[*Or, Who shall descend into the deep? (that is, to bring up Christ again from the dead.) But what saith it? The word is nigh thee, even in thy mouth, and in thy heart: that is, the word of faith, which we preach; That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved.*]—and *Feb. 22.* I baptized the Wife of Mr. *Rob. Wheeler* and his three Children,<sup>†</sup> and five others: in all 9 Persons. He and his Wife had been Quakers, but are come over to the Church. He did most kindly and hospitably entertain us at his house, *gratis*, the several times that we travelled to and fro in those Parts: And the like kind and free Entertainment he gives to all Ministers of the Church that travel that way."—*Keith's Journal.*

## TWO HUNDRED POUNDS TOWARDS A CHURCH.

*Mr. Keith to the Bishop of London. Extracts.*

"Philadelphia, 26th February, 1702-3.

\* \* \* \* \*

"The Congregation here has been considerably enlarged in number by those called Keithian Quakers, coming into the Church, whose good examples many others have followed both in town and country, and since my arrival in this Country there has been some increase in Divers places both of those formerly called Keithians and others who are well affected to the Church. In E. Jersey the Keithians are generally zealous for the Church and divers others whom they have an influence upon. Mr. Talbot, my Companion, and I have laboured among them, in preaching from place to place, and had much con-

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<sup>†</sup> In the first Parish Register—mentioned in the Preface—in the handwriting of Mr. Talbot, is this: "Rebekah Wheeler & her Children, John Rebekah, Robert & Mary Baptized by Mr. G. Keith on Sunday Feb: 22, 170<sup>2</sup>."

ference with them in private from House to House, for the space of two months, and we baptized two and twenty persons, young and old of those called Keithians. In W. Jersey also those formerly called Keithians are well affected and came from divers parts to visit me, and heard me, and showed me Love and Affection. I have been here not much above a month, and have preached nine times in the Church here, having had large auditories, sometimes about a thousand persons in the Church, but not all of the Church, many of them Presbyterians, some Anabaptists, and some Quakers, but the Quakers of late have made an Act that none of their way shall come, which has at present put a stop to their coming. I have also had much private discourse with some who yet remain Keithians, and use to meet together; of divers of them, I have good hope, they have frequently come to Church to hear me, and last Sunday I went and preached in their meeting, with which some of them were well pleased though others not. \* \*

“The people well affected to the Church have gathered two hundred pounds towards building a Church at Burlington, in W. Jersey, they are to begin to build as they have told me this Spring; also at Amboy, in E. Jersey, they intend to do the like. Colonel Morris is a very good friend to the Church and a promoter of it, and was very kind and assistant to us, and is very regular in his family, and his Lady is a very pious and good Woman, his family is a little Church; he useth the Common Prayer in his family daily, and on Sundays his neighbours come to his house, as to a Church, and at times Mr. Junesse preacheth in his house. I suppose your Lordship remembereth Mr. Junesse, a good man, but a nonjuror.

“My Lord, if but 3 or 4 pious and able ministers were sent over to supply the present necessity in these provinces of E. and W. Jersey and Pensylvania, it would be of exceeding great service to promote and increase the Church. At Chester, in Pensylvania, 16 miles Southward from Philadelphia, by the River Delaware, some well affected persons have built a brave Church. Mr. Yates, who lives at Chester, has been the main promoter of it; they are to write to your Lordship earnestly to request your Lordship to send them an able and pious Minister.



The Quakers are very many and rich, in and about that place, but some of good note of them called Keithians are well affected to the Church in that County who would certainly join with the Church, if they had a Minister. I have lately preached at Chester and had an auditory of above 200 persons, and also at the Houses of 2 Keithians, my former friends and acquaintances, who received me with much affection. I am forced to use this term of distinction to distinguish them called Keithians from the other sort of Quakers who generally are most refractory and pertinacious in their Errors, but yet there is hope of many of the Youth among them.

"There is here at Philadelphia a brave vestry of men, both pious and very discreet and in good unity and harmony one with another, and kind to their Ministers, and they have been very civil and Respectfull to us. We have lodged all the time of our stay here at Philadelphia, with an ancient Gentlewoman, a widow called Mistress Welch, formerly a Keithian but now a zealous Churchwoman and so is her daughter.

"My Lord, having thus far given you an account in general of things hereaway, I shall not enlarge upon this subject; what further shall occur in my Travels, I think to acquaint your Lordship from time to time. His Excellency Governor Nicholson is a very great patron and benefactor to all the New-Erected Churches in these Northern parts of America.

"I remain your Lordship's most humble

"And most obliged servant,

"GEORGE KEITH."

#### LAND FOR ERECTING A CHURCH.

"WHEREAS severall well disposed Persons with others (Inhabitants in & about Burlington) together with Nathaniell Westland Robert Wheeler & Hugh Huddy have agreed together to purchase a Lott or parcell of Land as well for the Enlargeing of that or those parcells of Land ffenced in for Christian burying ground as also for the Erecting a Church & other buildings as occasion may serve for Charitable uses and for the same intent & purpose have respectively disbursed or agreed to disburse into the hands of the said Nathaniell Westland Robert

Wheeler & Hugh Huddy (as feoffees in Trust) certaine Sumes of money," therefore, on the 6th of March, "In the Yeare of our Lord according to English acco<sup>t</sup>:" 1702, "the said Nathaniell Westland Robert Wheeler & Hugh Huddy, as well for themselves as also in trust," for the Same of Twenty pounds of Current Silver money within the Province," bought of "William Hollinshead & John Hollinshead, Yeomen," all that "Lott" of Land in Burlington "bounded Easterly by a street commonly called Wood street & adjoining to & Rangeing with the Easterly end of that Land purchased lately & ffenced in for Christian burying ground & runs thence in a direct Line bounded by said Wood street unto the street called Broad street & soe runs Westerly bounded by the said Broad street untill it Range in a direct Line with the Westerly end of the said Burying ground & is the same in Length with the said Burying ground," "to have & to hold the said Lott" "for the Publick uses aforesaid." *Extracts from Original Deed.*

#### CORNER-STONE OF THE CHURCH LAID.

*Mr. Talbot to Mr. Gillingham.*

"New Castle, 10th April, 1703.

\* \* \* \* \*

"I have gone with Mr. Keith and without him, about East and West Jersey Preaching and baptising several scores of men, women and children, encouraging them to build Churches by promising them in time ministers from England, and that the Honorable Society would take care to send none but sober, good men well qualified in all respects for the work of the ministry. I look upon it that the sending Mr. Keith in quality of a missionary, to travel for the good of the Churches, has been the best service that has been done yet for the Church of England in these parts of the world; for he is a general scholar, an able disputant and a perfectly honest man. He is in a word *Hereticorum malleus*, and so he had need; having to deal with some of the worst that ever troubled the Church or the World. Here is little or no Government, and people in many places take the liberty to say there be three Gods, or no God, and nothing is done to them. Certainly 'tis better to live where nothing is

lawful than where all things are. Since I came to be more acquainted with the Quakers I have much worse opinion of them than ever I had. It appears by William Penn's book, that he is a greater Antichrist than Julian the apostate. He has said that Christ is a finite, impotent creature; and Faith in the History of Christ's outward manifestation is a deadly poyson these latter ages have been infected withal, to the destruction of holy Living. Who was defender of the Faith when the lewd Heretick was made Governor and Proprietor of a province? Certainly God gave this Land into the hands of the English, that they might Publish the Gospell and give knowledge of Salvation to these people; and I am sure the King gave this to William Penn, with Injunction expressly in his patent, that he should endeavor to convert the Indians to the Faith; but instead of that he labours to make Christians Heathens; and proclaims Liberty and Priviledge to all that believe in one God, and yet when they come here they say there are three or none, and yet be borne out by the Quakers against the Christians. They pretend they ought not to fight, yet I have seen several commissions, under several of their Governor's hands to kill, &c. God bless Queen Anne, and defend her that she may defend the Faith; and her Faithful Councillours if they have any piety or policy I'm sure will take some course with these Heathens and Hereticks, for if they be let alone to take the sword (which they certainly will when they think they are strong enough) we shall perish with it, for not opposing them in due time. Notwithstanding the Toleration they are subject to all the penal laws, as you'll find if you read the Act, and were I in England, and had as much knowledge in Law as you, I would bring Statutes and Judgments against them. I have done so att New York where there is a good Governor, my Lord Cornbury.

"Last Lord's day I was at Burlington, the chief Town in West Jersey, where I have preached many times in a house hard by the Quakers' meeting; we shall have one too, I hope, when we return here again from Virginia, where we think to stay but two or three months; after sermon I went out with the rest of the people, and laid the corner stone of Saint Mary's

Church. God grant it may rise to be the house of God, and the Gate of Heaven to them.

“It seems the Honorable Gentlemen of the Corporation have considered my Travels for the Service of the Church, and have given me a handsome allowance to bear my charges with Mr. Keith. Pray give them my hearty service and thanks to let them know that, by the grace of God, I shall make it my business to fulfil my mission. Pray remember my duty and Love to my Good Mother; I hope she is alive and well, let her not want £10 per annum, as long as I have £60 coming to me, which will be due the 12th of June next ensuing. It grieves me much to see so many People here without the benefit of serving God in the wilderness. I believe I have been solicited to tarry at twenty Places where they want much, and are able to maintain a minister, so that he should want nothing; they send to New England and call any sorry young man, purely for want of some good honest clergyman of the Church of England. Many go to the heathen meetings of the People called Quakers, because there are no houses of God in their provinces, till at last they come to be bewitched and forced out of their Faith and senses too. The country is a good *land* in all parts of it, bating the sudden change of Heat and Cold, which, if people be not careful, they are many times the worse for. The air is generally clear and pure. Nobody complains here of the spleen, unless he has also an evil conscience attending. I saw Mr. Burley, Mr. Scott's friend, at Philadelphia. I was at his house, he lives very well and entertained me very civilly, and was glad to hear of his old Friends. I am but poor at present, being robbed by a negro of all my money out of my Portmanteau; the young slut did not leave me one Token for myself, only I got the bag again. But blessed be God I never wanted meat nor drink, nor cloaths neither as yet; but if you don't send me some cloaths next shipping, instead of going as they do in White Hall, I shall go as the Indians do. I shall be content, let it be as it will. I might have had money enough here if I would have taken what People have offered me, but lest the Quakers should say truly, as they do falsely, that we



come for money and preach for hire, I preach the Gospel as freely as the Apostles did to the first Churches.

“Virginia, 8th June.

“When I wrote this, I missed the opportunity to send it so I brought it hither with me so you must take it rough as it runs. We have been now at our journey’s end in N. Carolina as far as we could goe, now we tack about and stand another way to Philadelphia again, thus George Keith’s home and mine is *every where*. Governor Nicholson has been very kind and generous to me. I pray God prosper him long in his Government; he has some enemies as well as other men, but none of them can deny but he is a just magistrate in his place. I have sent the scheme of our Church affairs by one Mr. Beverly, an honest Gentleman of this Country, who is bound for England very speedily: you’ll hear of him at Mr. Parry’s, the Virginia Merchant. George Keith comes home next year; then if I can get anything worthy sending, I shall have a careful hand to deliver it. There is one Mr. Keyes, my Lord of London’s taylor; you may deal with him to send me a chest of cloathes, new or old, once a year. Direct them or anything else for me to be left with George Walker at Kecoughtan in Virginia. I am

“Semper Idem,

“J. T.”

THE CHURCH CALLED ST. MARY’S.

*Mr. Talbot to Mr. Gillingham.*

“Virginia, 3d May, 1703.

“DEAR FRIEND:

“Now at last (God be praised) we are arrived at the Haven where we would be. Mr. Keith is got to his Daughter’s house, and I am got amongst my old Friends and acquaintance in these parts, who are very glad to see me; especially those of the ministry, who came over along with me. Here has been great alterations in these ten years. Since I was here many of my old Friends are dead, but I have found some new in their stead; amongst which is the bearer, Mr. Robert Beverly, who has one

of the best houses and plantations in this country, where I reckon myself as it were, at home, he has been so courteous and civil. But there is some dispute in Law concerning the Title, and he is come over to see about it; wherein I hope you will and can be serviceable to him, and I shall take it as done to myself. I have sent you several Letters, but have none yet from nobody. I hear the Honorable Gentlemen of the Society at Bow have ordered £60 per annum for travelling charges; £30 I have received upon Bill. I desire you to receive the other £30 to buy Books for a friend of mine here, who will repay me. I desire you to lay out £10 more in cloathes and shirts which I desire neighbour Leviton to buy for me, and send them in some ship to New York directed to me, to be left at Mr. Vesey's, minister there. I shall be glad to hear how all our Friends do, especially my good mother. Pray let me know where she is, and how she does, let her have *decem minas* upon my account as long as she lives. I have sent the present state of the Church, *apud Americanos* as far as we have gone; the first year from Dover, eighty miles eastward from Boston in New England, to Philadelphia in Pensylvania; since that scheme was finished, I have gone up and down in E. and W. Jersey preaching and baptizing and preparing the way for several Churches there. At Amboy they are going to build one, at Hopewell another, and at Shrewsbury, Coll. Morris is going to build one at his own cost and charge, and he will endow it as he says, which I don't doubt, for he is an honest Gentleman, and a member of the Honorable Society for Propagating the Gospel in Foreign parts. I was at Burlington last Lady day, and after prayers we went to the Ground where they were going to build a Church, and I laid the first stone, which I hope will be none other than the House of God and Gate of Heaven to the People. Coll. Nicholson, Governor here, was the chief founder of this as well as many more; and indeed he has been the benefactor to all the Churches on this land of North America. God bless this Church and let them prosper that love it. We called this Church St. Mary's, it being upon her day. January last I was at the opening of a church at Chester; I preached the first sermon that ever was there, on Sunday the day before

the Conversion of St. Paul, and after much debate what to call it, I named it St. Paul's. This is one of the best Churches in these American Parts, and a very pleasant place; but they have no minister as yet, but Mr. Evans of Philadelphia officiated there once in three weeks. The Governor of Virginia is building several more churches: Two at North Carolina, where we are going next week, and one at New Castle, where in all appearance we shall have a considerable Congregation of Christian People. The place is very well planted for trade both by sea and Land. It being allmost in the midway between Philadelphia and Maryland upon Delaware River; where, God willing, I intend to spend some labour and pains; though I can't find in my heart to settle in any place for my own, but to travel, as I told you, for the good of the Church in general. I should be glad to hear how you did about the Centurion, and how matters of account stand between us. 'Tis good to reckon some time if we never intend to pay, though I hope to be out of debt to the world. Yet I shall always count myself obliged to my friend. I have been with George Keith a year next June 12th, then my £60 becomes due. This has been a sickly year *apud Americanos*, but God be praised I have had good health all this time. And I believe I have done the Church more service since I came hither than I would in seven years in England. Perhaps when I have been here six or seven years, I may make a Trip home to see some Friends (for they won't come to me) but then it will be *Animo Revertendi*, for I have given myself up to the service of God and his Church *apud Americanos*; and I had rather dye in the service than desert it. Pray give my service and thanks to the Honorable Society for their Generous Allowance to bear my charges. I shall take care to fulfill my mission, and goe as far with it as any body that they shall send forth. We came hither in a sloop from Pensylvania, when we were out of Delaware River, a North west wind took us and carried us out to sea and lost us ten or twelve hours so as I was never lost in my life; 'tis true sometimes, as the sailor sayes, the last storm was the worst. The sea never got any thing before by my sickness, but then I was so sick that I had much adoe to keep my bowels within my body; we arrived safe at

last, God be praised ; but I shall be hardly catched on board so small a vessel again in a good while. We are going now by land to Pamplico in North Carolina, a place where there never was any minister but only one Dan. Brett, a scandalous Fellow, that has done more harm than good every where. He was the worst I think that ever came over.

“ We want a great many good ministers here in America, especially in those parts mentioned in the scheme ; but we had better have none at all than such scandalous beasts as some make themselves ; not only the worst of ministers but of men. If you know none so good as to *come*, I hope you will find them that are willing to *send*. Some good books would do very well in the mean while. I am sure there is no want of them in England, they have enough and to spare. Indeed we have had many of Dr. Bray’s books and I could wish we had more. But his way and method is not the best for this people that we have to do withal, Quakers and Quakers’ friends ; to most of them, nothing but controversy will serve their turn, ’tis a hard matter to persuade to the Baptismal Covenant, on which the Doctor has writ three or four Books to the folio, that they may be ever learning and yet never be able to come to the knowledge of the Creed, the Lord’s Prayer, nor the Ten Commandments.

“ Those that we have to deal with are a sharp and inquisitive people : they are not satisfied with one Doctor’s opinion but must have something that is authentick if we hope to prevail with them.

“ We should have some Common Prayer Books new or old, of all sorts and sizes with the thirty-nine articles, and some books of Homily’s, to set up the worship and service of God till we have ministers ; some of Dr. Comber’s Books would be of right good use here to give those that ask a Reason of all things contained in our English Liturgies ; which has still stood the Best Test of all adversaries that were not blind and deaf. Above all, Mr. Lesly, the Author of the ‘Snake in the Grass,’ has given Quakerism a deadly wound, I hope never to be healed : and his five Discourses about Baptism and Episcopacy have brought many to the Church. We want a 1000 of them to dispose of in the way that we goe. I use to take a wallet full of



Books and carry them 100 miles about, and disperse them abroad, and give them to all that desired them; which in due time will be of good service to the Church; 'tis a comfort to the people in the Wilderness to see that some body takes care of them. There is a time to sow and a time to reap, which last I don't desire in this world. I might have money enough of the people in many places, but I would never take any of those that we goe to proselyte, especially amongst the Quakers; I resolved to work with my hands rather than they should say I was a hireling, and come for money, which they are very apt to do. The Governour of Virginia, my old Friend, has been very generous to us, and has taken care that nothing be wanting to us while we are in his Territories; if there were such another Governour in America, it would be much cheaper travelling for the missionaries. But alas! I am afraid we shall lose him before we get such another. There are a parcel of men in the world, that are given to change, and don't know when they are well themselves, nor can't let others alone that do. But more of this another time, I have writ enough to tire you and myself too: you must take it as it is. I have something else to do now than write letters twice over; rough as it runs I hope you'll take it in good part. With my Love and Service to all Friends, I desire your Prayers, and rest

"Your real Friend,

"And servant,

"J. T."

#### THE FIRST SERMON IN THE CHURCH.

"August 22, Sunday, 1703. I preached at the New Church at Burlington, on 2 Sam. 23. 3, 4.—[*The God of Israel said, the Rock of Israel spake to me, He that ruleth over men must be just, ruling in the fear of God. And he shall be as the light of the morning, when the sun riseth, even a morning without clouds; as the tender grass springing out of the earth by clear shining after rain.*]—My Lord Cornbury was present and many Gentlemen who accompanied him, both from *New York*, and the two *Jerseys*, having had his Commission to be Governour of *West* and *East-Jersey*,

Read at the Town House there, some Days before. It was the first Sermon that was Preached in that Church.

“August 29, Sunday. I preached again at the Church in *Burlington*, on *James 1. 22.*—[*But be ye doers of the word, and not hearers only, deceiving your own selves.*]

“Sept. 5, Sunday. I preached at *Philadelphia*, on *Acts 2. 41, 42.*—[*Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls. And they continued steadfastly in the apostles’ doctrine and fellowship, and in breaking of bread, and in prayers.*]—being Sacrament Day.

“Sept. 12, Sunday. I preached at the Church in *Burlington*, a Second Sermon, on *James 1. 22.* Mr. *Talbot* preached that Day at *Chester* in *Pensilvania.*” *Keith’s Journal.*

#### THE CHURCH ALMOST FINISHED.

*Mr. Talbot to the Secretary.—Extract.*

“Philadelphia, 1st September, 1703.

“SIR:

“Mr. Keith and I have preached the Gospel to all sorts and conditions of men, we have baptized several scores of men, women and children, chiefly those of his old Friends (the rest are hardened just like the Jews who please not God and are contrary to all men), we have gathered several hundreds together for the Church of England, and what is more, to build houses for her service. There are four or five going forward now in this province and the next. That at *Burlington* is almost finished. Mr. Keith preached the first sermon in it before my Lord Cornbury, whom the Queen has made Governour of *Jersey* to the satisfaction of all Christian people. Churches are going up amain where there were never any before. They are going to build three at *N. Carolina* to keep the people together, lest they should fall into Heathenism, Quakerism &c. &c., and three more in these lower counties about *New Castle*, besides that at *Chester*, *Burlington* and *Amboy*.

“And I must be so just to a member of your Society, his Excellency *Francis Nicholson*, Governour of *Virginia*, as to

acknowledge him to be the Prime Benefactor and Founder, in chief of them all; so generous has he been to the church; so just to the State, so far from taking of bribes, that he will not receive a present from any, great or small. Therefore we have hopes that it will please God and the Queen to give him time to perfect the good works that he has begun; that he may see the Church prosper and prevail against all her enemies, which I dare say is all that he desires; being zealous for the honour of the Church of England which is the mother of us all. Upon her account it was that I was willing to travel with Mr. Keith, indeed I was loath he should go alone, now he was for us, who I'm sure would have had followers enough had he come against us. Besides, I had another end in it, that by his free Conversation and Learned Disputes both with his Friends and Enemies, I have Learnt better in a year to deal with the Quakers, than I could by several years' study in the schools. We want more of his narratives which would be of good use here where we often meet with the Quakers and their Books. More of his answers to Robert Barklay would come well to the clergy of Maryland and Virginia, &c. Barklay's book has done most mischief, therefore Mr. Keith's answer is more requisite and necessary. Mr. Keith has done great service to the Church where ever he has been, by Preaching and disputing, publicly and from house to house; he has confuted many (especially the Anabaptists); by Labor and Travel night and day, by writing and printing of books mostly at his own charge and costs and giving them out freely, which has been very expensive to him. By these means People are much awakened, and their Eyes opened to see the good old way, and they are very well pleased to find the Church at last take such care of her children. For it is a sad thing to consider the years that are past, how some that were born of the English, never heard of the name of Christ, how many others were baptized in his name and follow away to Heathenism, Quakerism, and Atheism for want of confirmation.

"It seems the strangest thing in the world and 'tis thought History can not parallel it, that any place has received the Word of God so many years, so many hundred Churches built, so many thousand proselytes made, and still remain altogether in

the wilderness as sheep without a shepherd. The poor church of America is worse off in this respect than any of her adversaries.

“The Presbyterians here come a great way to lay hands one on another; but after all I think they had as good stay at home, for the good they do. The Independents are called by their Sovereign Lord the People. The Anabaptists and Quakers pretend to the spirit. But the poor Church has no body upon the spot to comfort or confirm her children. No body to ordain severall that are willing to serve, were they authorized for the work of the ministry. Therefore they fall back again into the Herd of the Dissenters, rather than they will be at the Hazard and Charge to go as far as England for orders; so that we have seen severall Counties, Islands and Provinces, which have hardly an Orthodox minister amongst them, which might have been supplied had we been so happy as to see a Bishop or Suffragan *apud Americanos*.

“We count ourselves happy, and indeed so we are, under the protection and Fatherly Care of the Right Rev. Father in God, Henry Lord Bishop of London, and we are all satisfied that we can't have a greater Friend and Patron than himself. But alas! there is such a great Gulph fixt between us, that we can't pass to him nor he to us; but may he not send a Suffragan? I believe I am sure there are a great many learned and Good men in England, and I believe also did our Gracious Queen Anne but know the necessities of her many good subjects in these parts of the world, she would allow £1000 per annum, rather than so many souls should suffer; and then it would be a hard case if there should not be found one amongst so many pastors and Doctors (*de tot millibus, unus qui transiens, adjuvet nos*); meanwhile I don't doubt but some learned and good man would go further, and do the Church more service with £100 per annum than with a coach and six, 100 years hence.

“The Reverend author of the ‘Snake in the Grass’ has done great service here by his Excellent Book; no body that I know since the Apostles' dayes has managed controversie better against all Jews, Heathens and Heretics; many here have desired to see the author, however I hope we shall not want his works,



especially against the Quakers, and the five discourses which have convinced many, and are much desiderated.

"Those boxes of books that were sent over last year, Mr. Keith has disposed of in their several Places as directed. I have carried of the small sort, in a wallet, some hundred miles,† and distributed them to the people as I saw need. They have been long upon the search for truth in these parts, they see through the vanity and pretences of all Dissenters, and generally tend directly to the Church. Now is the time of harvest, we want a hundred hands for the work, meanwhile two or three, that are well chosen, will do more good there than all the rest; for we find by sad experience that people are better where they have none, than where they have an *ill* minister. Next unto God, our eyes are upon the Corporation for help in this heavy case. I dare say nothing has obtained more reputation to the Church and nation of England abroad than the honorable society for Reformation of manners and the Reverend and honorable corporation for Propagating the Gospel in Foreign Parts.

"The Quakers compass sea and land to make proselytes; they send out yearly a parcel of vagabond Fellows that ought to be taken up and put in Bedlam rather than suffer to go about raving and railing against the Laws and Orders of Christ and his Church; and for why? Their preaching is of cursing and Lyes, poysoning the souls of the people with damnable errors and heresies, and not content with this in their own Territories of Pennsylvania, but they travel with mischief over all parts as far as they can goe, over Virginia and Maryland, and again through Jersey and New York as far as New England; but there they stop, for they have prevented them by good Laws and due Execution; *Fas est ab hoste doceri*. Sir

"Your most humble and obedient servant,

"JOHN TALBOT."

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† At the head of the fourth page of the *Parish Register*, Mr. Talbot has inscribed, in bold and beautiful letters, "LAUS DEO APUD AMERICANOS." Immediately following this, are recorded, baptisms administered by him, in "Long Island, Oyster Bay;" "Freehold;" "Amboy;" and "Raway, East Jersey."

## THE FIRST CHURCHWARDENS APPEAL FOR AID.

*The Church Wardens &c of Burlington to the Lord Bishop of London.*

“BURLINGTON in West Jersey 4 Sept<sup>r</sup> 1703

“*Most Reverend Father,*

“We few members of the church of England in this Collony of West new Jersey in America by the advice of our worthy Patron Coll. Nicholson Governor of Virginia did in November last penn our humble addresse to our majesty our Gracious Queen and also a petition to your Lordship wherein we demonstrated our Designe to erect a church for the worship of God according to Law as established in England.

“But the Quakers being numerous amongst us, & we a very few concerned are not able without the assistance of well disposed christians to accomplish this our religious undertaking, yet tho’ it was not quite covered and flored nor plastered, nor glazed the 22<sup>th</sup> of Aug. last M<sup>r</sup> Keith & M<sup>r</sup> Talbot preached before my Lord Cornbury therein, who was here then to proclaime her majesty’s commission for Governour of the Jerseys.

“With our petition to your Lordship we presumed to inclose a little memorial: That when our Infant church by divine providence mett with benefactors in England some things might be sent us as Common Prayer Books Catechisms necessities for the Communion Table & Pulpitt, Glass, nayles, Linseed Oyle; & a Bell these are things not to be had here for money, so we are in hopes God Almighty will move the hearts of well disposed christians to help us.

“By a Letter from your Lordship to Coll Morris of East Jersey we are informed your Lordship designed sending us a minister for w<sup>ch</sup> we have cause to adore the goodness of God who is pleased to move your Lordships heart to take pity upon our poor souls, we most humbly begg your Lordships prayers for us, that the Almighty’s Blessing may be upon us that Schisms & Heresies may vanish, that many souls amongst us may be brought into the true orthodox faith: then shall our congregation encrease we & our Posterity for so great a blessing will have ever cause to praise and magnify God Almighty’s goodness

for his Instruments in Promoting so religious and glorious a work.

“We having but even now notice of M<sup>r</sup> Thomas the Minister att Philadelphia his departing from thence in a day or two, we could not get more hands, many of our bretheren being att some considerable distance, on our own and their behalfs presumed to subscribe our selves

“Right reverend Father in God, your Lordships

“ever obliged humble & obedient Servants,

“Church wardens { NATH<sup>l</sup> WESTLAND  
ROBERT WHEELER  
JOHN JEWELL.”

EVERY PLACE WANTS MR. TALBOT.

*Mr. Keith to the Secretary.*

“PHILADELPHIA, 4<sup>th</sup> September 1703.

\* \* “Notwithstanding the averseness of those called Foxonian Quakers, everywhere generally (some few excepted) those formerly called Keithian Quakers both in E. & W. Jersey and Pensylvania and at New York did kindly receive us and most are come over to the Church with good zeal, so that in E. & W. Jersey and some other places above a hundred have been baptized by M<sup>r</sup> Talbot and me and M<sup>r</sup> Evans very lately ; most of them Keithians formerly so called, and their children : and they greatly desire that good and able ministers may be sent among them, particularly at Burlington in W. Jersey, at Shrewsbury in E. Jersey, where Coll. Morris lives, and who has been very Instrumental to them, & very kind to us and hospitable ; also at Chester in Pensylvania they greatly desire a minister, and at New Castle by the River Delaware. In Burlington, the people assisted by the county and some others, especially by the beneficence of Governour Nicholson, have built a church of Brick where I preached two weeks ago before Lord Cornbury, who was come thither to publish his Commission to be Governour of these two provinces of E. & W. Jersey now put into one. The Church was very full of People, and the next Sunday after that, I preached there again and had a considerable auditory. \* \* I had your kind letter wherein you give me notice

—that the Honorable Corporation hath allowed Mr. John Talbot to be my associate in my travels, and that they give £60 per annum to bear his charge, for which I humbly thank them : he hath been very comfortable to me and serviceable throughout, and is universally so well beloved that in every place where they want a Minister they have desired to have him, and especially at Burlington and in E. Jersey. He designs to stay in these American parts, and in my opinion I think the Corporation will hardly find any one fitter to send to be their missionary, (and to give him the best post either on Long Island or E. or W. Jersey,) than he is, being so well known & beloved both for his preaching and good Conversation, and civil and obliging behaviour. But I leave it wholly to the discretion of the Honorable Corporation where to fix him after his time is expired with me, which will be about eight months hence, when my two years which I design to travel in these American parts will be out ; and, God willing, I design to come to England in the Fleet that is to sail from Virginia to London next Spring or Summer, if God please to spare my life and give me health and Preservation.

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“As you advised me I keep a Journal of all observable occurrences which I hope to produce at my return.

“I remain,

“Your obliged and affectionate friend,

“GEORGE KEITH.”

THE KEITHIAN QUAKERS WELL AFFECTED.

*Mr. Keith to Dr. Bray.*

“Philadelphia, 24th Feb. 1703-4.

“Dr. BRAY—

“REVEREND AND WORTHY SIR:

“My very humble and kind respects remembered to you, and all our friends with you ; having this occasion I was glad to accept of it (as of all occasions that occur) to write unto you. I writ unto you from New York, in November last, together with our scheme of the State of the Church in these Northern parts of America, and therewith I sent a long



letter to the Honourable Corporation for Propagating the Gospel in Foreign Parts, and a letter to my Lord of London, all which I enclosed in my letter to you, which I hope you have received. I have had no letter from you as yet, nor from any of your honourable Corporation, but one from my worthy friend, Mr. Chamberlayne,† wherein he signified to me that your Corporation had not met, betwixt his receiving my Letters and the time of his writing to me, so that he could not say any thing, what the Corporation would do, concerning allowing Mr. Talbot his charge in travelling with me, but he thought that they would be well satisfied that he was my companion, and would allow him what they thought was convenient. I have heard Mr. Talbot say that if they allow him £50 English money per annum, it will do, and indeed that is little enough, and would not near do, but that we are often upon free quarters, more especially among our friends. Mr. Talbot, I hear, has a good character given of him, to my Lord of Canterbury, and indeed he deserves it, he has been mightily serviceable and comfortable to me in all respects, as a Son to his Father, and is well beloved by all where we have travelled, who are well affected to the Church; and has been much desired by the People in several Places, to be their Minister (after he has finished his travels with me, which are like to be done, somewhat above a year hereafter) particularly at Chester, about 16 miles Southward from Philadelphia, by the river Delaware, where he has once preached, and hath brought over the same time there also, in the said Town of Chester, Mr. Yeates who lives there, and who has been the principal person, to cause build a Church, very decent and convenient of Brick, that will hold a thousand people, it is well glazed, but not as yet wainscotted nor plastered, but it is fit for use, and we have preached in it twice: the 14th of this instant I preached in it, and there were above two hundred hearers, all generally well affected to the Church; but they greatly desire a Minister, and if the Corporation please to give an yearly supply of £50 per annum, the people there, and thereabouts, would contribute to make up the rest. This,

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† He was Secretary of the Society.

Mr. Yeates desired me to write to you to lay before my Lord of London and the Honourable Corporation.

“Betwixt New York and Pensylvania we continued about a month, viz. from 14th of December to 11th of January travelling among the Friends, call’d formerly the Keithian Quakers especially for East Jersey, having been about a whole month travelling among them before that, which was in the month October; and by God’s blessing our labour has had good success among them, so that generally very few excepted, all the Keithians in East Jersey are well affected to the Church, and we baptized twenty two persons in East Jersey, all either Keithians or Keithian children. I am forced to use this name of distinction to distinguish them from the other Quakers who are generally very stiff and averse from the Church, and all principles of true Christianity everywhere, and who decline all discourse or converse with us. Colonel Morris did very kindly entertain us at his house in East Jersey, and both he and his Lady went with us from meeting to meeting in divers places. At Amboy in East Jersey they have contributed about £200 towards building a Church and greatly desire a Minister. The Contributors are some Keithians and some other persons well affected to the Church. At Burlington also several persons (among whom some are Keithians) well affected to the Church have contributed about two hundred pounds towards building of a Church and they are to begin the Building this Spring. In all these new erectings of Churches in these Northern parts, Governor Nicholson has largely contributed, and is a mighty promoter and encourager of them by his Letters and Advice as well as his purse; as not only at Boston and Rhode Island, but at Burlington, in West Jersey, Chester, in Pensylvania, and here at Philadelphia. In all places where I have yet travelled, at Boston, Rhode Island, N. York and Philadelphia, the Ministers live very regularly and are in good esteem, and the Churches in good order, and the people generally devout, and well affected to the Word and the publick worship of God; at Concord, in Pensylvania, and thereabouts, especially at Thomas Powell’s, formerly a Keithian, several people formerly Keithians, are well affected to the Church and entertained us kindly. Mr. Evans,

Minister of Philadelphia, was with me and I preached at two severall places among them and they were well affected; also I had a publick dispute with one Killingsworth, an Anabaptist preacher at the house of Thomas Powell. This Killingsworth was sent for by some Anabaptists forty miles off to dispute with me. The dispute continued four hours, it has had good effect and it's hoped will have more; they belong to the new Church at Chester above mentioned. I have preached here at Philadelphia nine several times, and had great auditories, in some of them a thousand people were thought to be present, many besides the Church People, Quakers, Presbyterians and Anabaptists. But of late the Quakers have made an act in their meeting that none of them may come to Church, which has of late deterred them from coming. The ministers here are in very good esteem among the People and they have a brave vestry of good and wise men, and good concord, love and unanimity among them, so that the Church here is in a Flourishing Condition. And at Newcastle, 40 miles from Philadelphia, there is at present no minister, they had a Presbyterian minister called Willson, but he has been gone about half a year. Could a Minister of the Church of England be sent among them, it's thought they would gladly receive him, and it would be of mighty service for advancing the Church in this province, it being, as it were, the Frontier. Also in other parts below New Castle, they want a Minister.

“There is a mighty cry and desire, almost in all places where we have travelled, to have Ministers of the Church of England sent to them in these Northern parts of America; so that it may be said the Harvest is great but the labourers few, and some well affected to the Church have desired me to write to my Lord of London and to you that if a Minister be not sent with the first Conveniency, Presbyterian Ministers from N. England would swarm into those countries and prevent the increase of the Church. They have here a Presbyterian meeting and minister, one called Andrews; but they are not like to increase here. I have had severall meetings with the Keithian Quakers here at my lodgings, and friendly conferences with them and their Preachers, and last Sunday I preached at a Keithian meet-

ing house, and was kindly invited to dinner after the meeting by a man and his wife of that meeting, and that evening I preached at the Church. Divers of them (God be praised for the success) are like to be gained to the Church who have heard us frequently at the Church and are well affected. Their chief speaker, John Hart, has vented a most absurd notion in his Discourses and vindicates it in his preaching, (viz.) That true Believers ought not to fear Hell and Damnation, so much as conditionally, and they ought to serve God only from love to him, without all regard to punishment or Scripture threatenings, so much as conditionally. I have in two severall meetings at my Lodgings, in the hearing of his followers, detected his errors, and last Sunday I preached a long sermon against it, in the Keithian Meeting, upon that Text, 1 Pet. 1-17, where I opened many other Texts of Scripture, to prove that a Conditioned fear is necessary to the best of Men: such as Heb. 4: 1; Rom. 14: 10, &c. Most of his hearers and followers are dissatisfied with the strange doctrine, and are like to forsake him. I have told them 'tis vile Antinomianism and the Root of Ranterism and Libertinism; and some of his female hearers are offended at him for his telling them, they need not fear to commit the sin of whoredom, being chaste women. He openly denied before many judicious persons to me at my lodgings last Monday, 22d of this Instant, that publick punishment of death was inflicted upon a murtherer for a terror to others, if innocent, which I told him was contrary to Deut. 13: 10, 11.

“The six boxes you sent are all come safe; that to Boston, that to New York, that to the two Jerseys, and that to Pennsylvania, are disposed of already according to your orders, and are very acceptable to the people. The great Bibles in folio I have given one of them to the Church in Philadelphia, at the Minister's request, another to the new Church at Chester above mentioned, another I think to give to the Church at Burlington, and another to that of Amboy, and the rest to other Churches when erected. There is a great need of Common Prayer Books in 8vo for the use of the people, many would gladly buy them and some might be given to the Poorer Sort. I wish 2 or 300 were sent over to these parts, direct them to Mr. Evans, the



minister, if you send them; also the new Psalms, being only used here in this Church, the people want them greatly; if you would send over 100 of them at least, I believe the people would gladly buy them. They sing very well in the Church here, and the youth have learned to sing and delight much in it. I have disposed of many of your lectures in folio which are very acceptable to the people, and as you ordered, have desired them to read them to their families and neighbours on Sundays.

“Dear Sir! I long to have a letter from you to know of your welfare, and other good news you have to impart to me, and what hopes you can give us, of having good ministers sent over to these parts, which are so greatly wanted and desired; and if they come not timely, the whole country will be overrun with Presbyterians, Anabaptists, and Quakerism; the Quaker Missionaries do mightily swarm out of old England into these parts, and have proselited many; many in Long Island are Quakers or Quakerly affected.

“You see, Dear Sir, what a long letter I have writ to you, I question not your acceptance of it. It’s but a summary of affairs here, but I keep a punctual Journal of all things worthy my notice in my Travells.

“I have written the more at length to you, hoping, Dear Sir, and desiring that you would be pleased to impart either the whole or what part of it you think requisite to my Lord of London, and my Lord of Worcester, and to your Honourable Corporation. We intend about two weeks hence to set forward to Maryland and Virginia. I have had a very kind letter from his Excellency, Governor Nicholson, inviting us to Virginia, but before we go hence, I purpose to have a Publick meeting in this place to detect the Quakers errors out of their own Books, after the method I used at Turner’s Hall, in London. All course of Justice against Criminals is at a stop here, so that the Criminal Court can do nothing against murtherers; the Quakers throw the whole Burden of Jurymen upon the Churchmen, so that a great List of Churchmen have been summoned, such as have appeared (some formerly Keithians) men of good sense and repute have refused to swear, not that they think it unlawfull, but that there is no law in the Province, that

enjoins swearing in any case, and severall persons have lain long here in Prison, some on suspected murther, and can have no trial, and are said to be in great want of Bread. Colonel Quarry I suppose will give my Lord of London or yourself, some more full information. This is one instance of many of the great Deficiency of Quaker Government. I send you here-with a small specimen of my printed Labors here away. My sermon I preached at Boston soon after my arrival, was sent to you soon after it was printed, but it hath not come to your Hands. I send you this one; the single sheet called a Refutation, &c., I lately printed at New York. Mr. Increase Mather has printed against the six rules in my Sermon, and I have my answer in the press at New York, in vindication of them; when it is done, I shall order some copies to be sent to you, all which I hope will be acceptable to you and the clergy.

“I remain your affectionate,

“Humble servant,

“GEORGE KEITH.”

PETITION FROM CHURCHMEN OF BURLINGTON, THAT MR. TALBOT MAY SETTLE WITH THEM.

“BURLINGTON in W. N. Jersey 2 Ap<sup>l</sup> 1704

“*Right Honorable,*

“Wee think it our duty by this opportunity of our worthy friend the Reverend Mr George Keith to acquaint your Lordships with our concerns here. And first we desire to adore the goodness of God for moving the hearts of the Lords Spirituall nobles & gentry to enter into a society for propagating the Gospell in Foreign parts, the benefit of which we have already experienced & hope further to enjoy. The Reverend Mr Keith on his first arrivall appointed a time & place to read out of the Quakers authors their grosse errors but they refused to hear him & continue to revile & reproach him for exposing them, but we of the church of England members have a great value for him for his good instructions & great Pains amongst us to confirm us in the true orthodox doctrine, & hath also brought over sundry of his former friends Quakers who are now joined with us. These encouragements caused us sometime since to joyn in a subscrip-

tion to build a church here, which tho' not as yett near finished have heard many good sermons in it from the Reverend M<sup>r</sup> Keith & the Rev<sup>d</sup> M<sup>r</sup> Jn<sup>o</sup> Talbot whom next to M<sup>r</sup> Keith we have a very great esteem for, & do in all humility beseech your Lordships he may receive orders from you to settle with us† & indeed he is generally so respected by us that we should esteem it a great happiness to enjoy him, and we have great hopes God Almighty will make him very Instrumentall not only to confirm and build us up in the true orthodox doctrine, but also to bring many over from the Quakers, he being so very well qualified as we presume thereto. Our circumstances att present are so that we cannot without the assistance of your Lordships maintain a minister, tho' we are in hopes as Quakerism decreases our church members will encrease so that in time we may be enabled to allow a Reverend Minister such a competency as to have a comfortable subsistence amongst us: we conclude with our prayers to the Almighty that he will please to shower down his blessings upon your Lordships as a reward for your great charity & care for the good of souls, which will ever oblige Right Hon<sup>ble</sup>

“your Lordships most humble

“& dutifull servants

NATH: WESTLAND	HUGH HUDDY	ROBERT WHEELER
W <sup>m</sup> BUDD	W <sup>m</sup> FISHER	JOHN WARD
W <sup>m</sup> BUSTILL	JOHN LAMELL	EDM <sup>d</sup> SHEART
ABRAHAM HEWLINGS	W <sup>m</sup> MARTINEAU	E <sup>d</sup> BERRY
JACOB PERKINS	GEORGE WILLIS	JOHN ROGERS
THO: PEACHEE	JOHN JEWELL.”	

A DOOR OPEN TO THE GOSPEL.

*Mr. Talbot to the Secretary.*

“Philadelphia, 7th April, 1704.

“WORTHY SIR:

“Mr. Keith has fought the good fight, finished his race, bravely defended the Faith, done the Church of Christ true and laudable service, which I trust will be regarded here and rewarded hereafter. I may say he has done more for the Church

† Mr. Keith, the bearer of this Petition, thus speaks of its answer, “Some time ago, the Right Reverend *Henry*, Lord Bishop of *London*, has writ to him [Mr. Talbot] to fix at *Burlington*, to be Minister of the Church there, where there is now a large Congregation.”

than any, yea than all that have been before him. He came out worthy of his mission and of the Gospel of Christ. Taking nothing of the Heathen that he came to proselyte; besides his ordinary or rather extraordinary travels, his preaching excellent sermons upon all occasions, his disputes with all sorts of Heathens and Hereticks, (who superabound in these parts;—Africa has not more monsters than America.) He has written or printed ten or a dozen Books and Sermons, much at his own charge, and distributed them freely; which are all excellent in their kind, and have done good service all along shore. Now, since friends must part, I pray God, shew some token upon him for good, that he may arrive safe in England where he would be, that all his adversaries may see it, and be ashamed of their impious omens, &c. I have one prayer more to God for the sake of his Church in the deserts, viz: That the Reverend and Honorable Corporation may find one amongst the thousands of the Reverend and Learned Clergy of England, worthy, honest, and willing to succeed, that the People of the Lord may not be scattered abroad in the wilderness like sheep without a Shepherd. \* \* Nova Cesarea or New Jersey has been most unhappy; there is not, nor ever was, an orthodox minister settled amongst them. But there is one Mr. Alexander Innes a man of great Piety and Probity, who has by his Life and Doctrine preached the Gospel, and rightly and duly administered the Holy Sacraments. We hope he will find favour with the Noble Corporation because he is worthy, and has need of it; as the people have need of him and are not so able or willing as we could wish to support the ministry;—'tis pity those hands should be put to dig that are fitt to cultivate the vineyard.

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“ If I had an Estate I could not have laid it out better than in the service of God, *apud Americanos* along with Mr. Keith, who is a true son of the Church of England, sound in Faith & holy in Life whom I love & reverence as my Father & Master, & shall be as Loath to part with him as if he were so indeed. Therefore I am the more obliged to the Reverend and Honorable Society for their generous allowance to me, that I might not be burdensome to him nor to others, but beneficial to all as



far as we could goe. God be praised a Door is opened to the Gospel and the true light shines to them in the Wilderness, but there are many adversaries ; and now our Champion is gone, we must make a running fight out by God's blessing and his books. I shall do my best. I mean to gather up the arrows that he has shot so well at the mark, and throw them again where there is most need.

"Your most humble

"And obedient servant,

"JOHN TALBOT."

#### THE PARTING OF KEITH AND TALBOT.

"April 23, Sunday, 1704. I preached at *Annapolis* in *Maryland*, Col. *Seamour* Governour of *Maryland*, being present, who very kindly entertained us at his House both then and at other times, during our Abode there, as we waited for Passage down *Maryland-Bay* to *James-River* in *Virginia*. Mr. *Talbot* accompanied me from *Philadelphia* to *Annapolis* in *Maryland*, where with true Love and Affection, we did take our Farewell of one another, and he returned to serve God and his Church, as formerly, especially in *Pensilvania*, *West* and *East-Jersey*, where he was like to have the greatest Service and Success." *Keith's Journal*.

"TOUCH AND GO, FROM PLACE TO PLACE."

*Mr. Talbot to Mr. Keith.*

"N. York, October 20th, 1705.

"REVEREND SIR :

"We received advice from Barbadoes that your Fleet was arrived,† a confirmation of which we shall be glad to have from yourself. We the clergy in these Provinces, Pensilvania, N. Jersey, and N. York, being convened here by the directions of my Lord Cornbury and his Excellency Governour Nicholson, to make a representation of the present state of affairs of the Church, which we have drawn up, in a scheme, and transmitted

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† "The 14th of August, I came to my Family in *London*, safe and well, notwithstanding of the false Prophecy of some of the Quakers, That I should never see England any more, after my Departure out of it, in April, 1702." *Keith's Journal*.

to your venerable Society signed by the twelve apostles,† I mean to do in this Letter as I do in my Travels, touch and go from place to place, and tell you such things as I thought not so proper for the Public view. I got some hundreds of Fr. Buggs Books printed, which I had endorsed with a challenge and so was bound to answer it; but I could not provoke the friends to it by no means. No they say, as they used to do, that they will answer in print. Then I offered to take the two Almanacks by Dan. Leeds and Caleb Pusey and prove them by Friends Books. I challenged y<sup>e</sup> latter at y<sup>e</sup> head of his Regiment to come forth and see himself proved a Lyar, in y<sup>e</sup> very same book and page where he most impudently charges G. K. D. L. and y<sup>e</sup> eight ministers of your Church of England. But all I could get of them at present was this sorry paper, "False News from Gath," which I intend to answer with "true news to Gath," Ashdod and the rest of the uncircumcised, unbaptized Philistines; at length I appointed a meeting at Church, whether they would come or no, and there I exposed their errors before all men, women and children that were there; but none answered a word, though several Quakers were there, whilst I, Mr. Sharpe and Mr. Nichols examined y<sup>e</sup> "Bomb," and D. L. Almanack by their books, and proved y<sup>e</sup> quotations true. I have hired a chamber at Burlington, where I keep the present collection of friends books; several of them came to me there and were satisfied, but some desired me to set down my quotations book and page, which I promised to do at my leisure, particularly to one of their friends of y<sup>e</sup> ministry whom I believe will come off. I have forgot his name, he lives near Peter Chamberlain's in Pensilvania. Mr. Sharpe was very jealous to bring y<sup>e</sup> Quakers to stand a tryal; he carried one of y<sup>e</sup> Bombs into their meeting, and read a new challenge which I sent them, to answer what they had printed; but all in vain. Sam. Jennings stood up and said, 'Friends let's call upon God;' then they went to Prayer and so their meeting broke up. Since, I have read

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† There are now Thirteen Ministers in the Northern Parts of *America*, all placed within these two Years last past, and generally Supported and Maintained by the *Honourable Society for the Propagation of the Gospel in Foreign Parts*. *Keith's Journal*.

several scandalous Letters from several Quakers, whereby I see they are preparing War against me; one was from W. Bakeshaw, the same villain that pulled y<sup>e</sup> paper out of your hand last yearly meeting at Philadelphia. He said there was not a word of truth in the Bomb, and he would answer it but none appeared. Mr. Nichol, Mr. Sharp and I preached in our turns, proper sermons to warn y<sup>e</sup> people of their errors, and heresies; so we kept up y<sup>e</sup> Christian yearly meeting so happily begun by you at Philadelphia. Mr. Nichols gives his service to you, he is indeed an ingenious man, and will prove in all appearance an able hand against Quakerism. I have promised to set him up with friends, goods, &c.; we mean to go down to Chester and give him a broad side there if the Governour will give us leave. They are all out at Philadelphia as much about Government as ever they were about religion. There is Charter against Commission and Major against Governour. They have 2 sheriffs, Captain Fenny appointed by Governor Evans, and young John Budd by y<sup>e</sup> Major. Now the Governour proclaimed their proceedings null and void, but G. Jones told him it was not he nor his, neither that should take away their Charter; so much for State affairs, you may hear all perhaps one of these days in Westminster Hall, meanwhile here's a Government divided against itself; God preserve his Church and let them that have the watch look out. There is a new meeting house built for Andrews, and almost finished since you came away, which I am afraid will draw away great part of the Church, if there be not y<sup>e</sup> greatest care taken of it; Mr. Rudman serves there some times, but chiefly at the Country Church (in Oxford near Frankfort) with good success; but he has met with some disturbance from Edward Eaton, who has been very peevish and scandalous in words and writings, for which he was presented to y<sup>e</sup> Grand Jury, but it was hard to persuade them to find the Bill; but what will come of it I know not.

"Mr. Sharp and I have gone the rounds several times from Burlington to Amboy, to Hopwell, to Elizabeth Town, to Staten Island in our turns, with good success, God be blessed, in all places. He has gathered a Church himself at Cheesquaks, where he preached several times, and baptized about forty per-

sons. Now I am alone, for my Lord Cornbury has preferred him to be Chaplain of Her Majesty's Fort and Forces at N. York. I saw his Commission signed this day in y<sup>e</sup> room of Mr. Mott who dyed about 3 months ago. I was loth to part with my good friend and companion in travel, but considering how he had been disappointed at home, I would not hinder his preferment abroad, hoping that the good providence of God and y<sup>e</sup> venerable Society will supply his place.

"The Assembly sat at Burlington in September, but did nothing that my Lord desired them, so he dissolved them and called another there in October. Now I hear that Mr. Wheeler our good friend is chosen instead of Thomas Gardener. It seems their interest goes down thereabouts. Sam. Jennings complains that a man can't turn friend of truth now but he is ridiculed out of it. I hope the venerable Society will take Mr. Bradford's case into their consideration. It has cost me Ten pounds and more out of my Pocket to print some small books to give away, where I could not stay that the Church might be served and the Printer employed, without setting forth those that are erroneous. I know you will not forget y<sup>e</sup> Reverend Mr. James, who has been so zealous for y<sup>e</sup> service of y<sup>e</sup> Church, since you put him upon it. I count him as my father now you are gone, and indeed our Convocation had been at a Loss for a Foreman had not he supplied the place by his gravity and wisdom. I have drawn another Bill upon Mr. Hodges, not knowing when I should have so good opportunity; besides I have been at more than ordinary charge for horses and cloaths, for I never received any from England since I came out of it. As for that parcel that my Friend Mr. Gillingham sent by Capt. Innifer, I can't hear what is become of it. My horse you know dyed at Burlington and y<sup>e</sup> Quakers recorded it as a judgment upon me. Ben. Wheat set it down in his Almanack, such a day of y 1st month, John Talbot's horse dyed, and Barnet Lane haled him into the river. But I was more sorry for the mare that you were so kind to give me, for she dyed before I came over the Bay in Maryland. I hope y<sup>e</sup> venerable Society will see good to take you into their number, for it may be of use to them to have one there that has been here. I hope the



Letter will come safe to your hand by Mr. Robert Owen minister of a church in Maryland who is a very honest Gentleman. And indeed so are all the Missionarys in general, especially the English one Mr. More, the only countryman we have amongst us, a man according to my own heart, I'm sorry he's to go so far off as y<sup>e</sup> Mohocks, God knows whether we shall see him again. I had y<sup>e</sup> same call and had gone to the same place, but when I saw so many people of my own nation and tongue, I soon resolved by God's grace to seek them in y<sup>e</sup> first place, and if we could not recover those that were fallen, yet by God's help we may keep them out of y<sup>e</sup> pit of Quakers and Hereticks who have denyed y<sup>e</sup> Faith and are worse than Indians and Heathens who never knew it.

"As for a Suffragan we are all sensible of y<sup>e</sup> want we have of one, and pray God send us a man of peace, for otherwise he will do more harm than good, as proud, ambitious, covetous men used to do, troubling the State and perplexing the Church, and then they run away, and leave all in the lurch. I saw our honored friend, Coll. Nicholson, last month at Burlington, where he staid a week or ten days. I was obliged to him every way, particularly for his friendly advice in a case that was difficult to me at that time, but I shall not mention names because I am resolved, by God's grace, to take heed what I say of any man, whether good or bad.

"Coll. Nicholson took Bills of Mr. Bass for the money in hand, £70, Pennsylvania money, and gave it all to the Churches in these Provinces, with Bills of Exchange to make it up £100 sterling, besides what he subscribed to the Churches to be erected at Hopewell, Elizabeth Town, Amboy and Salem. We have made it appear that he has exhibited to the Churches in these Provinces about £1000; besides, what he has given to particular persons and the poor would amount to some hundreds more, which we did not think fit to mention. He is a man of as much prudence, temperance, justice, and fortitude as any Governor in America, without disparagement to any, and of much more zeal for the house and service of God. I have seen four of them together at Church in Burlington, but in the afternoon their place had been empty had it not been for the Honor-

able Governor Nicholson; so that I can't but observe the example of his piety in the Church, is as rare as his bounty towards it; no wonder then that all that love the Church of England are fond of Governor Nicholson, who is a true son, or rather a nursing father, of her in America. I hope you will do him all the service you can at home whereby you will oblige all the Churches abroad.

"Mr. Urquhart is well chosen for the people of Jamaica, and indeed I think none fitter than the Scotch Episcopal to deal with Whigs and Fanaticks of all sorts. Had not Stuttgart been allowed to preach he had brought them all to the Church almost by this time; but now they resort most to a barn that is hard by, and will not pay Mr. Urquhart what is allowed by Law, though my Lord Cornbury has given his orders for it. Mr. John Lillingston designs, it seems, to go for England next year; he seems to be the fittest person that America affords for the office of a suffragan, and several persons, both of the Laity and Clergy, have wished he were the man; and if my Lord of London thought fit to authorize him, several of the Clergy both of this Province and of Maryland have said they would pay their tenths unto him, as my Lord of London's Vicegerent, whereby the Bishop of America might have as honorable provision as some in Europe. Ah, Mr. Keith, I have wanted you but once, that is ever since you went. I pray God supply your place with such another, who will pass through all Governments serving the Church, without giving offence unto the State. I hope, good Sir, you will excuse this long Letter. I had not time to write a short one; therefore, *amicitia nostra*, I desire that you would take all in good part that comes from

"Your most faithful friend

"And humble servant,

"JOHN TALBOT."

WILLIAM BUDD AND OTHERS.

"At *Burlington* in *West-Jersey*, there is now a settled Congregation, with a fixed Minister, to wit, the Reverend Mr. *John Talbot*, my Fellow Labourer, where there is a large Congregation, and a considerable Number of Communicants, many of them having been formerly Quakers, and Quakerly affected, or

such as were of no particular denomination. And such of them as had not been Baptized in Infancy, have received Baptism, partly by Mr. *Evans*, & partly by Mr. *Talbot*, & some of them by me. Mr. *Talbot* has Baptized most of them who have been Baptized, since our Arrival among them, and particularly all the Children, both Males and Females, of *William Budd*, who formerly was a Quaker-Preacher, but is come over from Quakerism, to the Church, with diverse others of the Neighbourhood, in the Country about the Town of *Burlington*, who come usually to the Church at *Burlington* on the Lord's-Day; some of them, Six, Eight, and some of them Ten, or Twelve Miles, and some of them more." *Keith's Journal*.

#### THE CLERGY MEET AT BURLINGTON.

The Clergy of New York, New Jersey, and Pennsylvania, met in Burlington, Nov. 2d, 1705, when the following Address was drawn up, signed, and sent under cover to the Lord Bishop of London:

"To the Most Reverend Fathers in God the Lord Abps., the Right Reverend the Bishops, and others Right Honourable Members of the Society Erected for Propagation of the Gospel in Foreign Parts.

"Your Missionaries being convened at Burlington esteem themselves in duty bound to lay before the Most Reverend, the Right Reverend & Right Honorable Members of the Society, what we conceive to be necessary, with God's blessing on our Labours, to promote the ends of our Mission. The presence and assistance of a Suffragan Bishop is most needful to ordain such persons as are fit to be called to serve in the sacred Ministry of the Church. We have been deprived of the advantages that might have been received of some Presbyterian & Independent Ministers that formerly were, and of others that are still willing to conform & receive the Holy Character, for want of a Bishop to give. The Baptized want to be confirmed. Their presence is necessary in the Councils of these Provinces to prevent the inconveniences which the Church labors under by the Influences which Seditious Men's Counsels have upon the public administration & the oppositions which they make to the good inclinations of well affected people. He is wanted not only to

govern and direct us, but to Cover us from the Malignant Effects of those misrepresentations that have been made by some persons impower'd to admonish and inform against us, who indeed want admonition themselves. It is our humble desire that the Custom of the Romans of not Condemning Men before they be heard may be of Force with the Most Reverend, the Right Reverend & Right Hon'ble Members of the Society, for we find to our Grief that those Characters given of us by those persons have made sad impressions on your minds, as have in some measure lessened our reputation, which is dearer to us than all Your Encouragements which we have received by Your Bounty. And it is our humble prayer that no Credit hereafter be given by the Society to any Complaints against us but such as are under the hands of three of the Clergy. The Provinces of New York, the Jerseys and Pennsylvania consist of People of several Nations, & have Preachers among them that speak to them in their own Tongues. The Dutch and the French being of the Presbyterian Perswasion And the former generally tainted with Republican Principles, it is humbly proposed that there be no preacher permitted to preach among them but in the English Tongue, or at least of Episcopal Ordination, that can preach both in English & in their own Tongues, Nor any schoolmasters to Teach any Vulgar Language, but the English, without a particular license from the Governor, till God bless us with a Bishop. This last Expedient is thought by the Governor to be a likely means of uniting the Country both in their religious and Civil interests

\* \* \* \* —and humbly beg Your Benediction &

Prayers, and crave leave to subscribe ourselves, as we are,

“Most Reverend, Right Reverend

“& Right Honorable, Your most

“Obedient & humble Serv'ts,

“BURLINGTON, Nov'r 2, 1705.

“John Talbot,	Andrew Rudman,
Ericus Biorck,	Hen. Nicols,
Evan Evans,	Geo. Ross,
Sam. Myles,	Tho. Crawford,
Tho Moore,	Jno. Sharpe,
Æneas Mackenzie,	John Brooke,
Geo. Muirson,	John Clubb.”



## THE LETTER COMMENDATORY.

*"To the Lord Bishop of London.**"MAY IT PLEASE YOUR LORDSHIP :*

"We being convened at Burlington have drawn up an Account of the State of the Church in those parts which we think necessary to add to our last years Scheme. We have enclosed a letter to the Society which we humbly offer to your Lordships view. We have likewise drawn and signed a petition to the Queen for a Suffragan Bishop, but have sent it to Your Lordship not so much to present as to determine whether it be Convenient to be presented to her Majesty. Our inexpressible wants of one to represent your Lordship here make us use all the means we can think of towards the obtaining that blessing. Indeed our case upon that Account is very lamentable and no words are sufficient to express it. We shall have the less need to lay before your Lordship the further want of Ministers for West Jersey, Long Island, Connecticut, Pennsylvania &c., in regard our Reve<sup>d</sup> Brother M<sup>r</sup> Talbot who has been an Itinerant Missionary is very capable of giving your Lordship a particular account of all our church affairs. We shall only desire Your Lordship to have a particular regard to what he shall say concerning the case of M<sup>r</sup> Rudman, M<sup>r</sup> Boudet, M<sup>r</sup> Eburn and M<sup>r</sup> Biorck whose circumstances are very pressing, and their labours have been very great and successful. We humbly beg Your Lordships blessing, and beg leave to subscribe ourselves,†

*"My Lord**"Your Lordships most obedient Sons & Serv<sup>ts</sup>*

JOHN BROOKE.	EVAN EVANS.	GEO : ROSS.
JOHN CLUBB.	HEN : NICOLS.	AND : RUDMAN.
JOHN SHARPE.	ÆNEAS MACKENZIE.	ALEX : INNES.
GEO : MUIRSON.	THO : CRAWFORD.	THOR : MOORE.

*ERICUS BIORCK. SAM. MYLES."**"Burlington Nov. 2<sup>d</sup>. 1705.*


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† Some of the signers of these papers were clergy of the Church of Sweden—a beautiful instance of the Catholic intercommunion of those days.

## HISTORY OF THE CHURCH

THE REV. THOROWGOOD MOORE.

*Mr. Moore to Mr. Hodges.*

N. York, Nov. 14, 1705.

“DEAR SIR:

\* \* \* “I have now left Albany and the Indians  
without any thought of returning. \* \* \* I left  
Albany 12th the last and have since been in the Jerseys seeing  
where I may be most servicable and how I may regain the time  
I have lost. I find there great want of ministers and therefore  
shall spend my time chiefly there till I hear from the Society  
and particularly at Burlington the chief town there during the  
Rev’d Mr. Talbots absence I have proposed to the society my  
being Missionary *ad Libitum* and that they would allow another  
for some time till there are Missionarys sent to supply all places.  
Mr. Talbot is now going for England chiefly for the good of the  
Church and therefore I hope he will have your particular friend-  
ship and all the favour the society can give him. I can’t say I  
ever saw a man of greater zeal and industry for the glory of  
God, and the good of his Church. I am &c &c

“THO<sup>R</sup>: MOORE.”

MR. TALBOT IN ENGLAND.

*Mr. Talbot to the Society for Propagating the Gospel.*

“London, March 14, 1706.

“*May it please the Reverend and**Right Honorable Society for Propagating the Gospel:*

“After I had travelled with Mr. G. Keith through nine or  
ten Provinces between New England and North Carolina, I  
took my leave of him in Maryland. The Assembly then sitting  
offered me £100 sterling to go and Proselite their Indians; but  
my call was to begin at home, and to teach our own People first,  
whose Language we did understand; so I returned to Burling-  
ton to finish the Church which was happily begun there. Mr.  
Sharpe came to my assistance where I left him to supply that  
hopeful and infant Church, whilst I went to East Jersey for  
Amboy, Elizabeth Town, Woodbridge and Staten-Island. This  
we did by turns about half a year till Mr. Mott dyed who was

Chaplain of the Queen's Fort and Forces at New York. I was offered this place also, where I should have Board and Lodging and £130 per annum, paid weekly; but nothing could tempt me from the service of the Society who were pleased to adopt me into their service, before I had the honour to know them. Mr. Sharpe was glad to embrace this offer; so I travelled alone, doing what good I could, till last Summer, I met with Mr. John Brook who brought me a letter from my Lord of London and orders to fix at Burlington, as I did till November last. There was a general meeting of the Missionarys who resolved to address the Queen for a suffragan Bishop, that I should travel with it, and make known the requests of some of the Brethren abroad, whose case we had recommended formerly by Letter to the Venerable Society, but without success. It will be four years next June since I associated with Mr. Keith. I was allowed £60 per annum for three years, but for the last I had nothing neither here nor there. I have no Business here but to solicit for a Suffragan, Books and Ministers for the propagating the Gospel. God has so blessed my Labors and Travels abroad that I am fully resolved by his Grace to return, the sooner the better, having done the Business that I came about; meanwhile my Living in Gloucestershire is given away, but I have no reason to doubt of any Encouragement from this famous Society who have done more in four years for America than ever was done before; and your Petitioner will ever pray. God bless all our Benefactors in Heaven and Earth, and reward them for ever, for all the Good they have done to the Church in general and in particular to

"Your most humble servant and

"Obedient Missionary,

"JOHN TALBOT."

MR. TALBOT EAGER TO RETURN.

*Mr. Talbot to the Secretary.*

"London, April 16th, 1707.

"HONORED SIR:

"I have received several letters from my friends in America who long for my return, which I was forward to do once and

again, but Satan hindered me by raising lies and slanders in my way. But I have cleared myself to all that have heard me, and I hope you will satisfy the Honorable Society that I am not the man to whom that dark character did belong. Mr. Keith has known my doctrine and manner of life some years, what I have ventured, suffered and acted for the Gospel of Christ abroad and at home. I desire his letter may be read to the Honorable Board, and that they will be pleased to dispatch me, the sooner the better, for the season is far spent, and the ships are going out, and if I go at all, I would go quickly. I know the wants of the poor people in America. They have need of me or else I should not venture my life to do that abroad which I could do more to my own advantage at home. I should be glad to see somebody sent to North Carolina. I hope the Planters' letters are not quite forgotten. 'Tis a sad thing to live in the wilderness like the wild Indians without God in the world.

"Your humble Servant,

"JOHN TALBOT."

#### A PRISONER IN FORT ANNE.

*Mr. Moore to the Secretary.*

"Fort Anne, Aug<sup>st</sup> 27<sup>th</sup> 1707.

"SIR,

"This comes to inform you of what at first without doubt will be no small surprise to you and that is that one of the Society's Missionaries is no other than a prisoner and his mission confined within the walls of a Fort. The missionary is myself, who am now a prisoner in Fort Anne in the city of New York; but how I came into this province and what is my crime you can't I believe but be impatient to know: be pleased then to take the following acc<sup>t</sup> and to communicate it to the Society.

"As to the first I was brought hither by force which was after this manner, (viz) about a month ago his Excellency my Lord Cornbury Gov<sup>r</sup> in chief of the Province of N. Jersey, N. York, &c, being then at York sent a summons for me to appear before him at N. York to answer to such things as should be alleged against me.



“ I was not long considering what to do, being only to consult the legality of the summons and whether the law commanded my obedience, which, if it did not, I knew of no other obligation, but had many reasons to the contrary ; as the leaving my charge without any to supply my place, and the uncertainty indeed of my return (I being well satisfied that my Lord had often declared that he would remove me out of the province for reasons scarce worth while troubling the Society with) &c, so that I say I had only to consider whether my Lord had that power to summon me out of the province, and a little consideration was sufficient to satisfy me he had not ; N. Jersey being certainly a distinct province from this of New York, as Virginia is ; and the power of Government (I am well informed and it necessarily must be so) upon the death or absence of my Lord Cornbury to be lodged in the Lieutenant Governor and upon the death or absence of the Lieutenant Governor, in the council. But upon my not obeying this summons, His Excellency, the Lord Cornbury sends a warrant dated from N. York, to the Sheriff of Burlington, to bring me safe to his Lordship’s house, at Amboy, about 50 miles from Burlington, in the same province, which accordingly he executed. He took me into his custody the 15th and brought me to Amboy the 16th inst., being Saturday, where we found his excellency arrived from N. York. His excellency told the Sheriff he had done very well in bringing me thither and ordered him (by word of mouth) to secure me and bring me before him on Monday morning, which accordingly he did, but his Excellency, it is to be supposed, being otherways busy’d that morning, ordered I should be brought in the afternoon and then the next morning when he was pleased to send for me into a private room where were only the Lieutenant Governor and himself. His excellency, after some words of anger, not worth mentioning, and which if I did, would oblige me to say a great deal more in the order to explaining them, began to condemn my behaviour to him ever since my first arrival into America, siding with his and the Government’s enemies ; and that I was a preacher of Rebellion (which I think he seemed to intimate I did by my conversation and not by my sermons, though I think he might have said the one as well as the other)

and that I had shown my rebellious temper particularly in not obeying the Lieutenant Governor's suspension of me. But this now obliges me to say something of that matter which in short shall be this: Upon my not obeying my Lord's summons to York (which I told you I received about a month since) the Lieutenant Governor, Coll: Ingoldsby told me before two or three persons that for that reason he suspended me from preaching or performing any divine service in Burlington; but I told him I did not think he had that power and so I left him. But he I suppose, thinking that that was not sufficient, was resolved to publish it by writing and so ordered the secretary of the province to draw up a form which accordingly he did and the Lieutenant Governor signed it and commanded him to take care that it was set up at the churches doors; but the Secretary considering that he had no sufficient warrant for so unaccountable proceedings went to him the next day and told him that he did not think he could safely do it; but that if it was to be set up it was, he thought, the church wardens business, accordingly he ordered the paper to be directed to the church wardens and delivered to them. The secretary himself was one and went with the paper to the other church warden to know his mind, but he being more than ordinary averse to it, they agreed not to set it up, so that I believe I can obtain the original paper signed by the Lieutenant Governor, but however I can get a copy of it attested by the church wardens. But to return; His Excellency, my Lord Cornbury told me the Lieutenant Governor had done very well in suspending me—that he confirmed his suspension and discharged me from preaching any more in that or the neighboring province. I told his Excellency that I was very sorry to hear that and beg'd his Excellency would judge favorably of me if I did not obey him in that particular, and believe that it proceeded from a sense of duty that I ought not and not out of obstinacy, but however I would take the best advice I could get about this and act according to my conscience. He told me that he would be obeyed, that my conscience should not rule him. I told him I could not expect that, but begged I might be excused if it did me. He told me that he would be obeyed and that if I did not he would use me like other Rebels.

He asked me farther who I thought myself to be. I told him a minister of the church placed at Burlington, both by the laws of God and man as being placed there by my Lord of London. He told me my Lord of London did not place me there. I told him I humbly conceived he did by a letter I had from the Secretary of the Society of which my Lord of London was a member, and so I read him part of the letter relating to that matter. He told me my Lord of London (and I am pretty well satisfied he said the Society too) had no power to place me there nor anywhere else in his Government, neither ever did he place any, and that the Queen had invested him with that sole power and that he was ordinary.

“I told him if he was ordinary, I would not make any opposition, but that I was not sensible of, &c. But to conclude, his excellency told me that since my obedience was so uncertain, he would secure me from disobeying, and so ordered the Sheriff (which came into the room a little before) to continue me in his custody, so he took away his prisoner and so I continued till Saturday when I was commanded to attend his Excellency whom I found gone from his house in order to go aboard of his barge for N. York. I found him at a house about a Bows shot from the water side. The Sheriff having spoken to my Lord, told me he was commanded to attend me into the barge. I told him I could not understand that, however that I would not go unless I was forced, but the Sheriff going again to my Lord into the house (for I was at the door) and returning with fresh commands, I went a little way with him to the other side of the house, where I found my Lord. I told his Excellency what I told the Sheriff. His Excellency asked me then whether I wanted to be carried. I answered him something like it. He then commanded the Sheriff again to do his office, but he being unwilling to do that which his Lordship called so, his Lordship commanded the Amboy Sheriff who stood by to take me and force me to go (upon which the Lieutenant Governor commanding him likewise) he took me by the sleeve so we went with the rest of the company towards the water side, but as we were walking I told the Sheriff the danger of what he was doing and

bade him have a care how he forced me. When I was come pretty near the barge I told his Excellency that I wished him a good voyage and that I designed to go not farther unless I was forced to it (for the Sheriff had not then hold of me) my Lord in great anger bid the Sheriff again do his office, and the Lieutenant Governor commanding the same, but the Sheriff refusing to obey them, my Lord comes himself to me and takes me by my gown and sleeve and leads me about ten paces, but being perswaded by the Lieutenant Governor, or rather more probably by other reasons he leaves me again to the Sheriff, who, encouraged by my Lord's example and the earnestness of the Lieutenant Governor to him to take me, did so, and took hold of my gown and went before me into my Lord's barge in which my Lord brought me to York, being about 40 miles from Amboy. When I came ashore I went with my Lord and the rest of the company to the Fort, thinking it in vain to make any farther opposition then and likewise being dissuaded from that by one that I know wished me well. When we came into the Fort my Lord desired his Chaplain to take me into his room and told the officer of the guard that I was a prisoner and ordered him to give directions to the under officers to prevent my escape, and here I have been ever since.

"The day after I came in being Sunday, Mr. Sharpe, my Lord's Chaplain, asked my Lord whether I might not go to church; he told him no, and moreover said that I should not go without the walls till I was sent to England. I thank God I fare very well here, his Lordship having given orders that I should want for nothing.

"And thus I have told you as near as I could how I came hither with almost every particular circumstance; and withall my crime. This can't but seem to the Society very strange and wou'd so to everybody here, were they not by unhappy experience but too well acquainted with his Lordship's conduct. I know not how long his Exe'y will keep me here, I am apt to think a good while and therefore hope the Society will apply to the Queen as soon as may be that I may be released and that no Governour may attempt the like for the future, but I refuse not



to be tryed before proper Judges in the most publick manner if her Majesty thinks fit, being conscious to myself that I have done nothing that deserves the usage I have met with; but if I have offended I hope I shall very willingly suffer the deserved punishment.

"I hope my present and late sufferings will be no disadvantage to the Church. I am well satisfyed in my mind of the contrary and that I shall have reason to bless God for enabling me to act as I have done in relation to my Lord Cornbury and the Lieutenant Gov<sup>r</sup> by which and other means I hope her Majesty will in time be well acquainted with those Gentlemen. I think 'tis time now to think of concluding. I will therefore only add that I know not the least shadow of a reason that my Lord Cornbury can produce to the world for the usage he has showed me and therefore hope the Society will be as speedy as may be in applying to the Queen for my relief and for prevention of anything of the like for the future.

"I am Sir,

"Your very humble Servant,

"THO: MOORE."

#### CAUSES OF CORNBURY'S DISPLEASURE.

*Mr. Moore to the Secretary.*

"Fort Anne, Aug<sup>t</sup> 1707

"SIR

"It is but just now almost that I finished a long Letter to you which goes by the way of Barbadoes; if that came safe to your hands, I suppose it did not a little surprise the Society by acquainting them with the imprisonment of one of their Missioners which is myself now confined in Fort Anne in the city of New York brought hither in the most arbitrary and illegal manner that I believe they ever heard, the particulars I will not now mention because a Copy of that whole Letter (if you have not already received it) will be sent or delivered you with this, for the Rev<sup>d</sup> M<sup>r</sup> John Brooke (to whom I deliver this unsealed) has a Copy of it which with this he will send (though he is

coming himself) by all occasions. He is going towards Boston in Order for England if he be not confined before he leave this place which I am something fearful of and am well satisfied he would be if his Excellency My Lord Cornbury knew of his design of going home.

\* \* \* \* \*

“I am thinking the Society will be inquisitive to know the reason of my Lord’s displeasure against me, but when they are acquainted with his Lordship’s Character I am sure they will cease inquiring and be satisfied I could not faithfully discharge my duty, and shew my respect and value for men of piety and real worth and have his Friendship; and indeed I know nothing has more contributed to my displeasing his Lordship than my acquaintance and intimacy with those I thought good men and promoters of the public Good some of which have been my acquaintance and intimate friends from my first arrival in America and which is the worst of it, I know none of them either in New York or New Jersey that are his; but in short the chief nay only cause of his Lordship’s pulling me out of New Jersey and transporting me to York I do verily believe is his persuasion that I have been and still am a block in the way of some of his designs (though I thank God I don’t know I ever troubled myself with state matters) which with some others must necessarily be removed. What his Lordship designs to do with me now I know not; I am apt to think I shall continue here a good while, for the same reason that induced his Lordship to confine me, will probably prevail with him to continue me where I am; I am apt to think till I have the Queen’s Commands for my release nay longer, if his Lordship (which God forbid) continues in the Government, I say God forbid he knows, not for my own sake but the good of others; for I bless God through his assistance I am very easy being well convinced that there is nothing of this that has happened to me but what is ordained by the wise hand of providence; and I can truly say I am scarce sensible of the difference between Liberty and confinement.

“I am tempted to say something of the illegality of his Lordship’s proceedings, I think I could show a Gradation of very many unlawful steps he has taken from his first summons of me

to York to his confining me there but you will easily see them in the Account I have given (and which Mr Brooke will confirm) of the matters of fact ; I need only add, what I remember I omitted in my last, that there is a County (I think it is called Middlesex) between Burlington and Amboy through which my Lord by his Warrant which Mr Brooke will show you, commanded the Burlington Sheriff to bring me.

“As to the irregularities his Lordship seems to intimate I am chargeable with in his summons and warrant (both which Mr Brooke has) they may easily be imagined to be only pretences for sending them. I bless God I know of none that I am accountable to him for. His Lordship indeed has told me of some things in his anger which either he did or would have me think were so, but I think them not worth mentioning, only one I will and that was that I had the Sacrament too often (which I had when I well could once a fortnight) which frequently he was pleased to forbid but I minded that as little as I the Lieutenant Governor and afterwards his suspension, thinking his power in both much the same and this puts me in mind of the several times his Lordship commanded me to appear before him, and that the last from York was but the 4<sup>th</sup> command. I had to attend him twice before he called me from Burlington to Amboy which are 50 miles distant.

“Sir, though I would not be tedious yet I can’t forbear making a humble proposal to the Society which is that they would be pleased to use their Interest with her Majesty in order to their obtaining leave for the recommending proper persons to be Governors of these parts, men of good morals if not of true religion, but alas! why not the latter, every one knows the powerful influence of the example of the King or Governor and indeed the Society will find themselves extremely deceived and the success not answerable to their pious care if there be not very different men sent over for these parts than what are now and have been heretofore. But, I must think of concluding which shall be with my best wishes and hearty prayers for the truly Venerable Society that God would give them true wisdom fervent zeal and indefatigable Industry in the prosecution of that great and glorious work they have undertaken; their minutes

now are very precious for they are now laying the foundation of a Church in a flourishing part of the World which must be well and speedily laid. I am

“Sir

“Your very humble Serv<sup>t</sup>

“THOR: MOORE.”

MR. TALBOT ARRIVES FROM ENGLAND.

Mr. Talbot, having reached America, was in Boston, in November, 1707; where he was “much surprised to meet” Mr. Moore and Mr. Brooke. They gave him a detailed account of the treatment they had received, and how they had escaped; and told him of their determination to embark for home. He remonstrated against their taking a Winter passage; “but,” says Talbot—writing about it nine months afterwards—“poor Thorowgood said, if they were sunk in the sea, they did not doubt but God would receive them, since they were persecuted for doing their duty to the best of their knowledge.”

THE WILL OF REV. MR. MOORE.

“Being now ab<sup>t</sup> to Leave America & not knowing whether it shall please y<sup>e</sup> Allm: God y<sup>t</sup> I ever shall live to return; I do by these presents declare y<sup>t</sup>, if I do not, I do freely give all my Books now at y<sup>e</sup> House of Rob<sup>t</sup> Wheeler Esq<sup>r</sup> w<sup>th</sup> a large Chest to put them in, to y<sup>e</sup> use of y<sup>e</sup> Minister for y<sup>e</sup> time being of y<sup>e</sup> Church of England in Burlington in New Jersey & to his successors for ever, Reserving ten pounds worth sterling of them w<sup>ch</sup> belong of Right to y<sup>e</sup> Venerable Society for propagating y<sup>e</sup> Gospel in Foreign parts & Hamond on y<sup>e</sup> New Testam<sup>t</sup>, w<sup>ch</sup> I leave to my Faithfull Friend M<sup>r</sup> Rob<sup>t</sup> Wheeler of y<sup>e</sup> s<sup>d</sup> Town of Burlington.

“In Witness whereof I have set my hand & seal this  
day of Novemb<sup>r</sup> one thousand seven hundred & seven.

“THO<sup>R</sup> MOORE. [L. S.]”

“Sign’d, sealed & delivered

In y<sup>e</sup> presence of us  
Samuel Myles  
Tho: Barclay  
John Brooke  
John Talbot”



WILL OF THE REV. JOHN BROOKE.

"I John Brooke Clerk one of y<sup>e</sup> Missionarys of y<sup>e</sup> Rev<sup>d</sup> and Hon<sup>ble</sup> Society for propagating y<sup>e</sup> Gospel in Foreign parts being now about to leave America and to undertake a long and dangerous voyage to England and not knowing whether it shall please the Almighty y<sup>t</sup> I ever live to arrive there, I do by these presents certify y<sup>t</sup> if I dye in y<sup>t</sup> my intended voyage I do freely give my Dear Brothers Richard Brooke and William Brooke of Clark-Heaton near Bradford in Yorkshire y<sup>e</sup> half years Salary due to my executor after my decease by y<sup>e</sup> Bounty of y<sup>e</sup> said Society, and whatever else my Sister Agnes Hull in Basing hall street in London has of mine in her hands. In witness whereof I have hereunto set my hand and seal this twentieth day of November in y<sup>e</sup> yeare of our Lord one thousand seven hundred and seven.

"JOHN BROOKE. [L. S.]"

"Signed Sealed and delivered  
in y<sup>e</sup> presence of us  
John Talbot  
Rob: Owen  
John Brocas  
Hugh Venables"

CORNBURY'S ACCOUNT OF MOORE AND BROOKE.

*Lord Cornbury to the Secretary.*

"New York 29th Nov 1707.

"SIR:

"Yours of the 18th of April 1706 came to my hands on the 13th instant for which I return you thanks. I intreat you to assure the Honorable Society that nothing shall be wanting on my part to promote their good and pious designs to the utmost of my power and understanding. I could wish all those Gentlemen whom the Honorable Society have sent over had by a carefull performance of their duty answered the intent of their mission and it is with a great deal of grief that I am obliged to say that Mr. Thorowgood Moore and Mr. Brookes have not only not answered the intent of their mission but have done the church more harm than I am afraid they will ever do it good. I did in my letter of the 23d of August give you an account of the behaviour of Mr. Moore to the Lieutenant Gov<sup>r</sup> Colonel Ingoldsby at Burlington on Easter day 1706. I hope that letter came safe to your hands. I am sorry to find that Mr.

Moore's behaviour in that case has very near ruined that church but having writ to you fully upon that unpleasant subject before, I shall forbear saying anything of it now but shall proceed to give you an account of Mr. Brooke's last method of proceeding here in these parts: Mr. Brookes hearing that I had brought Mr. Moore to this place with me came to visit him frequently here, tho' at the same time he neglected his Churches in East Jersey.

"On the 12th day of September I left this place to go to Albany leaving directions with my family to take care that Mr. Moore should want for nothing in my absence; about ten days after I had left New York I had letters to acquaint me that Mr. Moore had made his escape out of the Fort and that Mr. Brookes & he were gone off together. I took no notice of it till I returned to New York which was on the 12th of Oct<sup>r</sup>, then I enquired of the Officer of the guard what was become of Mr. Moore, who told me that the day he made his escape Mr. Brookes & Mr. Morris had dined with him, that after dinner Mr. Brookes went away and returned about 4 of the clock and coming through the gate asked the Century if he had orders to stop any body, who told him no. Mr. Brookes went up to Mr. Moore's room & in a few minutes Mr. Moore came down & went out of the Fort and a little afterwards Mr. Brookes, upon which the Century finding his error called his officer who immediately ran out of the Fort but could not find Mr. Moore.

"On the 16th of Oct<sup>r</sup>, I left this place to go to Amboy to meet the Assembly of New Jersey, when I arrived there I enquired for Mr. Brookes. I was told he was gone to New England with Mr. Moore. I could not believe it at first for tho' I knew him to be very indiscreet in many things yet did not think him mad enough to leave his Churches but upon farther enquiry I found that after having travelled from place to place to get the ministers of the provinces of New York, New Jersey & Pensilvania to sign a petition to the Queen against me he was gone to join Mr. Moore in New England in order to go for old England together; now if the ministers which the Hon<sup>ble</sup> Society think fit to send over and maintain here are to be independent of the Government under no controul & at Liberty to do what they please to go where they please it is but

reasonable that those who have the honour to serve the Queen as Governors of Provinces ought to have it signified to them that they may not intermeddle with them, how it will be for the service of the Church to have it so I submit to better Judgment but sure I am that Mr. Moore's asserting as he did in all companies at Burlington that the Gov<sup>r</sup> had no authority over him, that he was accountable to nobody but to my Lord Bishop of London & that he would order the affairs of the Church as he thought proper has done the Church no service no more than his affronting the Lieu<sup>t</sup> Gov<sup>r</sup> as is before mentioned. \* \*

"I am Sir

"Your very humble Servant

"CORNBURY."

#### A GOVERNOR NEEDED IN CHURCH AND STATE.

*Mr. Talbot to the Secretary.*

"N. York Jan. 10th 170 $\frac{7}{8}$

"HONORED SIR :

"I got safe here, blessed be God, at Christmas, but I can't proceed, no boat can cross the Sound for Ice. \* \* \*

I saw the Hon<sup>ble</sup> Col. Heathcote who is the finest gentleman I have seen in America. I wish the report were true that he were appointed Gov<sup>r</sup>, it would be the best news next to that of the Gospel that ever came over. Methinks 'tis an easy matter for some of the Hon<sup>ble</sup> Society to prevail with the Queen that one of your Hon<sup>ble</sup> members might be a Gov<sup>r</sup> she having promised to be allways ready to do her part towards the carrying on so good a work, which cannot be carryed on without a good Gov<sup>r</sup> in Church and State. Now Bishop Heathcote would serve for Both the best of any I know, if he had but his commission. We live in hopes and the wicked in fears that their days will be shortened. I pray God for his elects sake they may, and moderation in getting of money may take place; the want of that is the root of all evil. I am to send Colonel Heathcote my travelling library that he may try his hand with the Stiffnecked Quakers; he if anybody will persuade them to see; he has the best temper of all, if a man cou'd hit it to be gentle towards all

men and zealous of all good works. Some courses must be taken with these Anti Christians who are worse than the Turks and if they be let alone will encrease to an abominable desolation. I shall say no more but betake myself to my prayers. Arise, O Lord Jesu Christ, help us, and deliver us for thine honour. Since Mr. Brooke Mr. Moore and Mr. Evans went away there's an Independancy set up again at Elizabeth Town, Anabaptism at Burlington and the Popish Mass at Philadelphia. I thought that the Quakers would be the first to let it in, particularly Mr. Penn, for if he has any religion 'tis that, but thus to tolerate all without controul is the way to have none at all. My duty and service to the members of the Honorable Society; if they can do anything now is the time. I hope they will consider of them in time; so God prosper their good endeavors, and these of, Sir, yours &c

“JOHN TALBOT.”

“I hope Mr. Brooke and Mr. Moore are safe arrived. There was the wisdom of the Serpent and the innocency of the Dove in those men, but neither will protect them from evil speaking &c.”

#### ANOTHER ACCOUNT OF THE TROUBLE.

*Col. Quarry to the Bishop of London. Extract.*

“Philadelphia 20th Jan<sup>r</sup> 170<sup>8</sup>”

\* \* “I am obliged to give your Lordship some account of another gentleman of the clergy one Mr. Moore who goes for England with Mr. Brooke, or rather Mr. Brooke goes with him; this gentleman I have always had a great value for, the first time I saw him was at Albany when I attended my Lord hither his Lordship paid him all imaginable kindness and respect the design of his mission was to live among the Indians but that not answering his Excellency consented to his going to Burlington in order to supply the Rev Mr. Talbot on his going for England; he had not been settled long in that place before an unhappy difference fell out between the Queen's Lieutenant Governor Colonel Ingoldsby and Mr. Moore \* \* the Lieutenant Governor had a very great kindness for him and in



riding out with him to pay a visit or take the air amongst variety of subjects they discoursed of Mr. Moore asked Colonel Ingoldsby if he had so much patience and christian temper as to take a Box on the ear without resentment or returning the injury to which he answered with some warmth that he neither would nor could take such an affront from any man without a due resentment whether this may be called a proper question or an ensnaring one considering the Lieut. Governors circumstances being a soldier and got his living by his sword I will leave your Lordship to judge \* \* \* some short time after Mr. Moore had appointed a sacrament at Burlington church the Colonel and his Family resolved to be partakers and in order to it was constantly all the week before at the Morning and Evening prayers in the church. Mr. Moore very well knew that it was his design to be a communicant. The Sunday came Colonel Ingoldsby with his Lady and Daughter were at church; after the Sermon was ended and all things in a readiness for approaching to the Holy Ordinance Mr. Moore came to the Colonel's seat I think as he was going out of it and asked him if he was of the same opinion that he had formerly declared, the question surprised the Colonel who had forgot the discourse so that he told him that he did not know what he meant but Mr. Moore having put him in mind of the time place and circumstances the Lieutenant Governor told him he was of the same mind still when Mr. Moore forbid him to approach the Holy Table, for he would not give him the sacrament, to which the Lieutenant Governor very prudently told him that he would withdraw and give no disturbance to the congregation and accordingly he went out of the church his Lady and Daughter following him. I need not tell your Lordship that this usage was resented by the Colonel as an affront and injustice done him this action made a very great noise in the Country and most gave their opinion very freely both Clergy and Laity. The members of the church were divided some condemning Mr. Moore others excusing him but the generality of all sorts thought it a very rash and unadvised action of Mr. Moore and thought that he ought to have gone to the Lieut. Governors house and discoursed him and followed the primitive method

and discipline. \* \* I have reason to believe that Mr. Moore was prevailed with by some friends to endeavor a reconciliation and to make some steps towards it. \* \* I went immediately to Colonel Ingoldsby and said all that I could or was proper for me I found him very positive not to hearken to any accommodation unless Mr. Moore would own his own mistake before the whole congregation where he had affronted him. \* \* I told him I thought he carried his resentments too high and that in my opinion Mr. Moore ought not to do what he expected and gave him my reason and at parting I told his honor that I would advise Mr. Moore not to comply with what his honor expected from him \* \* thus matters \* \* grew worse and worse every day till at last the Lieut. Governor resolved that my Lord should either remove Mr. Moore or him out of that government.” \*

“THE GREATEST OBSTACLE.”

*Col. Morris to the Secretary. Extracts.*

———— 170<sup>7</sup>

\* \* “I believe you will be surprised when I mention my Lord Cornbury as the greatest obstacle that either has or is likely to prevent the growth of the Church in these parts, the pernicious effects of his Arbitrary conduct if not prevented by the Society will render it (humanly speaking) impossible to propagate the Church in this part if not in any part of America and make the best designs of the Society ineffectual.

“I cannot say I am very much surprised to find so large a character of him in the account of the proceedings of the Society because the best and greatest of men may be imposed upon by mercenary or mistaken pens; but I am sorry they have been so much abused by the accounts they have had of him; for he is a man certainly the reverse of all that’s good and a great reproach to the Church. In the first place he is a notorious breaker of his word, he has subscribed to several churches but can’t be prevailed upon to pay a farthing, says he did it to encourage others and who ever asks for it is sure to feel the effects of his displeasure.

“ 2<sup>ndly</sup> He is avowedly and openly unjust in everybody’s debt that would trust him and in the little Town of New York he is said not to owe less than £8000 much of this to Shopkeepers Bakers Butchers &c who cannot get a farthing from him though under the greatest necessity for want of it and it’s hardly credible what a damp to the Trade of that little Town the detention of that Sum is. The scandal of his life is such that were he in a civilized Heathen Country he would by the public Justice be made an example to deter others from his practices, he rarely fails of being drest in Womens Cloaths every day and almost half his time is spent that way and seldom misses it on a Sacrament day was in that Garb when his dead Lady was carried out of the fort and this not privately but in face of the Sun and in sight of the Town ; But I’ll not enter into his privacies, his public vices are scandalous enough ; were there nothing in it but his ill example it must needs be a great hindrance to the growth of the church there being nothing more common in the mouths of the enemies of our religion than the instancing of my Lord Cornbury as a Churchman and an esteemed great patron of it, were there nothing else I say but his Scandalous life which makes our Holy profession be had in Contempt and evil spoken of it it were enough in so public a person as my Lord to put a great stop to the growth of it, but such is so far from being a patron of it that he has done more to ruin it than all its enemies put together. \* \* \*

“ In New Jersey the inhabitants have reason to grieve that ever such a person as my Lord Cornbury was born† whose con-

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† In a long remonstrance of the Assembly of New Jersey, in 1707, against Cornbury’s tyranny, we find this paragraph :

“ Are not her Majesty’s loyal subjects haul’d to goals, and there lie without being admitted to bail ? and those that are the conditions of their recognizances are, that if your Excellency approves not of their being bailed, they shall return to their prisons ; several of her Majesty’s good subjects forced to abscond, and leave their habitations, being threatened with imprisonment, and no hopes of receiving the benefit of the law ; when your Excellency’s absolute will is the sole measure of it : One minister of the Church of England, dragg’d by a sheriff from Burlington to Amboy, and there kept in custody, without assigning any reason for it, and at last haul’d by force into a boat by your Excellency, and transported like a malefactor, into another government, and there kept in a garrison a prisoner ; and no reason assigned for these violent procedures, but your Excellency’s pleasure ; Another minister of the Church of England, laid under a necessity of leaving the province, from the

duct as it was imprudently violent to the Dissenters in his government of New York so on the contrary it was unaccountably severe to the Churchmen in New Jersey as if he had studied to take measures diametrically opposite to the true interest of the Church : a great part of that people had their religion to choose and of those that had made a choice many of them were so indifferent that it was no very difficult matter to perswade them not to be over tenacious of their principles they had as it were by chance taken up. The Government being out of the hands of the Proprietors and the fame of a Society being erected for propagating the Gospel in Foreign Parts reaching here many of those who were indifferent and those who had their religion to choose were fond of being of the Church \*

\* when behold-a sudden change blasted all our growing hopes and has at last entirely ruined the church in New Jersey and in my humble opinion except the Country engages very powerfully in an affair of this consequence the example of the proceedings in New Jersey will prove fatal to all the churches in English America. \* \* To accuse so great a man as the Governor of a province may arraign me of want of that respect and due regard which is owing to my superiors and which in an especial manner ought to be paid but Sir I have a greater regard to God than man to truth and the trust the Society reposes in every Member of their Body than to my Lord Cornbury \* \* and tho' some men have been surprised into a good opinion of his Lordship I am well assured a longer acquaintance and better information will give them different sentiments." \* \*

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reasonable apprehensions of meeting with the same treatment; no orders of men either sacred or civil, secure in their lives, their liberties or estates; and where these procedures will end, God only knows." *Smith's History*, p. 333.

"Her Majesty graciously listened to the cries of her injur'd subjects, and divested him of his power, declaring, that she would not countenance her nearest relations in oppressing her people.

"As soon as my Lord was superceded, his creditors threw him into the custody of the sheriff of New York; and he remained there till the death of his father, when succeeding to the earldom of Clarendon, he returned to England.

"We never had a governor so universally detested, nor any who so richly deserved the publick abhorrence." *History of New York*, p. 116.



NO NEWS FROM MESSRS. BROOKE AND MOORE.

*Mr. Talbot to the Secretary.*

“Philadelphia, 20th August, 1708.

“HONORABLE SIR :

“I have written several letters to you from Boston and New York by Brothers Brookes and Moore ; but I am afraid they are all lost together ; they have been nine months gone, and we saw them not since, nor any news of them. I met them at Boston and would persuade them to return, but all in vain ; they had been so dragooned that they had rather be taken into France than into the Fort at New York. I have carried on † ever since at Burlington as well as I could, and I thank God with success wherever I am ; but I cannot stay long at any place, because there are so many that want, certainly the present state of that province is worse than the first ; we have lost our labour and the Society their cost, their being several Churches and no ministers in all East Jersey to supply them, so that they fall away apace to Heathenism, Quakerism and Atheism, purely for lack of looking after. Mr. Brooks and Mr. Moore are much lamented, being the most pious and industrious Missionaries that ever the Honorable Society sent over ; let the adversaries say what they will they can prove no evil thing against these men. I have heard all sides and parties, what can be said pro or con. Mr. Honeyman is outed, Mr. Nicholls scouted into Maryland ; he had come home had I not dissuaded him, and I could have hindered all the rest of these scandals and disorders but that we had no Bishop nor hopes of any ; you would not hear of it, therefore I said you must hear worse and worse still, if aught can be worse than that the bodies and souls of men are ruined and undone, and the Bounty of the Society lost, for lack of an overseer of the poor Church in America ; without which the Gospel cannot be planted, nor any good work propagated in the World. The Bible you sent to Hopewell I was willing to take to Burlington till more came over, because ours is worn out ; they that come I hope will bring Books with them. I shall

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† This expression, with reference to officiating, was common for nearly a century. It has a very different meaning now !

write more particularly by the next opportunity. God bless all our friends of the Honorable Society, remaining theirs and

“Your humble servant,

“JOHN TALBOT.”

“SOMEBODY MUST ANSWER.”

*Mr. Talbot to the Secretary.*

“Burlington, 24th August, 1708.

“HONORABLE SIR :

“It is now nine months ago since I parted with Mr. Brooks and Mr. Moore at Boston; I sent letters by them, but we are much afraid all are miscarried. I was always glad to see them but much surprised to meet them both there; they told me what hardship they met with from the Governors of New York and Jersey, and how they escaped out of their hands; I was for converting them back again, telling them the dangers of the sea and the enemy, but poor Thorowgood said he had rather be taken into *France* than into the Fort at New York; and if they were sunk in the sea, they did not doubt but God would receive them, since they were persecuted for righteousness, that is for Christ’s sake and his Gospel, and doing their duty to the best of their knowledge. Truly as it was in the beginning so I find it in the end; all that will live Godly in Christ Jesus shall suffer persecution; but *somebody* must answer for these things at home or abroad. If I could have given them any hopes of a Bishop or Suffragan to direct or protect them, I believe they would not have gone; nay, I would have hindered them; but, alas! I had no such hopes myself: I came over to be as good as my word rather than on any encouragement to do any good; meanwhile, I am pure from the Blood of all men; ye are my Witnesses that I pleaded with all my soul to send an overseer of this poor Church, but you would not hear; therefore is this evil come upon us. I don’t doubt but by God’s mercy their souls are not miscarried, they are in peace where’e’ they be I don’t doubt; but we Christians in Jersey are most miserable; we have Churches now but no ministers to open them, and

if the gate of Heaven be shut, the gates of Hell will soon prevail against us.

“ This comes to you in the bosom of Mr. Moore’s which he gave me at Boston, which was the last that I had of him ; he is much lamented, as indeed they are both ; as for Thorowgood, I never knew his fellow of his age, nor ever shall again I fear ; nothing can make this country amends for their loss but a good Bishop ; but alas ! that is *rara avis in terris*, &c. I preached the Gospel at Marble-Head, where the people offered to subscribe some hundreds of pounds to build a Church ; but I have resolved to build no more Churches till there are more ministers to serve the Churches that are built. I preached at Stratford as I came along in Connecticut Colony, where was a numerous auditory, and Mr. Muirson had forty Communicants there the first time ever the Holy Sacrament was rightly administered ; and upon the Islands, Rhode Island, Long Island, and Staten Island, I preached till the Winter broke up, when I got to Amboy and Elizabeth Town, where had been nobody since Mr. Brook left them, who was an able and diligent Missioner as ever came over ; I got home about our Lady day, where I was very welcome to all Christian people, but alas ! I could not stay, I am forced to turn Itinerant again, for the care of all the Churches from East to West Jersey is upon me ; what is the worst is that I can’t confirm any nor have not a Deacon to help me. My Clerk is put in prison, and was taken from the Church on the Lord’s day upon a civil action of *meum* and *tuum*. I don’t know how soon I may be seized so myself, but I bless God I fear no evil so long as I do none ; *Exurgat deus dissipentur inimici*, &c. I hear there is another Governor coming for these provinces ; people are sorry it is another Lord, for they say there never came a good one into these parts. I may say of them as the Quakers did of me, ‘ Thee comest for money,’ but I proved them Liars, for I have taken no money of them nor yet of others since I came. I shall say no more on this point but refer all to Mr. Moore’s letter, which I hope will have some weight with the Honorable Society, because they are the last words of their best Missioner when he was in prison for the Gospel of Christ and for a good conscience. His humble proposal is that the

Honorable Society would use their interest with the Queen that we might have men of morals for Governors, if not of Religion; I say the same, and pray God direct them all for the best; so I desire your prayers for,

“ Sir,

“ Your most humble servant,

“ JOHN TALBOT.”

#### LORD LOVELACE SUCCEEDS CORNBURY.

“ John, Lord Lovelace, baron of Hurley, being appointed to succeed lord Cornbury; he summoned the council to meet him at Bergen, December 20, 1708, published his commission, and met a new assembly in the spring, at Perth-Amboy, and informed them: That he was very sensible of great difficulties attending the honourable employment in which her majesty had placed him, and he hoped they would never fail to assist him to serve the queen and her people; that her majesty had shewn, in the whole course of her reign (a reign glorious beyond example) how much she aim'd at the good and prosperity of her people; having with indefatigable pains united her two kingdoms of England and Scotland, and continued the same application to unite the minds of all her subjects; that this was her great care, and ought to be the care of those whom she deputed to govern the distant provinces; that as he could not set before him a better pattern, he should endeavour to recommend himself to them, by following as far as he was able, her example; that he should always be ready to give his assent to whatever laws they found necessary, for promoting religion and virtue; for the encouragement of trade and industry, and discouragement of vice and prophaneness, and for any other matter or thing relating to the good of the province.

“ The assembly, in their turn, told the governor by address; that they esteemed it their great happiness, that her majesty had placed a person of so much temper and moderation over them, and made no question he would surmount every difficulty with honour and safety.

“ That her majesty's reign would make a bright leaf in history; that it was the advantage of the present, and would be the admiration of future ages, not more for her success abroad, than prudence at home; that tho' their distance had and might sometimes be disadvantageous to them, yet they experienced the effect of her princely care, in putting an end to the worst administration New Jersey ever knew, by sending *him*, whose govern-



ment would always be easy to her majesty's subjects here, and satisfactory to himself, whilst he followed so great and good an example."† *Smith's History*, pp. 355-357.

"BOLDLY CONDEMNING VICE."

*Monsr. Neau to the Secretary. Extract.*

New York, 27<sup>th</sup> Feby 170<sup>8</sup>

"MOST HONORED SIR:

———"Now Sir I must answer you to what you ask me in relation to Messieurs Moore and Brooke—those Gentlemen were assuredly an honor to the Mission and laboured with much vigour for the enlargement of the Kingdom of our glorious Redeemer, and one may say without prejudice to the rest that they were the Glory of all the Missionaries the Illustrious Society has sent over hither. The purity and candour of their manners preached as efficaciously as their mouths, insomuch that we cannot sufficiently lament the loss of these two good servants of God, the occasion of whose disgrace was as follows; My Lord Cornbury has and does still make use of an unfortunate Custom of dressing himself in womens Clothes and of exposing himself in that Garb upon the Ramparts to the view of the public; in that dress he draws a world of spectators about him and consequently as many censures especially for exposing himself in such a manner all the great Holidays and even in an hour or two after going to the Communion, this turns the heart of such as fear God against him; M<sup>r</sup> Moore knew all this though he was at Burlington, and this made him censure the Ministers of those parts, who according to him were guilty of a neglect of their duty in taking no notice thereof, and he made no scruple to say publicly that his Lordship deserved to be excommunicated whereupon My Lord Cornbury, who knew all that was said of him (and who had been informed that M<sup>r</sup> Moore had suspended from or at least refused to give the Com-

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† Lord Lovelace died May 6th, 1709, less than six months after his arrival, and having never been so far in this province as Burlington. He was succeeded in the summer of 1710, by Brigadier Hunter. Among the twelve members of Council, in his instructions, were Lewis Morris, Daniel Coxe, Hugh Huddy and Robert Quarry. Among the members of the new Assembly, those for the town of Burlington, were Isaac DeCou and Robert Wheeler.

munion to the Lieut<sup>t</sup> Governor upon the account of some Debauch and abominable swearing to which that Gentleman is unfortunately addicted) writ to M<sup>r</sup> Moore to come hither, to the end that he might send him to Albany but he refused to come saying that the Gentlemen of the Society had allowed him to reside at Burlington till the arrival of M<sup>r</sup> Talbot; this refusal exasperated my Lord, who went to Burlington where the Lieut<sup>t</sup> Governor heartily joined with him to take a public revenge upon M<sup>r</sup> Moore; My Lord who intended to receive the Sacrament at Burlington, was surprised to find nobody the Sunday following, but his own Chaplain to give it him for M<sup>r</sup> Moore was gone about 12 miles from thence to administer the same to some poor people and this action of his finished the design they had to ruin him, but because they would not discover the motives of oppressing this good man they accused him of intermeddling with the affairs of the Assembly, because he was seen often in the company of Colonel Lewis Morris, but they could never produce against him any evidence worthy of Credit. M<sup>r</sup> Brooke was looked upon to be no less criminal because he said Amen to all that M<sup>r</sup> Moore did, in fine Sir (for I observe that I grow tedious, but it would require a volume to relate every particular of this unfortunate story) My Lord brought hither with him M<sup>r</sup> Moore and without any form of Trial imprisoned him in his Fort to the end that his friends might not see him, however I was there every day; afterwards My Lord went to Albany leaving him under a Guard of Soldiers who let him go out, since which time we have never seen him more. He was not treated so favorably as the presbyterian Ministers, who having given security were suffered to go where they would. M<sup>r</sup> Brooke was here the day that M<sup>r</sup> Moore made his escape from the Fort and was diligently sought for by the Officers who intended to have imprisoned him in the stead of M<sup>r</sup> Moore; all that night I had two Centinels before my door, but M<sup>r</sup> Brooke was not in my house, I caused him to be hid by one of my friends, since which time I have not seen him neither for which I am very sorry, I protest I had no share in the escape of M<sup>r</sup> Moore, though I was accused of it as M<sup>r</sup> Vesey. Orders were given to stop M<sup>r</sup> Brooke at Amboy in case he were found there, of which he having had notice was of

the opinion (and so were his friends there too) that it were better to take a Journey to London than to expose himself to the fury of a powerful enemy. This in substance was the Cause of the disgrace and ruin of those two Illustrious servants of God, whose Crime was for opposing and condemning boldly vice and immorality but the friends of Debauchery and corruption of manners affirm that these ministers exceeded their power, and that it did belong only to the Diocesan to suspend or exclude from the Communion persons in authority ; so that, since we have no Bishop any body may metamorphize themselves into Devils without fear of punishment. You see Sir what a Condition we are reduced to. Judge therefore Sir whether we can labour effectually in the reformation of manners, whilst those who Govern us are our chiefest opposers ; I make no doubt that you will have heard that my Lord Cornbury is under arrest for debts he has contracted here, he is selling his household goods but there are several Warrants against him ; I have been to see him once since he was arrested, but I did not find him like M<sup>r</sup> Moore ; I am assured that he continues to dress himself in Women's Cloths, but now 'tis after the Dutch manner. I beg you to excuse this long Letter and take leave to salute you with a profound respect as being

“ Most Honored Sir,

“ Your most humble and most

“ obedient Servant

“ ELIAS NEAU.” †

NOT THE QUEEN'S FAULT.

*Col. Morris to the Secretary. Extract.*

“ New York, May 30th, 1709.

\* \* “ My Lord Cornbury Colonel Nicholson Colonel Quary and Colonel Ingoldsby who now succeeds in the government as Lieut. Governor‡ have all hopes to be governors either

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† Mr. Neau was the Society's Catechist in New York. “ *Honest Elias Neau,*” Col. Morris calls him.

‡ Upon the death of Lord Lovelace, the government devolved upon Lieut. Gov. Ingoldsby, who was almost as odious, to the people of New Jersey, as Lord Cornbury had been. *Field's Provincial Courts of New Jersey*, p. 78.

of York or Jerseys ; but pray Sir use your best endeavors that we fall not a prey to the Monsters of such arbitrary principles and so ungovernable tempers. Ingoldsby was the cause of the loss of Moore & Brooke triumphs in it quarrels with the whole order says they are all a pack of rascals and knaves never a Barrel of them the better herring and affronts as many of them as comes in his way and I hope the clergy will convince him that they are not to be the scorn of every reptile if they do not his example will be transcribed, and the Clergy become the Contempt of America. \* \* Tis not the best return for the charge and pains I was at in surrendering the government of the Jerseys to the Queen but it is not her fault she has suffered more than I by committing the powers of government to persons unable to govern themselves and which I hope will not always be so." \* \*

THE BEST HOUSE IN AMERICA FOR A BISHOP.

*Mr. Talbot to the Secretary.*

"Burlington, 30th June, 1709.

"SIR:

"I received your long letter and find *Certamen est de lana Caprina*. For your moderation, which is nothing in the world but a name which St. Paul never used in all his Epistles nor anything like it, but one where 'tis wrong translated ; it should be let your gentleness be known to all men, which I am for as much as anybody, towards man and Beast too ; but if you mean *moderation in Religion*, as one said here, 'I don't care whether I go to Heaven or Hell.' Good sir pardon your servant in this thing, but let us not differ about words, but follow the things that are for peace, and things whereby we may plant the Gospel and edify the Church of God. I am very glad to find by the President's letter, that the members of the Honourable Society are convinced, that a head is necessary to the body, but if he don't make haste he will come too late, for here is nothing established, but such a moderation to all that is good, and such a toleration of all that is evil, yea of the most damnable Heresies, which by the way is a damnable Toleration, and worse than the worst persecution that ever was in the world ; for that only



destroyed men's bodies, but these destroy body and soul in Hell for ever, which is damnable with a vengeance and will make the last State of poor America worse than the first, if not timely prevented. Is it not strange, that so many islands should be inhabited with Protestants, so many provinces planted by them—so many hundred thousand souls born and bred up here in America; but of all the Kings, Princes and Governours, all the Bishops and Archbishops which have been since the Reformation, they never sent out anybody here to propagate the Gospel? I say to propagate it by imparting some spiritual gift by ordination or confirmation. I thought the Society had set up to supply these wants, and to take off this horrible scandal from the Protestant Churches, but truly they would not hear of it till they had lost their best missionaries (may lose all the rest for ought I know before it be legally obtained.) What! is there a law against the Gospel? Let it be taken out of the way as Popish and Antichristian; we can't Baptize anybody hardly now for want of God fathers and God mothers, for who will be bound where they are not like to be discharged? I can't get children here to be catechised, for they are ashamed of anything that is good, for want of school masters to teach them better. There is one Mr. Humphreys come ever with my Lord Lovelace, I suppose not unknown to you by Mr. Congreve; he is a pretty sober young man and graduate of Dublin college; I have got him £20 subscribed, but that is not enough for one that has a family. If the Society please to add so much to it as they think fit, it will be as good a work as they can do. Mr. Evans liked him so well that he would have had him for a free school at Philadelphia, but that wanderer Mr. Ross, has got in there I believe by this time, for they would not be quiet till they got poor Mr. Club to resign. I pity Mr. Jenkin's case, and I hope the society will restore him, for he is young enough to move pity and to amend; or if he cannot live there, let him be Itinerant in this province and I will help him what I can; the churches in east Jersey are falling to the ground for lack of looking after, I can't go there above once or twice a year to administer the Holy Sacrament that they be not quite starved. It had been better not to have put these poor people to the

charge of building churches, than have nobody to supply them, I can't get so much as a Reader here for any of them, and it were to save their souls. You that live at home in ease and plenty, little do you know what they and we do bear and suffer here, and how many thousand souls are legally lost whilst they at home are legally supplying them. Who will answer it to Jesus Christ who will require an account of us all, and that very speedily too, meanwhile He has charged all to take care of his flock not by constraint but willingly, not for filthy Lucre but of a ready mind; then they who don't care whether they go to Heaven or Hell will have no reward for that moderation. I find in your books that one Mr. Sergt. Hooke is willing to give the tenth of his Land to the Church at Hopewell; pray let him send me a power and I will take care of it, and get him a purchaser for the rest. I have got possession of the best house in America for a Bishop's seat; the Archbishop told me he would contribute towards it and so I hope will others; pray let me know your mind in this matter, as soon as may be, for if they slip this opportunity, there is not such another to be had. Our church here does flourish, God be praised, and the town too is much more populous than it was; I hope we shall soon be out of Debt, meanwhile I take nothing of them, there is my moderation; besides I bless God, I have kept the peace where nobody else did or could, and that is no sign of immoderation; now I have shown you my moderation† by my works, pray show me yours that I may learn more how to approve myself as I ought.

"Yours &c

"JOHN TALBOT."

"Pray for God's sake send us some books of all sorts, especially Common Prayer books.

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† J. Bass, in a letter to the Secretary written about this time, says: "I must not omit here to assure you, that that good man, the Reverend Mr. Talbot, deserves as much the care and regards of the Society as any minister amongst us, and hath been in my opinion as universally useful. Notwithstanding some things that you in your Letter desire he might be more moderate in, his conversation is unblameable, and his care and concern more for the interest of the Church and the glory of God than for any thing that can concern himself."

"A CLOUD OF MELANCHOLY THOUGHTS."

*Mr. Talbot to the Secretary.*

"Burlington, 27th September, 1709.

"SIR:

"Though I have sent you several letters of late, yet I can't omit so good an opportunity as this by Mr. Hamilton of giving my duty and service to the Honorable Society; my comfort is I have always told them the truth both at home and abroad, though I was not believed till it was too late. When I reflect on the progress of the Gospel (I will not say the Church for we never had it here, nor never shall till there comes over a propagator to plant and to build it up) a cloud of melancholy thoughts throngs upon me; for when the Shepherds are smitten the sheep of the flock must need be scattered abroad. Mr. Moore, Mr. Brooks, Mr. Muirson, Mr. Rudman, Mr. Jenkins, Mr. Urquhart, all worthy men, dead in less than two years, and almost all the rest run away, as Black, Crawford, Nichols; Ross is a wandering star, we do not know where he will fix; meanwhile he does not well to supplant and undermine, let him be confined to some place where there is need, and not stay altogether in the town to do more hurt than good; there's Mr. Evans, Mr. Ross, and Mr. Club all at Philadelphia, and none else in that Province, where the Society have sent most; at Chester there's none, at New Castle none, at Appoquimony none, at Dover hundred none, at the whorekills none, and the people in all these places so abated of their zeal, that I'm sure it had been much better to have sent none at all, than none to supply the death and absence of these men. Here is not one come to supply the loss of these 10 missionaries, and if there does come any what will they do but find great discouragements, and the last state of their several places worse than the first; wherefore my advice is, with humble submission to my superiors, to keep their money and give us leave to come home, and send no more till they think fit to send a propagator of the Gospel; for otherwise their planting the Gospel is like the Indians planting gunpowder, which can never take root, but is blown away by every wind. Poor brother Jenkins was baited to death with musqui-

toes, and blood thirsty Gal-Knippers, which would not let him rest night nor day, 'till he got a fever at Appoquimony, came to Philadelphia, and died immediately of a Calenture; my brother Evans and I buried him as well as we could, it cost us above £20 for, poor man! he had nothing, being out of Quantum with the Society, and his bills protested. If you please to call to mind, I told the Society when I was there, that those places must be served by Itinerants, and that it is hardly possible for anybody to abide there, that is not born there, 'till he is musquito proof; those little things are a great plague in some parts, and when a man is persecuted in one place he should have leave to go to another, or else, he has very hard measure, especially in these parts where our life is a kind of Penance both winter and summer, and nobody can tell, which is the worst, the extreme heat or cold. I hear Mr. Vaughan is arrived at Boston, but is not yet come into this province, he will have enough to do to supply Mr. Brook's charge at Elizabeth Town, Amboy, Piscataway, who have had none since he left them; but I have done for them, may be once in a quarter or so; somebody occasionally passing by that way, but poor Hopewell has built a Church and have had no minister yet; and he had need be a good one that comes after Mr. Moore; there be many more in England but none so good as to come over and help us, that I can see or hear of. As for the account of what Indians we have converted, truly I never saw nor knew any that were Christians indeed; but I know there are hundreds, yea thousands of our white folks, that are turned Infidels for want of looking after. Let them that have the watch look out and see what they will answer; for he that is higher than the highest regards. I have received nothing from the people in this province, nor will not till they be out of debt for building the church. I leave honest Mr. Hamilton to give you a farther account of our affairs, and how we do; he has been one of our benefactors and given us £10. I hope when he returns, the Society will be so kind as to send us some Common Prayer books which we very much want here and at Hopewell, Maidenhead, and everywhere. I pray God direct and prosper the designs of the sacred Society, that



Religion and learning, piety and virtue, may be established among us for all generations : so I rest sir,

“Your’s &c.

JOHN TALBOT.

“I hope you will put the Society in mind of what we have often desired, a school master, for there is none in Town nor in all the province that is good ; and without, we can’t instruct the children as they ought to be in the Catechism, for they will not be brought to say it in the Church till they have been taught at school.”

#### THE WILLS PROVED.

Nearly a year had elapsed since Messrs. Moore and Brooke set sail for England, and no tidings of the ship, or of any one on board, had been received.

With this in mind, the following have a sad and touching interest.

“Burlington the 18<sup>th</sup> Octo. 1709.

“Then appeared before me, Jeremiah Bass Esq, commissioned and appointed by the honorable Coll Richard Ingoldsby Lt Governor & Com<sup>d</sup> in Chief of the Province of New Jersey, John Talbott, Clerke, one of the Witnesses to the within written Will and made oath on the holy Evangelists of Almighty God that he was present and saw the Testator Thorowgood Moore signe seale & publish the within writing to be his last Will and Testament and that at the time of the signeing thereof he was of sound and disposing memory to the best of his knowledge & believe and that at the same time he saw Samuell Miles Thomas Barclay and John Brooke sign the same as Witnesses thereto in presence of the testator.

“Jurat. Coram Me

“J. BASS.”

“Burlington the 18<sup>th</sup> Octo<sup>r</sup> 1709.

“Then appeared before me Jeremiah Bass Esq<sup>r</sup> Commissioned and appointed by the honorable Coll Richard Ingoldsby Lient Gover<sup>r</sup> & Commander in Chief of the Province of New Jersey &c, John Talbot, Clerke, and made oath on the holy Evangelists of Almighty God that he was present and saw the within named John Brooke signe seale publish and declare the within written Instrument to be his last Will and Testament and that at the time of the signeing thereof he was of sound &

disposing mind and Memory to the best of his knowledge and belief and that at the same time he saw Robert Owen John Brocass and Hugh Venables signe the same as witnesses thereto in presence of the testator.

“Jurat. Coram me

“J. BASS.”

#### THE WILL OF THOMAS LECITER.

“IN THE NAME OF GOD, AMEN. I, Thomas Leciter, of the Towne of Piscataway, in the Easterne Division of this her Majestys Province of New Jersey, being Well in health, and of Sound understanding and Judgement, praised be God for the Same, I Sett considering the uncertainty of humane life and the Certainety of Rendring up my Soule to God that Gave it at Such time as it Shall please him to Require it that I may Settle that estate that it hath pleased God to give me far above my desert I make and ordaine this my last will and Testament in Manner and forme following. First I give my Soule to Almighty God who gave it to me firmly believeing that I shall Attaine to life Eternall in heaven above through the merits and mediation of my Blessed Lord and Savior Jesus Christ and my body to be decently interred and as to Such worldly Good as I am possest of after my Just debts are paid and Satisfied I Give bequeath and dispose of the Same in manner following: I Give & bequeath unto the Church of St. Anne in Burlington in her Majestys Province of New Jersey that Is to Say the ministry of the Said Church, two hundred and Six ackers of Land lyeing and being upon Stoney Brooke in the Easterne division of this Province which I bought of Richard Stockton for the use of the Said Church and Noe other: I also Will and bequeath all the Rest of my Estate now in the possession of Joseph Worth to the onely use benefitt and behough of him the said Joseph Worth his heirs or Executors. I doe nominate and Appoint Mr. Robert Wheeler, of Burlington Merchant my Sole and onely Executor of this my Last Will and Testament Revoakeing hereby and disanulling all and all manner of other or former Will or Wills Testament or Testaments and doe desire and Request that this onely may be deemed and Esteemed, and

taken as my true and onely Last Will and Testament. In witness whereof I have hereunto Sett my hand and affixed my Seale this tenth Day of July in the eighth year of the Reigne of our Sovereigne Lady Anne over England &c Queen Annoq Dom 1709."

"THOMAS LECITER. [ L. S.]"

[Proved before Jeremiah Bass, Nov. 14th, 1709.]

"LETTERS PATTENT" FOR ST. MARY'S CHURCH.

"ANNE, by the Grace of God of Great Brittain France and Ireland Queen Defender of the faith &c TO ALL CHRISTIAN PEOPLE to whome these presents shall come GREETING. WEE being very well Assured that nothing can tend more to the prosperity and Welfare of any people, than the Establishment of the true Religion, and promoting of Piety and Virtue, which wee have always thought it our Duty as much as in us lies to incourage in all those places that are under our Care and Government, That God may be Glorified, and the Inhabitants Duly Instructed in the principles of the Christian Religion; and knowing that it will be highly Conduasive to the Attaineing of those Ends, that all Possible Encouragement be given for the Erecting and Building of convenient places for the preaching of the word of God, and Administring of the holy Sacraments, according to the Doctrine and Liturgy of the Church of England; and also that a sufficient maintenance be Provided for an Othodox Clergyman to live and Reside amongst them. And whereas the Reverend Mr. John Talbot, minister of the Church of St. Mary in our Towne of Burlington, Daniel Coxe and Hugh Huddy, Esqrs., two of our Councill for the sd Province, Jeremiah Bass, Esq our Secretary, Alexander Griffith, Esq our Attorney Generall of our Province of New Jersey with Divers others have by their petition to our Trusty and Well-beloved Coll Richard Ingoldesby, our Lieutenant Gov and Commander-in-Chief of our sd Province Desired that they might have our Royall Grant and Charter, Enabling them to Act as a Body Corporate by the Name of the Minister, Church wardens and Vestrymen of the Church of St. Mary in Burlington and that they might have power to Receive Gifts, to Purchase Lands and Houses, to make Leases, and to make such Rules and Orders for the Disposall of their Church Affairs as shall be Agreeable to the Laws and Constitutions of our Kingdome of Great Brittain KNOW YEE therefore that we have for the Considerations Aforesd of our Special Grace Certain Knowledge and

Mere Motion Willed Ordained Constituted and Appointed and by these presents for us our heirs and successors, Doe Will Ordain Constitute Appoint and Grant That the Reverend Mr. John Talbot, master of Arts and the Minister of our Towne of Burlington for the time being Robert Wheeler and George Willis Church Wardens of our sd Church and the two Church Wardens for the time being Coll: Daniel Coxe Lieut. Coll: Hugh Huddy two of our Councill for our said Province Jeremiah Bass Esq our Secretary of our sd Province, Alexander Griffeth, Esq., our Attorney Generall Thomas Revell Daniel Leeds William Bustill William Budd Nathaniel Westland John Roberts Abraham Hewlings, and their Successors to be Elected in Manner as is hereafter Directed be, and forever hereafter shall be one body Politick and Corporate in Deed and in Name by the Name of the Minister, Church Wardens and Vestrymen of the Church of Saint Mary in Burlington and them and their successors by the same Name We doe by these presents for us Our heirs and successors Really and fully make Ordain Constitute and Declare one Body Politick Corporate in Deed and in Name to have Community and succession perpetuall and that they and their Successors by that Name shall and may forever hereafter be persons Able and Capable in the Law to purchase, have, take, receive and Enjoy to them and their Successors, Messuages Lands Tenements Rents Liberties Priviledges, Jurisdiccions, Franchises and Other Heriditaments Whatsoever of Whatsoever Nature, kind and Quality they be, in fee and perpetuity not Exceeding the yearly Value of three hundred Pounds Sterlling per Annum and also Estates for Lives or Years, and all Goods Chattels and things Whatsoever of What Name Nature Quality or Vallue soever they be, for the better Support and Maintainance of an Orthodox Minister in the sd Church and the promotion of Piety and Religion, and likewise the Maintaining and keeping in good Repaire the Fabrick of the sd Church and providing Decent Ornaments for the Same As Also full Power to Give Grant Bargain Sell and Dispose of any of the sd Lands either for Terme of years or in Fee: Provided always that Such and so many Lands of the full Vallue of such as are sold shall be Bona Fide purchased and Settled for the Uses Aforesd And by the name aforesaid they shall and may be Able to Plead and be Impleaded Answer and be Answered and to Defend and be Defended in All Courts and Places Whatsoever and before whatsoever Judges, Justices or Other Officers or Other Courts Whatsoever of us, our heirs and Successors in all and Singular Actions Pleas Matters and Demands of What kind Nature or Quality soever they be and to



Act and Doe all other matters and things in as Ample manner and form as any Other our Leidge subjects in our Realm of Great Brittain being Persons Able and Capable in the Law within our Realm of Great Brittain can or may have, purchase Receive, Possess take Enjoy sett Lett Demize Plead and be Impleaded Answer and be Answered unto Defend and be Defended Doe permitt and Execute And that the sd Corporation forever hereafter shall and may have A Common Seale for the Causes and Businesses of them and their Successors and may Change and Alter the Same at their will and Pleasure AND: for the better Execution of the purposes Aforesd, We doe Give and Grant to the sd John Talbot Robert Wheeler George Willis Coll: Daniel Coxe Lieut. Coll: Hugh Huddy, Jeremiah Bass Alexander Griffeth, Thomas Revell Daniel Leeds William Bustill William Budd Nathaniel Westland John Roberts and Abraham Hewlings and their successors forever that on Monday in Easter Week Yearly at Some Convenient place to be by them Appointed of which Notice shall be Given by the Minister on Easter Day between the hours of Eight and Twelve in the Morning to Elect and Chuse by Majority of Voices, two Church Wardens & so many Vestrymen as shall be wanting to Compleat the Number of twelve Vestrymen besides the two Church Wardens out of the most Substantial Communicants of and in the said Church, And we doe further will, and by these presents for us, our heirs and successors, Ordain and Grant unto the sd Minister, Church wardens and Vestrymen, and their Successors that they and their Successors or the Major part of them shall have power to meet and Assemble at such times and places, and soe Often as they shall think Convenient Publick Notice being Given thereof in the Church the preceding Sunday and shall and may Consult Determine Constitute Ordaine and make any Constitutions Laws Ordinances and Statutes whatsoever provided they be not Contrary to our Laws of our Kingdome of Great Brittain and the present Constitutions of our sd Church of England as also to Execute Leases for three Lives or Twenty-one Years And Also Bargains Sales or Grants in fee upon the proviso Aforesd Which to them or the Major part of them there present shall Seem reasonable Profittable or Requisite for Touching or Concerning the Good Estate Rule Order and Government of the sd Corporation and for the more Effectuall promoteing the Aforesd Designs AND Whereas it may soe happen that some person or persons that are now, or may hereafter be Chosen to be Church Wardens or of our Vestry of our sd Church may Either Change the place of their Aboad, and Reside out of our County of Burlington or may become Scandalous in his Life &

Conversation, that then and in Such Cases it Shall and may be Lawfull for the said Minister, Church Wardens and Vestrymen provided there be not less than the Number of Eight that doe Agree to the Same to Suspend or Remove the sd Person or persons from being Voteing or Acting as Church Warden or Vestryman, and forthwith to proceed to a New Election of Some Other fitt person in his Roome as they shall see meet and Convenient AND Lastly our Pleasure is that these our Letters Pattents, or the Involment thereof shall be Good Firm Valled and Effectuall in the Law According to our Royall Intentions herein before Declared IN WITNESS whereof: we have caused these our Letters to be made Pattents and Our Seale of our Province of New Jersey to be hereunto Affixed.

“WITNESS our Trusty and Well beloved Richard Ingoldesby, Esq our Lieut. Governor and Commander-in-Chief in and over our Provinces of New Jersey, New York and all the Territories and Tracts of Land Depending thereon in America and Vice Admiral of the Same, &c. AT Burlington, in Our Said Province of New Jersey, the Twenty fifth day of January, in the Eighth Yeare of our Reign Annoq Dom : 1709.

“J. BASS, *Secretary.*”

#### BURLINGTON, THE FIRST AMERICAN SEE.

The Report of the S. P. G., for 1710, says: “It having been frequently represented to the Society, that there is a very great want of a Bishop to govern those missionaries whom the Society has, or shall, from time to time, send over to New England, New York, Pennsylvania, and other parts of the continent of North America, as well as the rest of the clergy in those and the adjacent colonies; and to ordain others, and to confirm the children of the clergy and the laity; this matter has been most seriously considered of, and is yet depending before the Society; and in the meantime, and till they can bring it to bear, they are looking out for the best and most commodious place, *as near the centre as possible* of the above-mentioned colonies, to fix the See for the said Bishop; and having been informed, that at BURLINGTON in New Jersey there is a spacious and very convenient house, with some land belonging to it, (fit for the purpose,) to be disposed of upon good terms, they have empowered the honourable Colonel Hunter, her majesty’s governor of New York and the Jerseys, [there having been originally two provinces,

East and West Jersey, the whole when united, was often called 'the Jerseys,'] to treat with the owner for the purchase thereof."

"HONEST AND INDEFATIGABLE."

*Gov. Hunter to the Secretary. Extract.*

"New York 7th May 1711.

\* \* "We are happy in these provinces in a good set of Missionaries, who generally labor hard in their Functions and are men of good lives and ability. Mr. Talbot I have found a perfect honest man, and an indefatigable Laborer: If he had less warmth he might have more success but that's the effect of constitution." \* \*

"NOT MUCH PROGRESS."

*Mr. Bass to Secretary. Extract.*

"Burlington 17th Dec<sup>r</sup> 1711.

"SIR:

"The state of the Church here you will have a just and full account of from the Bearer I wish he were able to give you a good account of the purchase of the house at the point. I think there is not much more progress made in it than was when the Honble Coll Nicholson left these parts but hope it will be concluded in the Spring when his Excellency comes to Burlington. I should be very glad to be serviceable either to the Church or the Society in this or any other affair that lies in my power. I beg the favor of your good offices to the bearer and that you will use what interest you have with that Honble Society for the promoting the interest of the best of Churches in these parts by the accelerating the coming of a Bishop amongst us: the Clergy now are more numerous than they were some years past and tis to be feared differences may arise which can no ways be terminated but by his authority. But having wrote largely on this and what other things relating to the interest of the Church in these parts I shall only beg the honor of your continued correspondence and that you will believe me to be

"Sir

"your affectionate friend

"and very humble servant

"J. BASS."

## ROYAL REPEAL OF THE NEW FORM OF PROTESTATION.

Att the Court at St. James's ye  
19th of December, 1711.

Present

The Queen's most Excellt. Maj'ty.



Lord Keeper  
Lord Treasurer  
Lord President  
Lord Privy Seal  
Lord Chamberlain  
Duke of Beaufort  
Duke of Hamilton  
Duke of Kent  
Lord Steward  
Earle of Northampton  
Earle of Winchelsea  
Earle of Thanet  
Earle of Clarendon  
Earle of Rochester  
Earle of Abbingdon  
Earle of Cholmondley  
Earle of Mar

Earle of Orkney  
Earle of Islay  
Earle of Dartmouth  
Earle of Ferrers  
Earle of Orrery  
Lord North & Grey  
Lord Lexington  
Lord Barkley  
Lord Guernsey  
Mr. Speaker  
Mr. Pagett  
Mr. Comptroller  
Mr. Secry St. John  
Mr. Chancell'r of ye Exchequer  
Lord Chief Justice Trevor  
Sr. Charles Hedges  
Lieut. Gen'll Erle

The Lords Comm'rs for Trade and Plantations having this Day Represented to ye Board, That in Obedience to her Majesties Order in Council, they have Considered of ye Address of ye Minister, Church Wardens and Vestry of ye Parish Church of St. Mary's in Birdlington in her Majesties Province of New Jersey, Complaining of an Act lately passed in Pensilvania Constituting a New form of Protestation, repugnant to ye Affirmation, Enjoined by Act of Parliament here, Entituled, an Act directing an Affirmation to such who for Conscience Sake cannot take an Oath, which the Comisioners find materially to differ from ye Affirmation Enjoined ye Quakers by Act of Parliament here And therefore humbly offerr it as their Opinion that the sd Law be Disallowed, her Majesty taking the same into Consideracon is pleased with ye advice of her Privy Council pursuant to ye Powers reserved to her Majesty by ye Letters Patents under ye Great Seal of England to William Penn, Esq., Proprietor of ye sd Province of Pensilvania, to declare her Disallowance & Disapprobation of ye sd Law, And According to her Majesties Pleasure, the same is hereby repealed, and Declared Void & of none Effect.

CHRISTO: MUSGRAVE.



THE LATE MR. MOORE'S AFFAIRS.

*Col. Morris to John Chamberlayne, Esq.*

" Feb. 20, 1711.

" WORTHY SIR :

" My Lord of London laid his commands on me to transmitt him an account of the affairs of M<sup>r</sup> Moore, which I have done, and inclosed me duplicates of what Affidavits I sent to his Lordship, and of M<sup>r</sup> Sharp's narrative, who kept a Diary while in N. York. I wrote also to the several ministers in New York to tell me what they knew of it to take away all Pretence of acting clandestinely, and to give those of them, who were my Lord Cornburys friends an opportunity of saying what they could in his justification, for you must not wonder that M<sup>r</sup> Vesey begins to set up to head a party of those ; I have got no answer from any body but honest Elias Neau, who tells me he has give you what account he could of that matter, which is inclosed with my letter. You may see by those affidavits there could be no such thing as a Parole given, for my Lord was so far from admitting any thing like it that he would not even permitt him to go to Church, tho' security was offered for his return, and most certainly the officer in my Lords absence, durst not besides how can a man be said to be at liberty on his Parole when orders are given from officer to officer, to keep him a Prisoner, and a centinel charged with him ; if he was on his Parole, why was the centinel put in irons, and so severely punished for letting him make his escape, this ought not to have been done if he was on his Parole. I am sure I never heard of any such thing till I saw a Paragraph of your letter to M<sup>r</sup> Sharp ; His Lordship or his friends in England have started that which nobody here ever dream't, could have been possible to offer in a case so well known but the Affidavits will sett that matter in its true light. This pretence that M<sup>r</sup> Moore deny'd the Queens Supremacy is as weak as its untrue, for if he really had my Lord had then scope enough to gratify a resentment, which his conduct to M<sup>r</sup> Moore shew'd he did not want. Burlington was not without a strong Goal which would have been a more severe confinement than the Fort of New York, and a

Tryal upon the Spot where evidences (if any) were to be had, was much more natural as well as justifiable, than sending him to England 3000 miles off, where no such thing could be proved against him. All that M<sup>r</sup> Moore wanted was to go to England, to lay his complaints at the feet of his superiours, and would he or any of his friends in the least have believed my Lord would have sent him there, he never would have undertaken so hazardous expensive and fatiguing a journey to New England in order to procure a passage home, no, his fears suggested other things and whether groundless or not I shall not determine, I have heard it offered that the reason of my Lords intentions in sending M<sup>r</sup> Moore home, was because he was cautious in meddling in Ecclesiastical affairs, why then did he confirm that ridiculous suspicion of M<sup>r</sup> Moore by Coll Ingoldsby that was properly an ecclesiastical affair and meddling with a witness but of this enough." *Colonial History of N. York, Vol. V: pp. 318-9.*

"THE CONGREGATION ALL IN A FLAME."

*Gov. Hunter to the Secretary. Extracts.*

"New York Feby 25th 17<sup>th</sup><sub>12</sub>

\* \* "This serves for Prologue to a story which I believe will no less surprize you than it startled me.

"Col. Heathcote told me he was privately informed that there had been a representation against me carried about to some of the Clergy for Subscription; I could not believe it being conscious to myself of nothing that I had done, left undone, or intended, with relation to the Churchs Interest, that the most consummate malice could ground a representation upon. That worthy gentleman was of the same opinion but positive that there was such a representation, for which reason he in conjunction with Coll Morris as members of the society thought fit to write a letter to Mr. Vesey & Mr. Henderson in whose hands they understood this paper to be & who were the principal contrivers and Promoters of it. \* \* there came over hither one Mr. Henderson a missionary with a new Light \* \* he is upon his departure to England charged with the clandestine representation. This young Gentleman came from England.

not long agoe for Dover Hundred of Pensylvania whether he disliked the people or the people him I cannot tell but he remayned but a very short time among them and returning to Burlington in the Jerseys Mr. Talbot got him to supply his place during his absence, being come himself to New York to pursue a resolution he had taken of going for England; Col. Quarry acquainted me that in his passage through Burlington he found that poor congregation all in a flame, Mr. Henderson it seems had thought fit in performing Divine Service to leave out that prayer in the Litany for Victory over her Maj<sup>ty</sup>s Enemies, and the prayer appointed to be said in time of War; The chiefe of that Congregation had took exceptions at this, but he gave them no other reasons for so doing but that Mr. Talbot had done so, they replyd that having been long acquainted with Mr. Talbots exemplary life they were willing to bear with his scruples, but he could pretend none having formerly never omitted them & further that this would look as if that congregation could not bear any such prayers which was a thing far from their hearts, and entreated him to pray as he was appointed by his superiors, or they would not willingly assist at them for the future. Mr. Quarry desired me to speak to Mr. Talbot upon this head; I begg'd of him first to do so, and then if there was any necessity I wou'd, he did so, & the result was that Mr. Talbot went back to Burlington and Mr. Henderson came hither to go for England in his place, having in charge the secret Rep<sup>n</sup> mentioned; \* \* I have now bargained with Mr. Tatham for that House and Land at Burlington & as you will observe by the enclosed Deed marked (C) have reserved the space to four months for the Societie's Assent or dissent, which I beg I may have speedily that we may not be loaded with Interest. The house is much out of repair and will be in a Short time uninhabitable, if there be not directions given for repairs." \* \*

## MR. TALBOT BUYS A HOUSE.

On the 16<sup>th</sup> of March, 1711, Hugh Huddy, "for the sune of One Hundred & fforty pounds of currant silver money att the

rate of nine shillings & two pence pr ounce," conveyed to "John Talbot, Clerk," a house, and lot containing  $2\frac{1}{2}$  acres of land fronting on the East side of Second [afterwards named Talbot] street, between the land of John and Jonathan Fox and the land of Walter Humphrey, 21 perches and 10 feet. Also, 23 perches of land next adjoining. M<sup>r</sup> Huddy delivered the property into the possession of M<sup>r</sup> Talbot in the presence of Robert Wheeler, Thomas Gilberthorp and George Willis, and received £140, "in full satisfaction therefor."

The Deed was acknowledged before Daniel Coxe, Oct. 27<sup>th</sup>, 1711, and "entered in the publique Records of the Province," in "Lib A. A. A. folio 376, 377, by J. Bass, Secretary." *Original Deed.*

#### THE S. P. G. BUY THE TATHAM PROPERTY.

On the 29<sup>th</sup> of October, 1712,—“in the Eleventh year of the Reign of our Sovereign Lady Anne, by the Grace of God Queen of Great Britain, France and Ireland, Defender of the Faith”—“his Excellency Robert Hunter Esq, Captain General and Governor in Chief of the Provinces of New York and New Jersey and the Territories depending on them in America, &c, and one of the Members of the Right Honorable, the Society for the propagation of the Gospel in fforeign Parts,” in behalf of said Society, purchased for “£600, sterling money of England,” † the famous property “at the Point;” the Survey of which, by Daniel Leeds in 1689, and the description of its “Great and Stately Palace,” ‡ by Gabriel Thomas in 1698, are given on pp. 11 and 17.

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† In 1712, there is the following report: “The Society did little else this year in the cause of the Church abroad, but finish the contract for the house at Burlington, [known afterwards as BURLINGTON HOUSE,] mentioned in the abstract of 1711, as the best and most commodious place for fixing one of the Bishops’ Sees; which was effected by agreement between John Tatham, gent., and his excellency Robert Hunter, Esq.; the former having made over the fee simple for ever to the Society, on the valuable consideration of six hundred pounds English sterling, or nine hundred pounds current money of New York, to be computed eight shillings each ounce, at the expiration of four calendar months, after the date thereof, Feb. 26, 1711.”

‡ The first occupant of this “Palace”—John Tatham, a man of great wealth and culture, (whose Will, and Inventory, in the Secretary’s office at Trenton, afford much information concerning him)—died in 1701, and left



TO BE MADE HABITABLE FOR A BISHOP.

*Messrs. Evans and Talbot to the Society.*

“Burlington, December 4th, 1712.

“RIGHT REVEREND AND RIGHT HON. SIRS :

\* \* “In these parts of the world the great enemy of mankind hath for many hundred years ruled with an uninterrupted sway, and we are sensible that he doth and will use all the means possible to hinder and discourage the Missionaries, whose business it is to promulgate the Gospel, and by that means to deliver his Captives from the greatest slavery into the glorious liberty of the Sons of God. Our Great Master hath, in these parts, raised us up some faithful friends of all ranks who are zealously affected both to us and the work we are engaged in, and nothing now seems more wanting to establish the Church, in a flourishing state, than the residing of a Bishop amongst us in these parts; which we are in hopes it will not be long before we are blessed with, since we are informed the Honorable Society have closed the bargain for the house at the point, and directed the fitting it up for the reception of a Bishop. We are sorry any accident should have altered so charitable and good a design, and therefore you may imagine it was with no little concern that we beheld the damage done by fire, on one part of the house, since the closing of the bargain, (though before any possession was given to any person on account of the Society.) On the 23d October, in the afternoon, by the foulness of the chimney and carelessness of one Stiles, who kept possession for Mr. Tatham, the fire took on the top of the Roof, but by the industry and care of all sorts of people was extinguished with the loss of part of the Roof of that part of the house that lieth next the Town, and little other damage. His Excellency the Governor, by his letter to Mr. Talbot of the 3d November, 1712, hath directed him to repair the house and make it habitable for a Bishop; which since it could not be

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it to his widow, Elizabeth. She died shortly afterwards, and left it to Thomas Revell, in trust for her children, being minors. Her son—likewise named John—and Mary, his wife, of New York, executed to Gov. Hunter, the Deed, from which these particulars are drawn, and which was acknowledged before David Jamison, Esq., Chief Justice of the Province of New Jersey.

done this winter, as your Honours may see by the enclosed certificate, we thought it more advisable to acquaint the Society thereof, as also our opinion that it would be less chargeable and more certain, if the Society would please to give order to some person in this Town to manage that work, and believe Mr. Secretary Bass hath already (without any directions) taken care to provide some things necessary for the covering the House and fencing the Garden, &c., and whose zeal for the interests of the Church, and particularly for the coming over of a Bishop, we believe is not unknown to the Honorable Society, if his letters of the 22d May, 1711, with the enclosed papers, were communicated to the Society. We herewith send the Honorable Society the carpenter's opinion about the repairs, and believe that the sending Glass, Sheet Lead, Nails, &c., from England would be both better and cheaper than to purchase them here. We earnestly pray for a blessing on your pious endeavours for the Glory of God and good of his Church, and remain with all imaginable deference,

“Right Reverend and Right Honorable,

“Your most obedient and faithful

“Humble Servants,

“EVAN EVANS,

“JOHN TALBOT.”

FROM THE CLERGY AT A GENERAL MEETING.

“*May it please the Honorable Society*

“As your Honble Body has recommended to us in particular manner the maintaining a correspondence among ourselves in order to cherish a Brotherly affection so we have made it our business ever since we had the Letter by our Rev<sup>d</sup> Brother M<sup>r</sup> Henderson to take the most effectual measures we could think of to carry on the said most useful christian design and as we of the province of Pensilvania have fixed upon certain times to meet together so to render the correspondence so earnestly recommended to us the more extensive and consequently the more acceptable to our Honble Superiors.

“We at our meeting at Philadelphia agreed at a Motion made

by some of our Bretheren of New York and New Jersey concerning a General Meeting of the Clergy of the said provinces and us in prosecution of the said Motion, we fixed upon this day and place and tho' we make no doubt of our Bretherens good inclinations to give us a Meeting, yet to our surprize none of them besides one Reverend Brother M<sup>r</sup> Talbot thought fit to be present; the reason of this unexpected disappointment we cannot find out except the Governor of New York his summoning our Bretheren to meet at New York much about this time, which we cannot chuse but construe from what we can learn from very good hands, to be done to frustrate our well designed endeavours to follow the Instructions given to us by the Honble Society in this particular we have nothing further that is material to add having by this very opportunity written at large to the Board we beg leave to conclude this with an account of our going directly from this place to the opening of a New Church at Oxford where M<sup>r</sup> Talbot is to preach upon that occasion & with our hearty prayers for a constant blessing upon the most Christian endeavors of our Hon'ble patrons and Benefactors, we are with all imaginable deference

"May it please the Honble Society

"Your most dutiful & most

"Obed<sup>t</sup> humble Servants

"GEO. ROSS

JOHN TALBOT

JOHN CLUBB

EVAN EVANS

JAC. HENDERSON

ERICUS BIORCK

JOHN HUMPHREYS

ANDREW SANDEL."

"SOLICITING FOR A BISHOP THESE TEN YEARS."

*Mr. Talbot to the Secretary.*

"Burlington, Augs<sup>t</sup> 6th 1713.

"SIR:

"Tho' I have not had the favour of a Letter from the Honble Society since Mr. Henderson arrived in these parts, yet I think it my duty to take all opportunities of paying all dutiful regards to that Venerable body. Therefore I could not fail to salute them by the hands of my good brother Evans Rector of the

Church at Philadelphia who comes home in the service of the Church which never wanted patronage so much as now in all these two provinces particularly New Jersey and New York and I may say in Pensylvania too. The rights of the Church are invaded and possessed by her Enemies. Affidavits are procured and dispersed by the worst of men against the best Missionaries, the plate and books given by the Society and other benefactors are violently carried away, and those who pretend to be promoters of the Gospel use all ways and means and have persuaded one unworthy Brother to carry affidavit from province to province against another and as I have always said we cannot expect any better treatment till we have a superior pastor to order and establish the Church, this is the one thing necessary which I have been soliciting these ten years. I find it all in vain for them or us to offer to propagate the Gospel or Erect the Church without Bishop or Deacon which I humbly offer to our superiors at home for the burden is too hard upon us poor presbiters, who labor under all sorts of perils and difficulties which we are not able to bear any longer. But I need say no more by this worthy Brother, who has been a faithful Laborer here these 13 years and has a particular account of the affairs of all his churches to whom I do with all humility refer the Honble Society upon whose credit they may safely depend. So desiring your prayers and protection

“I remain Sir &c

“JOHN TALBOT.”

#### A REMONSTRANCE AND PETITION.

*The Churchwardens and Vestry to the S. P. G.*

“Burlington March 25<sup>th</sup> 1714.

“RIGHT REV<sup>D</sup> AND RIGHT HONORABLE

“To whom with a greater probability of success can we address in a cause in which the Church is concerned than to you whose peculiar business is to propagate the Gospel in Foreign parts: you that have with an uncommon generosity at a vast expense and charge sent over Ministers rightly ordained into these dark corners of the world to turn the people from darkness



to light from error to truth and by all means to endeavor the increase and flourishing estate of the Church we believe cannot but be concerned at those steps that are taken by some amongst us to defeat all those good designs to discourage and ruin our Infant Church and propagate false and erroneous principles destructive to the interest both of the Church and state. On these considerations it is that we humbly presume to address your honours that you would afford us your assistance to put a stop unto those mischiefs that unreasonable men under a color of a law are endeavoring to bring on this Church and Colony. Had only our estates been endangered by their mischievous devices we should not have presumed to interrupt you from your more weighty affairs to hear our complaints but when our reputations Laws liberties lives and what is and ought to be dearer to us than all our holy Religion is subjected to the humours of unreasonable men and made the sport of faction and party when men whose avowed principle it is that the taking of an oath in any cause whatsoever though enjoined by the laws of the Land is unlawful shall by a law of their own making be admitted to enjoy all offices of profit and trust and to serve on all Jurys except Petty Jurys in causes criminal. As your Honors will see is designed by the inclosed act past by an Assembly great part of which are Quakers. We hope you will give us your assistance to prevent the dangers the Ministers and Members of our Church must undeniably be exposed to by such laws can your hon<sup>ble</sup> Society hear that the whole course of the common law is changed and men who will not swear mingled in the same number with those who are under the sacred obligation of an oath and this called a Jury and by a law enabled to try all causes criminal and mixt and the same persons enabled to sit as Judges who have taken no oath for the due discharge of their offices and not join with us in addressing her Majesty to disallow that act that has given them this power and thereby to save us from the dangers threatened. Had we been so happy to have a Bishop residing in these parts of the world we doubt not he would have put a stop to these growing mischiefs which we fear will never be removed without. To remonstrate the state and case of our Churches in writing is both tedious and trouble-

some and at last must of necessity fall short of giving that just idea of things and persons to any that are at so great a distance from these parts as our circumstances require which would be easily discerned and as easily helped by a person of that sacred order residing among us.

“We therefore humbly pray that your Honorable Society would be pleased to grant us their assistance in getting the inclosed act of Assembly disallowed by her Majesty and as the only means of securing us from the like attempts for the future that your endeavors may be used to hasten the sending a Bishop amongst us the want of which on the Continent and Islands of America is such an instance as the christian world from the Apostles days to this time hath never produced the like when so many thousand souls as the Northern Colonies alone have inhabiting in them and the greatest part of them professing themselves Members of an Episcopal church have no Bishop residing amongst them to rule and govern them it is no wonder if the Members grow careless remiss and slack in their duty if many fall into scandalous and damning errors, if Atheism Deism Quakerism Freethinking & other heresies increase amongst us, if scandals are both given and taken when the Ecclesiastical sword is wanting to punish evil doers to reduce the erroneous and cast off the heretics.

“How happy were our churches under the administration of the Earl of Clarendon a noble Member of your Honorable Society to whom we never applied in vain for any thing that might promote its Interest and whose protection and favor is now so very much wanted by us here. We are sensible had he continued we should have had no need to address your honors to prevent the passing an Act so very destructive to the churches Interest and do yet comfort ourselves with the hope that he will so far remember us as to afford us his assistance in hindring its receiving the royal approbation.

“The Rev<sup>d</sup> Mr. Talbot your Missionary unto this Church hath not only opposed these practices with an uncommon zeal and prudence but in all things hath behaved himself like a truly apostolick person his pious discourses and exemplary life as it hath been very instrumental in the confirming us in our most

holy faith so hath it in many things defeated their designs in these parts and calls for our grateful acknowledgement to you for the services he hath done.

“We humbly beg your honours pardon for the tediousness of this address and that you will believe it is only a sincere desire of the prosperity of the best of Churches amongst us and a concern to see the expense and charge which you have with so much generosity expended frustrated by these pernicious practices that engages us in this matter.

“May the Divine Being direct and prosper all your consultations for his Glory and the Churches good and may we always gratefully acknowledge the services we already have received and still hope to receive from your honorable Society who are

“Right Rev<sup>d</sup> and Right Honorable  
your most humble & obedient servants  
The Churchwardens and Vestry of the  
Church of St. Mary in Burlington

“J. BASS  
“MANUEL SMITH } *Churchwardens.*  
“and others.”

#### THE SEE-HOUSE IN PERFECT REPAIR.

*Governor Hunter to the Secretary. Extract.*

“New York 10 May 1714.

\* \* “I have put the house at Burlington in perfect repair † it cannot be let because I have no instructions for a lease and we have difficulty to find any who will live in it for nothing by the year and take care of it. I have drawn Bills for the money I have advanced on that score as I was directed and have sent over the receipts and vouchers, pray intreat for me punctual payment for if you knew my circumstances you would be convinced that I pinched hard to spare it.” \* \*

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† The abstract of the Report of the S. P. G. for 1714 says: “And by way of preparation for a Suffragan, or Bishop, in one of the Sees upon the continent of America, the Society having thought fit to purchase a seat for his residence some while since at 600*l.* sterling expence, in a convenient mansion-house and lands, situate at Burlington, within the Jersies; they have proceeded to expend this year, for repairs of damages done by fire and otherwise, under Governor Hunter’s inspection and menage, 226*l.* 7*s.* 5*d.*”

ROWLAND ELLIS, SCHOOLMASTER.

*Mr. Ellis to the Secretary.*

"Burlington in West Jersey May the 20<sup>th</sup> 1714.

"SIR

"Being by the Venerable & worthy body the Honorable Society &c appointed Schoolmaster into this Town according to their directions I presume (having had some experience of the nature & disposition of the people humbly conceiving myself more capable then heretofore) to render to the Society a true account of the present state condition and progress of my School since and after my arrival into this place.

"At my first coming here I found one that had undertaken the charge of the School and had been therein about a twelve month before I came, (who when he understood the errand I was come upon) endeavored to set the people against me that he might be countenanced and continued in the Town insomuch that his insinuations prevailed and made the Inhabitants look shie upon me at first being a stranger together with what he had suggested proved an obstacle rather than any encouragement to piety & learning. Upon my entrance into the School, I found about a dozen of young pupils there (thro' the Rev<sup>d</sup> Mr Talbot and some more of the good people of the Towns persuasions for the retaining and encouraging of this man being he was lame and an object of Charity) I consented to take him as an assistant thinking thereby to please the people and to gain their love and do him service, notwithstanding the diskindness he had done me before and still persisted at every opportunity to do more till I came better acquainted with the Town and his intrigue I found that it would not answer and that the Town could or would afford two Schoolmasters and seeing the number of my boys to be but few I told him my intent and gave in my reason, how unlikely it was for us both to be in expectation of a maintenance by so few to which he replied with a great deal of warmth & assurance that he had he thought as good a title and as great a priviledge to follow his vocation here, meaning Burlington, as I had if not more, thus being set on by some designing men and such as he called his Friends (but had better been without them)



he arrogantly withstood the Societies power and authority saying to my face that he cared not for the Society nor none that belonged to them what where they to him! he would teach in Town whether I would or no with abundance of such impertinent words until I made him sensible to the contrary producing my Licence to which with some reluctancy and grumbling he submitted.

“When he was gone I found my number decreasing instead of increasing as every young beginner would have expected at length I went about enquiring the reason why they were so backward and so negligent in the discharge of their duty which God had commanded them seeing I was sent, to the end their children might be brought up in the nurture and admonition of the Lord the reason I could never yet fully learn but most part of the people have told me that he had been in their houses ushering of malicious suggestions against me (which they have since own'd) would consequently prove prejudicial to my reputation, these unexpected and God knows undeserved reflections proved a great hindrance to my Infant School and I sustained no small disadvantage thereby: thus we poor Missionaries suffer and all for want of a good Bishop amongst us to maintain our cause to suppress such irregularities and be our refuge in time of need for unto whom shall we make our complaint but to those who supply our wants? or unto whom shall we flee for succour to harness ourselves against such miscreants that would devour us especially in these parts where we are beset with Heathenism Paganism Quakerism and God knows what, having the law in their hands and our lives & liberties at their mercy I say to whom shall we make our addresses and from whom shall we expect relief but from him who is Lord over us, deplorable is the case of our Church in these dark corners of her Majestys dominions where Quakerism so much and lost will those sheep be at last who have no Shepperd; but to say no more about this it is bad enough I beg leave to return to my former head and that is I have got rid of the Serpent thank God and with some difficulty regained my lost Lambs which were dispersed abroad through the wiles and cunning contrivance of the Fox; and have now to the number of 20 & I praise God they daily in-

crease but most of them are Quakers enemies to our Church so that I can't do as I would but as near as I can without giving offence (endeavouring to please everybody) I discharge the duty of my office. I shall as much as in me lies be always ready to do that Hon<sup>ble</sup> Society all the service I am able either abroad or at home & with all the care and diligence I can or may make use of to work upon the obstinate minds of Parents as well as their offspring to turn them from Darkness to light from error to truth and from the Power of Satan to embrace the light and taste of the benefits of the Glorious Gospel of our Lord Jesus Christ the righteous.

"As to the nature and disposition of the people I could enumerate to you several Families in this Town that have several children and have not sent a child to School since nor before I came they being of different persuasions and qualities regarding neither Religion nor learning nor their childrens welfare but bring them up like themselves heathen-like having neither knowledge nor understanding of future things nor indeed things present unless it be how to get an estate, it grieves me to see so many idle children leading one another to all manner of wickedness and follow mischievous practices but much more to hear their Parents indulge and uphold them therein, I have begged of them to send their children to School but to no purpose thus in short it is here and these things I thought myself in duty bound to give an account of, the substance or what part you seem convenient be pleased to communicate to the Hon<sup>ble</sup> Society together with my hearty respect in all dutiful obedience, with my kind service to yourself.

"I conclude Dear Sir &c

"ROWLAND ELLIS."

"THE ARK OF GOD IN THE HANDS OF THE PHILISTINES."

"To the Queens Most Excellent Majesty.

"The humble address of your Majestys Loyal subjects the Minister Churchwardens and Vestry of St. Marys Church in Burlington in new Jersey in America.

"Permit us most gracious Sovereign to lay before your Majestys feet the tribulation of the Church in this your Majestys

Province distressed by the wiles and insults of Quakerism and schism and surrounded with the power of her enemies who with unwearied zeal and artifice labour to bring her to the ground whom shall we apply to but to heaven in cases of great affliction or from whom expect relief to the Church but from your Majesty who is Gods image and immediate representative. The present difficulty we lie under is a certain new act which the Governor Council and Assembly has passed in this your Majestys Province to qualify the people called Quakers to serve as Legislators Judges Justices Jurors and to execute all offices of Trust or profit in the Province which we humbly presume to be an innovation of a very dangerous consequence contrary to the laws and Statutes of England and consequently repugnant to your Majestys instructions by virtue whereof the Quakers are made Rulers and Guardians of the Church and State who ever hated one and whose principle it is to deny to defend the other. This unrighteous act delivers up the Church to the power of her implacable enemies the Quakers and of all the sects of Dissenters the most dangerous to christianity. This impious act gives them (by the laws they shall make and by the Judgments they shall please to give) a liberty to dispose of the Estates & liberties of your Majestys subjects and to control or persecute the Church purely upon the credit of their bare affirmation without any lawful qualification without any oath or any other lawful obligation enjoined upon them to the contrary upon which sacred obligation of Religious oaths depend all the laws of Great Britain both Ecclesiastical and civil which guard the lives and liberties of your Majestys Subjects and defend your crown tis the basis whereon truth and Justice expand their light in your Majestys dominions and your Majestys Throne is establishd by it.

“We humbly trust in your Majestys goodness that this act so contrary to the laws and constitutions of England & to your Majesty’s Instructions and so pernicious to the Church and state may receive no sanction from your Majesty’s Royal hand but that your Majesty may be pleased to stretch it forth to save us for we are sore aggrieved to see the Church of Christ in the power of Quakers as were of old the children of Israel to see the Ark of God in the hands of the Philistines. Our Infant

Church (whose nursing Mother your Majesty is) claims a right to be nourished in the arms of your royal care and favor. We humbly implore that her preservation may be your Majestys care and your Majesty the care of heaven. That your Majesty would preserve in its minority the tender Vine that it may stretch forth its branches to the floods and from the floods to the worlds end—That your Majesty may rescue her from the Government of Quakers who like the many headed beast are ready soon as she is born to devour her.

“We cannot express to your Majesty without abhorrence the villainous and sacrilegious fact committed by the enemies of our religion in Trinity Church at New York where in the night the window was broken open the surplice cut and tore in pieces the common prayer Books taken out into the Church yard and there defiled with human ordure and the Minister himself goes in danger of his life. The examples and vile indignities upon our holy religion may point out to your Majesty the necessity of appointing true sons of the Church to rule as well as to act in your Majestys Councils in your Majestys Provinces and how absolutely necessary and of great service a Bishop would be to these Provinces to preserve the order and authority of the Church to punish the prophane with Ecclesiastical censures to protect the Clergy in discharge of their holy function and by his power precept and exemplary life expand the Glory of the Gospel.

“From your Majesty the fountain of all goodness upon earth we hope for protection and that your Majesty would be pleased from the power of schismatics and Quakers from the priesthood of Micha from the snare of the Hunter from the Counsellors of Zoan from the Statute of Omri and from people that strive with the Priest, to defend and deliver us your Majestys Loyal subjects that the sons of the Church may in these distant parts of your Majestys Dominions taste the blessings of your Majestys righteous & happy administration.

“From all your Majestys blessings we humbly pray to Heaven that God’s mercey may long uphold your Majestys Throne—That you may be ever dear to God and your People that after a victorious War abroad you may long reign at home



secure in a glorious peace in the heart of your subjects—That your Majesty may long live the joy of your Kingdom—the terror of your enemies and the glory of the Earth and may your Majestys care of the Church Militant after a long series of happy years be at last rewarded with the joys of heaven in the Church Triumphant.

“JOHN TALBOT *Rector*.

“J. BASS *Sect<sup>y</sup>*.

“MANUEL SMITH } *Churchwardens*

“and others.”

“THE GOSPEL RIDICULED ; THE CHURCH UNDERMINED ; THE LAWS OF ENGLAND SUBVERTED.”

*The Rector &c of St. Mary's Church to General Nicholson.*

“MAY IT PLEASE YOUR EXCELLENCY

“We are not insensible what a weight of business continually presses on your Excellency and of what consequence tis to trifle with the least minute of your time, time which must needs be extremely precious when the occasions of imploying it are so many and of so high and considerable a nature as the Glory of God and the good of his Church the honor and interest of her most sacred Majesty and the welfare and prosperity of her subjects.

“No other consideration than this could prevail with us to remain so long in silence and stifle the declaration of our joy and satisfaction which now we sincerely and heartily make for your safe and happy return unto these American parts—honor'd and dignified with a character which many have wished for but could never obtain and which by the Providence of Almighty God and her Majestys great wisdom and goodness has been reserved for your Excellency thereby distinguishing you amongst the most loyal and deserving of her subjects ever was equal to and qualified for so great and diffusive a Trust ; but as our joys on the one hand are redundant, so our grief and complaints on the other are extravagant for who that has any sense of religion (which teaches us duty to our God—Loyalty to our Sovereign and love to our Country) can with any Patience behold the doctrines of the Gospel ridiculed and vilified, the Church of

Christ undermined and shaken, and the laws of England in danger of being intirely subverted.

“The most impious and atheistical Books and Tenets are not only cunningly and privately but impudently and publicly spread abroad and promulgated & even acts of Assembly past (containing most abominable falsities to make them the more pallatable) in order to countenance the Quakers those enemies to our Church and Holy Religion and enable them to act in all places of trust and profit in the Government as well as to serve on Grand and Petty Jurys by which means they are capable by Indictments &c to destroy the reputations of or at least to cast an odium on the Ministers and Members of the Church of England ; not to insist on the danger we are in of being deprived of our Estates if we refuse to humour these pretended Saints in their most frantic and licentious extravagancies.

“Add to all this the frequent and scandalous reports against many sober and religious divines and threatening even the very lives of others.

“Who can without horror & detestation mention or so much as think on that hellish sacrilegious act lately perpetrated at New York or whom can we imagine to be the authors of it but such whose principles lead them to depreciate all religion and to persuade men to dwindle down into Atheism or free thinking.

“Those small attempts against the Churches of Jamaica & Amboy serve but as so many shades to embellish & sett off that greater masterpiece of villainy and abomination.

“The particulars of all these matters will in more than abstracts appear to your Excellency’s view in the several addresses sent home to Great Britain—The representation of the Clergy &c. The originals of all which particularly of that from our selves are designed to pass through your Excellencys hands and we hope for and intreat your Excellencys favor in recommending them the shortest and surest way to be laid at her Majesty’s feet with your Excellencys sentiments upon the whole which we presume naturally falls into the Province allotted you and may be occasion of redressing some of the greatest irregularities that have ever happened since these parts of the World have been added to the dominions of the imperial Crown of Great Britain.

“For the rest when we are made happy in your Excellency's presence in this Province which we are encouraged by a sight of your Commission shortly to expect we shall make it our business to evince (as we have ever done) the Loyalty of our principles and the justice of our complaints which shall likewise be attended with a demonstration of the regard we have for your Excellency's person and merit to either of which the greatest part of us are no strangers.

“We remain with the most profound respect

“May it please your Excellency

“Your Excellency's most obed<sup>t</sup> humble Serv<sup>ts</sup>

“ALEX<sup>R</sup> GRIFFITH *Att. Genl.*

JOHN TALBOT *Rector*

ROWLAND ELLIS *Sch. M<sup>r</sup>.*

DAN<sup>L</sup> COXE

MANUELL SMITH

HU. HUDDY

RICH ALLISON

DAN<sup>L</sup> LEEDS

JONATHAN LOVETT

J. BASS

ABRAHAM HEWLINGS.”

“THE SPEEDY SENDING OF A BISHOP THE ONLY REMEDY.”

*To his Excell<sup>ncy</sup> Gov<sup>r</sup> Nicholson. Extract.*

\* . \* “To mention no more of these ungrateful matters we think it our duty lastly to complain to your Excellency of an affair which we believe will be a very great obstruction to the progress of the Gospel in the Government of the Jerseys viz. An Act of Assembly lately passed at Burlington entitling the Quakers to a part in the legislature with an Indulgence to them of the affirmation tho' rejected at home for the manifold injuries & wrongs done by it—this pernicious act was long aimed at but ineffectually by reason of the interposition of some honest Gentlemen members of the Church of England but these being by the restless malice of a party by indirect means viz. by accusing them most falsely of being disturbers of the peace of the Province procured to be removed from the Council at this time no friend of the Church being in the way this act passed without opposition.

“These and a great number of affronts offered to the Church of Christ and the injurious treatment of us the Ministers of it, put us under the necessity of crying aloud for succour and pro-

tection and we have reason to bless God that your Excellency is now upon the spot invested with power to examine where the cause of all this lies.

“We have cause to fear that if a speedy stop be not put to those grievances the fruit of our labours here will be destroyed and the pious aims of the Venerable Society for promoting religion and piety will be rendered frustrate. The only remedy we can see for preventing of these calamities is the speedy sending a Bishop into these parts to protect us and stand in the Gap against any person who may encourage or countenance any lawless designs against the Church. Sir the house at Burlington bought in the name of the Venerable Society for his habitation is completely repaired for his reception according to their order, we must pray for such a person and the affairs of the Church languish for want of him and if notwithstanding all this we are not so happy as to have one sent to us, we are likely to run into independency and confusion. Manifold have been the representations of this nature which we thought it our duty from time to time to offer to the prudent consideration of pious and venerable persons whom we believe immediately concerned in providing for our relief God knows not without great cause, but with great grief we speak it, all hitherto ineffectual—Sir we are a considerable body and should not be left destitute of a head, the cause is the greatest of all causes the glory of God and the good of Souls which our holy Church engages herself to promote ; it is owing to the alone mercy of the great and good God that it has flourished as we now see it, but as it is surrounded with Enemies attacked from many quarters by violent and restless inquiries of Satan we are not without reason and fear that the last state may be worse than the first, unless speedy succour be administred to our distresses.

“To you then Sir we have recourse in this our exigency and humbly entreat your Excellency who have upon all occasions demonstrated yourself to be a worthy Son friend and Patron to this best of Churches and its Ministers to transmit this our complaint with which we make bold to trouble your Excellency together with your sentiments upon the matter to the Venerable Society and all other Noble Patriots who have sincerely at heart



the cause of God and religion and we shall acknowledge this in all humanity as the greatest obligation you can lay upon us to be for ever

“ May it please your Excellency

“ your Excellencys

“ Most obliged and

“ most humble Servants

“ JOHN TALBOT

“ *Rector of the Church of Burlington*

“ ANDREW SANDEL

“ *Minister at Wicaco near Philadelphia*

“ FRANCIS PHILLIPS

“ *Minister of Christs Church in Philadelphia*

“ JOHN HUMPHREYS

“ *Minister of the Church at Oxford near Philadelphia.*”

#### DEATH OF THE QUEEN.

In 1714, on “ the first day of August in the morning,” says Smollett, with his usual particularity of statement, “ ANNE STUART, queen of Great Britain, expired in the fiftieth year of her age, and in the thirteenth of her reign. \* \* \*

“ The virtues of her heart were never called in question. She was a pattern of conjugal affection and fidelity, a tender mother, a warm friend, an indulgent mistress, a munificent patron, a mild and merciful prince, during whose reign no subject’s blood was shed for treason. She was zealously attached to the Church of England from conviction rather than from prepossession, unaffectedly pious, just, charitable, and compassionate. She felt a mother’s fondness for her people, by whom she was universally beloved with a warmth of affection which even the prejudice of party could not abate. In a word, if she was not the greatest, she was certainly one of the best and most unblemished sovereigns that ever sat upon the throne of England; and well deserved the expressive, though simple epithet of ‘The good Queen Anne.’” —*History of England, Vol. I, pp. 502-3.*

#### GEORGE, THE FIRST.

“ The parliament,” continues Smollett, “ having assembled, pursuant to the act which regulated the succession, the lord-chancellor, on the fifth day of August, told them, that the privy-council appointed by the elector of Brunswick had proclaimed that prince under the name of king George, as the lawful and rightful sovereign of these kingdoms. \* \* \*

"It was the misfortune of this prince, as well as a very great prejudice to the nation, that he had been misled into strong prepossessions against the tories, who constituted such a considerable part of his subjects. They were now excluded from all share of the royal favour, which was wholly engrossed by their enemies: these early marks of aversion, which he was at no pains to conceal, alienated the minds of many who would otherwise have served him with fidelity and affection. An instantaneous and total change was effected in all offices of honour and advantage. \* \* \* The king declared in council his firm purpose to support and maintain the churches of England and Scotland as they were by law established; an aim which he imagined might be effectually accomplished, without impairing the toleration allowed by law to protestant dissenters. \* \* \*

"Meanwhile, the number of the malcontents in England was considerably increased by the king's attachment to the whig faction. The clamour of the Church's being in danger was revived; jealousies were excited; seditious libels dispersed; and dangerous tumults raised in different parts of the kingdom. \* \*

"The Pretender took this opportunity to transmit copies of a printed manifesto. In this he mentioned the good intentions of his sister towards him, which were prevented by her deplorable death. He observed that his people, instead of doing him and themselves justice, had proclaimed for their king a foreign prince, contrary to the fundamental and incontestable laws of hereditary right which their pretended acts of settlement could never abrogate. \* \* \* Religion was mingled in all political disputes. The high churchmen complained that impiety and heresy daily gained ground from the connivance, or at least the supine negligence of the whig prelates. The lower house of convocation had, before the Queen's death, declared that a book published by Dr. Samuel Clarke under the title of 'The Scripture Doctrine of the Trinity,' contained assertions contrary to the Catholic Faith. \* \* \* The disputes about the Trinity increasing, the archbishops and bishops received directions, which were published, for preserving unity in the Church, the purity of the christian faith concerning the Holy Trinity, and for maintaining the peace and quiet of the state. By these every preacher was restricted from delivering any other doctrine than what is contained in the Holy Scriptures with respect to the Trinity; and from intermeddling in any affairs of state or government. The like prohibition was extended to those who should write, harangue, or dispute on the same subjects."

—*History of England, Vol. I, pp. 506, 508–510.*

MR. TALBOT SICK AND DISHEARTENED.

*Mr. Talbot to the Secretary.*

"Burlington, October 28th, 1714.

"SIR:

"I sent a letter by Mr. Evans, wherein I desired leave of the Honorable Society to come home. I have been long enough in these parts to see iniquity established by law, and that by some of your own members, and what good can your Missionaries do? I have been sick a long time this fall with a burning fever, which made me so weak that I could scarce speak. I could not preach, nor read prayers, so the service of God ceased. In all this Province of West New Jersey there never was any minister of Christ's Church settled but myself. I have built three Churches since I came here, but have nobody to keep them, nor myself neither. We have had a very sickly time this year; I have buried more than in ten years before; and many Church people died that had nobody to visit them when sick, nor bury them when dead. Let them that have the watch look out, 'tis they must give account; I am clear of the blood of all men, abroad and at home, and so I hope to keep myself. The Society were once upon a good resolution to send Deacons to be School Masters; if they had done so to Burlington, to Bristol, to Hopewell, they might have kept the Church doors open, for they could read the Prayers and Homilies, Baptize and Catechize, they could visit the sick and bury the dead; but now they must bury one another; they have no where to go but to Quakers' meetings, which are as bad as Indians'; there's nothing but powawing and conjuring to raise a Devil they cannot lay again; and now that this wickedness is established by law, what should we do here any longer? They do declare in the presence of God Almighty, they don't swear, call him to witness all they say is no more than yea or nay.

"The Church at New Bristol, over against Burlington, was opened about St. James' day, and so called St. James' Church, by the Rev. Mr. Philips, who preached the first sermon. The Church was full of people from all parts, who were liberal contributors to it. I went now and then to preach there on Sundays in the afternoon before I was sick, but since that I have

not been able, so the Church has been shut up, almost ever since it was opened. The Church at Hopewell has been built these ten or twelve years, and never had a minister settled there yet, though they have sent several Petitions and Addresses to the Society; but I understand since, that Hopewell, Maidenhead, &c., were kept under the thumb for Cotton Mather and the rest of the New England Doctors to send their emissaries; and those hirelings have often come there, and as often run away, because they were hirelings, and cared for no souls but themselves.

“As for the Church at New Bristol, it was first begun by the zealous Thorowgood Moore, of pious memory; and when he was taken away by this same cursed faction that is now rampant, I was unwilling any of his good works should fall to the ground, so I crossed the water at my own cost to serve those poor people, who lived in Darkness and the shadow of death, in the midst of Heathenism, Atheism, and Quakerism; but it pleased God by our preaching the word in season and out of season, some came to believe and were baptized, they and their children, and two of the Chief people there, Mr. John Rowland and Mr. Anthony Burton, were willing to undertake to build a Church, which since they have done, and I believe they will endow it too if they get a minister before they die. I gave them five pounds and a pulpit of black walnut, which cost as much more, to encourage them; I promised to lay their case before the pious society, that they may take some care of them, that they be not a reproach to the heathenish Quakers, who are too apt to reflect upon us, ‘where is your Priest, where is your Minister, and where is your Church, it may serve us for a meeting house,’ &c. *Pudet hæc opprobria nobis dici potuisse et non potuisse repelli.*

“But the History of the Church at Burlington, &c., has been so much better done by Colonel Jeremiah Bass, Esq., Secretary of this Province, and transmitted home, by the hands of the Honorable General Nicholson, that I need say no more at present, but desire the prayers and blessing of the venerable Society for their

“Most humble and faithful Missionary

“And servant,

“JOHN TALBOT.”



## HISTORY OF THE CHURCH AT BURLINGTON, NEW JERSEY,

BY JEREMIAH BASS, ESQ., DELIVERED BY GENERAL NICHOLSON.†

## "SOLI DEO GLORIA.

"After a long season of Ignorance, Superstition, and Idolatry had covered this Province, it pleased that Infinite Being whose goodness is over all his works, and who hath promised to give unto our Blessed Saviour, the Immaculate Jesus, the Heathen for his Inheritance, and the utmost parts of the Earth for his possession, to illuminate these Provinces with some Rayes of his Glory and Goodness, by sending the glorious light of the Gospel amongst us. The first European inhabitants of this River were the subjects of the King of Sweden, who in their first settlement in this River, brought with them the Religion of their country, in which, to their commendation, and the care of their Missionaries, they have yet continued; few of them having at any time from their first settlement to this day, apostated from their Christian Faith, to the envy of Quakerism.

"The next Inhabitants were the Dutch, who having taken the River from the Swedes, introduced their Laws, Government, and Religion, which again suffered an alteration, by the coming in and conquest of these parts by the English, who in their first settlement of this Province, seemed to mind more the business of their Trade and Plantation, than that great concern of their souls. There being in the Western Division, no settled Society or congregation of any of the Church, or any Dissenters, except Quakers; and although some Reverend Divines, as they occasionally passed through this Province, preached the Gospel and administered the ordinance of Baptism to some few persons, and by that means sowed the seeds of the Gospel, that have since sprung up amongst us, and excited the desires of some of the Inhabitants to make a more diligent enquiry into the true way of worshipping God, and had in some measure taken off those prejudices that most of the Inhabitants laboured under, by education, example and reading the Books and hearing the discourses of such as had misrepresented both the Doctrine and

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† "Copied from a MS. obtained by me in England, from the papers in the possession of the Lord Bishop of London, at Fulham. F. L. HAWKS, 1836."

Discipline of the Church of England; yet we cannot properly begin any History of the Church but from the arrival of the Reverend Mr. Edward Portlock, who at the desire of several of the Proprietors of the Eastern Division of this Province, came over, ordained by the Right Reverend Henry, Lord Bishop of London, to take the care and cure of souls, as rector of a Church to be built at Perth-Amboy, the Metropolis of the Eastern Division of this Province, who arrived in this Province, and made his application to the Governor, for the Proprietors, in the year ———; who with the consent and approbation of the Agents, for the Proprietors, called the council of Proprietors, set apart one of the Houses (that had been formerly built at the charge of the general Proprietors) for the peculiar service and worship of God, according to the Laws of England, which House, by the Contribution of several pious and well-disposed persons, was soon covered, and glazed, and fitted with seats and a Pulpit, and Mr. Portlock put into possession of the same, (which by the way is the only Church they have to this day at Perth-Amboy); in the interim, the said Mr. Portlock preached sometimes at the Governor's House, sometimes at a House belonging to Mr. Dockwra of London, Merchant, sometimes in the neighbouring Towns of Woodbridge, Piscataway, Elizabeth Town, and when the Governor's business called him into the Western Division, accompanied him to Burlington, where the public Town House was allowed him for that service. This good work was at the same time carried on by the Rev. Mr. Vesey, in the Eastern Division, and the Rev. Mr. Clayton, Minister of Christ Church, in Philadelphia. These beginnings of Light, which through the Blessing of God were not unsuccessful, and the division that at this time happened amongst the people called Quakers, by Mr. George Keith's opposing some of their principal errors, occasioned several pious and well disposed Christians to think of erecting a place in Burlington, peculiarly dedicated and set apart for the service and worship of God, according to the usage of the best of Churches, the Church of England; who were herein much encouraged and assisted by the pious discourses and sermons of the Rev. Mr. Evan Evans, Rector of Christ Church in Philadelphia, who frequently came over into this Province,

preached and baptized both Infants and Adult persons, and the Rev. Mr. John Talbot, our worthy Minister, a Missionary of the Honorable Society for the propagation of the Gospel in Foreign Parts ; this good work was very much forwarded by the generous contribution of his Excellency Francis Nicholson, Esq., then Governor of Virginia, who we must own to be our first and best Benefactor, and indeed he gave life and motion to the whole work, by a generous contribution of nigh £50, to be laid out towards that service ; and since, I have the just occasion to mention that worthy patron of our Churches (in whose commendation on this score too much can hardly be said). I may be therefore bold in affirming, that no Church in these parts hath wanted assistance towards its foundation, reparation, or beautifying but hath on application tasted of his bounty ; no Missionaries or Ministers, that have had the happiness of his acquaintance, have parted from him without some mark of his favour ; nor no devout and pious member, in any exigency or distress, has applied to him for relief or support in vain. On this encouragement, and the assistance of some considerable benefactions of £50, from the members of the Church at Philadelphia ; £12 10s. from the Rev. Mr. Myles at Boston, and the courteous care and diligence of Mr. Robert Wheeler, of Burlington, merchant, since deceased, (who has sometimes been in advance above £150, out of his own pocket), and the contributions of several other persons, who though not particularly mentioned, will be rewarded by Him, who has promised a reward for a Cup of Cold Water, given to a Disciple in the name of a Disciple.

“The Church of St. Mary in Burlington, in the Western Division of the Province of New Jersey, had the foundation stone laid by the Rev. John Talbot, Missionary from the Honorable Society for propagating the Gospel, on the 25th day of March, in the year of our Lord 1703 ; being a day sacred to the memory of the Annunciation of the Conception of our Blessed Saviour to the Virgin Mary, which gave name to the Church. This beginning was carried on with that Industry and Diligence, chiefly by the said Mr. Wheeler, that it was inclosed, covered,



ceiled, and glazed, and the Holy Sacrament administered therein, by the Rev. Mr. John Talbot, on Whitsunday, the 4th of June, 1704; the Divine Service having been read and Sermons preached in the said Church ever since the 22d of August, in the preceding year, 1703. Thus the work of God and his Church was carried on amongst us, with great alacrity. The Burying ground purchased for the Church, containing in all about three acres, being well fenced in, and Pews and Seats in the Church, the members began to think it convenient to form themselves into a regular Society, according to the Law and Customs of England, and thereupon addressed themselves by Petition to his Excellency, Edward, Lord Cornbury, (since Earl of Clarendon,) her Majesty's Governor of this Province, and a real friend of our Church, who on the 4th October, 1704, granted his Warrant for a Patent to Incorporate them, under his Privy Seal, with all requisite and necessary powers for their encouragement and support.† The Church thus settled, under

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† This "Patent"—which Mr. Bass, in a subsequent portion of his *History*, informs us was not passed—is in the office of the Secretary of State at Trenton, and reads as follows:—"EDWARD VISCOUNT CORNBURY Captain General & Govern'r in Chief in & over the Provinces of New Jersey New York and all the Territories and Tracts of Land depending thereon in America and Vice Admiral of the same &c. Whereas Several of the Inhabitants of the Town and County of Burlington in her Majestys Province of Nova Cesaria or New Jersey out of a Pious Zeal for the promoting the Worship of God according to the Usage of the Church of England as by Law established, Have by Voluntary Contributions erected a Church in ye Town of Burlington for the performing of Divine service according to the usage of the said Church; And there being as yet no Settlement of Officers necessary for the well Governmt of the same: I Have Therefore thought fitt for the better Regulation and Encouragemt of the Inhabitants to Constitute and appoint for this Year Robert Wheeler & Hugh Huddy Gentlemen to be Church Wardens of the said Church called by the name of Saint Annes Church in Burlington to continue for one year. And I do likewise appoint the Honble Coll Richard Ingoldesby Esqr Lieut: Governor of Her Majesty's Provinces of New Jersey New York &c Nathaniel Westland Thomas Revell Danl Leeds William Budd Esqs John Roberts George Willis William Bustill John Hamell Edmond Steward Gents to be Vestry men of the said Church, Authorizeing and Impowering the Church Wardens & Vestry or any Six of them to meet together and Transact with the Assistance of the Minister all things necessary for the benefit and Incouragemt of the said Church and at ye Expiration of the Term of one Year All the Communicants of the sd Church shall be appointed to meet in the said Church upon a Certain Day to Chuse Church Wardens and Vestry men for the Year Ensueing which said Day shall be declar'd by the Minister immediately after Divine Service the next Sunday before the Day for the Intended election, and so from year to year, which said Church Wardens and Vestry men are hereby



the care of the Rev. Mr. John Talbot, through the Blessing of God, on his ministry, grew and increased so that we had subscriptions made, and the foundation laid, for a Church at Hopewell, in the upper part of the County of Burlington, which hath been since finished, which was for some time supplied by the Rev. Mr. May, but is now without any minister. We had another begun at Salem, which by some unhappy accidents, hath been since discontinued, though not without some hopes of being revived, when it shall please God to send some one amongst us, that careth for the welfare, and seeketh the good of the Churches; to both of which Churches we find his Excellency, Colonel Nicholson, one of the first and chiefest Benefactors; and here I cannot omit mentioning the Honorable Colonel Coxe, then one of Her Majesty's Council for this Province, who was one of the first subscribers to our Church at Burlington, and has given the like assistance to that at Hopewell, together with the assurance of settling 200 acres of Land, out of the nighest and most convenient part of his Land, contiguous to the said Church, for a glebe for the Minister, whenever it shall please God a missionary be sent over, to take care of that Church, or sooner if it be desired. I might also mention the Churches of Chester, New Castle, Dover River, Apoquimony, Oxford, and Bristol, that about the time, were either begun or finished; but designing to confine myself to Burlington only, I purposely omit any particulars of them. Our Reverend Minister's affairs calling him for England, in the year of our Lord 1705, he appointed the Rev. Mr. Thorowgood Moore to serve the Church in his room, a person of morals, exemplary meekness, piety and charity. Our Vestry thought it their duty, by the Rev. Mr. Talbot, to send home Addresses to Her Majesty, and a Letter of Thanks to the Archbishop of Canterbury, the Bishop of London, and the Honorable the Society for the Propagation of the Gospel, which

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vested with all Requisites and necessary powers and Priviledges usually Enjoyed by Church Wardens and Vestry men in ye Kingdom of England.

"In Witness whereof I the said Lord Cornbury have hereunto sett my hand and Seal this fourth day of October Anno Reg. Annee nuncce Anglice &c Tertio Annoq Dom. 1704.

" CORNBURY."

"By His Excellency's Command

" J. BASS."

are too large to be inserted in this Essay. Our Church for some time found no considerable alterations by the absence of our worthy Rector; but that enemy of our happiness, who had been many times heretofore sowing the seeds of Division and Dissention amongst us, (which through the care and prudence of our Rector, were not suffered to grow and increase) took advantage of his absence, and stirred up such a flame, that had almost broke us to pieces, and occasioned the unhappy removal both of Mr. Moore and the Rev. Mr. Brooke, Rector of the Church in Elizabeth Town, (erected chiefly by the care and diligence of Colonel Richard Townly, who has given the ground it stands on, and a place for a Burying Ground,) who have not been heard of since their departure from Marble-Head, in the year 1707. But I willingly pass over this subject, too sad to be insisted on, charitably hoping that all who were any ways the unhappy authors of it, have since blotted out their sins by repentance, and I have good cause to believe that had we been so happy, to have enjoyed an Ecclesiastical Governor, to have dispensed the censures of the Church, and to have determined differences, that will sometimes unavoidably occur, betwixt Ministers and Members, and betwixt Ministers and the People, this mischief had been prevented or cured; it is no wonder if our Communicants grew remiss and slack in their duty, if too many fell away in scandalous sins of schism, if error and heresy increased, if scandals were both taken and given (as there were in this case), when the Ecclesiastical sword was wanting, to punish evil-doers, to resist the unruly, to reduce the erring, and to cut off the obstinate and heretics. By this unhappy absence of our Rector, who was then in England, and of Mr. Moore who was gone from us, the number of our Communicants, and the Interest of our Church sensibly decreased, but began again to revive on the return of our Reverend Rector in the year 1708, who acquainted us that he had presented our humble Address to Her Majesty, and the other Letters that we sent; and that Her Majesty had been graciously pleased to give us Lead, and Glass, and Pulpit Cloth, and Altar Cloth, and a Silver Chalice, and Salver for

the Communion Table,† and a Brocade Altar Cloth; and that she had also sent Lead, and Glass, and Pulpit Cloths, and Altar Cloths for the Churches of Hopewell and Salem, which we received by the hands of the Honorable Col. Robert Quarry. He also brought us an Embossed Silver Chalice and Patten, the gift of Madam Catharine Bovey, of Flaxley;‡ for all which our Vestry returned their thanks by Addresses and Letters of the 6th of November, 1708.

“His Excellency, the Lord Cornbury, being succeeded in the Government of this Province, by His Excellency the Lord Lovelace, whose Commission was published the 20th of December, 1708, all things relating to the Church here, continued much at a stand, His Excellency never coming so far as Burlington, nor as I know of, having ever been at Church in this Province, whilst he enjoyed that Government. By the death of that Nobleman, in the year 1709, the Government devolved upon Colonel Richard Ingoldsby, then Lieutenant Governor of the Provinces of New Jersey and New York, under whose administration, our Vestry (that by some unaccountable neglect, had omitted to pass the charter designed for us, by the Earl of Clarendon) got it now passed, under the Broad Seal of this Province, whereby they became incorporated by the name of the Minister, Church-Wardens, and Vestry, of the Church of St. Mary in Burlington; which was enrolled in the Secretary's Office, the 25th of January, 1709. By this Charter, the Rev. Mr. John Talbot, Rector, Mr. Robert Wheeler, and Mr. George Willis, Church-Wardens, and Col. Daniel Coxe, Lient. Col. Huddy, Alexander Griffith, Her Majesty's Attorney General, Jeremiah Bass, Her Majesty's Secretary of this Province, and sundry others, were appointed, constituted and made a Body Corporate and Politic, in deed and in name, to have Community and succession perpetual, with powers to purchase, take

† This “Chalice and Salver,” are still (1876) in use. They are both without any ornament, or device; each has engraved upon it, “Annæ Reginae.”

‡ This “Embossed Silver Chalice and Patten,” are still (1876) in use. The chalice is richly ornamented; having on its bowl, stem and base, heads of angels, in full relief, and emblems of the Passion. Under its base, and on the reverse of the paten also, is this quaint inscription, “*The Gift of Mrs. Cartherine Bovey of flaxley in Gloucestersheire to St. Marys Church att Burlington in new Jersey in America.*”

and receive Lands, &c., in fee and perpetuity, not exceeding £300 sterling per annum, with power to sue and be sued, implead and be impleaded, to make and use a Common Seal, and the same, to alter at their discretion, to choose New Church-Wardens and Vestrymen, as there shall be occasion, with many other powers and immunities, too large to be here inserted, from which time the members of the Corporation met together, and transacted all affairs, relating to the Church, under that style and title. And here I cannot forget mentioning the Donation of 250 Acres of Land given to this Church, the last Will of Thomas Leicester, deceased, which by this Charter, we were enabled to receive. We had nothing happened of any great note to us, till the year 1711; and some time in April in that year, the Church received the gift of a large silver Beaker, with a cover well engraved,† being the present of the Honourable Colonel Robert Quarry, for the use of the Communion; in the same month the minister, Church-Wardens, and Vestry, having received advice from the Rev. Mr. Evan Evans, Rector of Christ Church, in Philadelphia, and from the Vestry there, that their Assembly had passed an act directing affirmation, to such, who for conscience sake, cannot take an oath, together with a copy of the said act, and duly considering with themselves, the pernicious tendency of such proceedings to Religion in General, and to the best of Churches, the Church of England in particular, they thought it their duty to give as public a testimony as they could, of their just detestation and abhorrence of such principles and practices, and in order, thereunto, at their meeting, on the 4th of April 1711, they caused the following Resolves to be entered in their minutes:

“Resolved that the said act is contrary to, and destructive of

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† This “Beaker, with a cover, well engraved,” is still (1876) in use. The letters T B R are wrought in a monogram on them both. The beaker is engraven with vines and fruits, and flowers pendant from ribbons, between which are the heads of cherubim. Other devices upon it, are, an eagle on a perch; a peacock; a bird with fruit in its claw; and another bird with a large serpent in its beak. Around, on the surface of the cover, is graven, very spiritedly, a hunter, with a horn at his lips and a spear in his hand, preceded by three hounds in pursuit of a stag. The whole is surmounted with a large and exquisite crown.



the Religious and Civil Liberty of Her Majesty's subjects, and contrary to the Laws of Great Britain.

“Resolved that an address be drawn up to her Majesty against giving her Royal Assent to the said act.

“Ordered that the Rev. Mr. John Talbot, the Honourable Col. Daniel Coxe, Alexander Griffith, Esq., Her Majesty's Attorney-General, and Mr. Secretary Bass, do draw up the said address.’

“According to these Resolves, an Address was drawn, signed and sent home to Her Majesty, together with others, to the Right Rev. Henry, Lord Bishop of London, the Right Honourable, the Earl of Clarendon, &c., which had that good effect at home that Her Majesty was pleased by her order in Council to declare her disapprobation of that act. † The gentlemen of this church, were rather induced to this, in that they had just cause to fear that the same enemies of our Church that had, with so much cunning and artifice, obtained that act, in the neighbouring Province, would be restless in their endeavors to obtain the same in this Province; and indeed the party of the same sort of men, having got themselves chosen Representatives of the People, in this Province, in conjunction with some others, who in this too much betrayed the interests of the Church, had at the Sessions of the Assembly, in this Province, in December, January, and February, 1710, obtained a Bill, to pass the House of Representatives, entitled an act for ascertaining the qualifications of Jurors, and enabling the Quakers to serve on them, and to enjoy places of profit and trust, within this Province; which was by the majority of the Council, rejected at the second reading; who in this, as well as in many other instances, showed their zeal and fidelity to the Church, and its interest here in this Province.

“The Church, all this while, had laboured under the burden of a Debt, contracted by several of its members, towards the building and finishing the same, which occasioned a new subscription to be made, which, not answering to a sufficient sum to pay the Debt, we find the same worthy member, Col. Coxe, by the Donation of £25, set us clear of that incumbrance we were uneasy under.

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† See the Royal Repeal, p. 102.

“Our Church now began to have thoughts of providing something in this Town like a Glebe, for the Rector of our Church, for the time being, but were almost discouraged by our paucity and poverty ; but Divine Providence, that never faileth those that confide in it, afforded us an unexpected supply, by means wholly unthought of by us. The Rev. Dr. Frampton,<sup>†</sup> late Bishop of Gloucester, having, by his last Will and Testament, left £100 sterling towards propagating the Gospel in America, at the sole appointment of the Right Rev. Henry, Lord Bishop of London, that Worthy and Reverend Prelate, at the instance and desire of Madam Catharine Bovey, of Flaxley, in the county of Gloucester, our worthy Benefactress, by a proper Instrument, in April, before he died, directed the money to be paid into her hands, for purchasing somewhat in America, that may be perpetual to the Church of St. Mary’s in Burlington ; to which she is pleased in her Letter to promise an addition of her own to complete the purchase. This sum is appropriated towards the payment of the purchase money, for a convenient House, Orchard, and about Six Acres of Land, adjoining to the Church, in the Town of Burlington, to the use of the Rector of the said Church, for the time being, for ever ; and since I am mentioning these smaller Benefactors, towards the Church here, I should be justly charged with ingratitude and inadvertency, if I had not remembered that act of generosity in the Right Honorable the Society for propagating the Gospel in Foreign Parts, who have not only constantly supported our Reverend Minister with a salary of £60 per annum, our schoolmaster Mr. Rowland Ellis with a Salary of £20 per annum, but have, at the expense of £600 sterling, purchased the House formerly built, and belonging to Mr. Tatham, with fifteen Acres of Land, and Twelve Acres of Meadow, for the use of a Bishop, when it shall please God to send one hither, and have since repaired the same, at very great additional expense.

“The same General Assembly that had not sat since the 16th of July, 1711, after many repeated prorogations, at last met his Excellency, Colonel Robert Hunter, Governor of this Province, on the 8th of December, 1713, and continued their Session till

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<sup>†</sup> One of the original nonjurors. See foot note to p. 11.

the 17th of March following, in which amongst other acts, having passed an Act, 'That the solemn Affirmation and Declaration of the People, called Quakers, shall be accepted and taken instead of an oath in the usual form, and for qualifying and enabling the said people to serve as Jurors, and to execute any office or place of trust and profit within this Province,' the Minister, Church-Wardens, and Vestry, on a due consideration of the danger the Church is in, by the increase of Atheism, Deism, Socinianism, Quakerism, and a new set of people that seem to be a compendium of all the ancient Heresies, known by the name of Free-Thinkers, and perceiving this Act of Assembly to give too great encouragement to these Enemies of our Church, thought it their duty to use their strenuous endeavours to obviate those apparent mischiefs; and, therefore, in an humble manner, made a new application to Her Royal Majesty, (who is not only Titular, but indeed the Defender of the Church) to prevent the giving her Royal Assent to so mischievous an Act; and at the same time addressed the Honourable Society for the propagation of the Gospel, for their countenance and assistance, to all which they are in hopes of a gracious answer. By this Act, the professed enemies of the Church, being made capable to be admitted into all offices and places of profit and trust, it is easy to perceive how hazardous it is for any of the friends of the Church to appear in its defence, or to adventure to put a stop to this foment of evil, by the most regular methods of addressing against it; since some persons, not contented with liberty of conscience, are so fond of licentiousness in Government, that they will leave no stone unturned to obtain their darling Idol. It was for this end that by false suggestions and calumnies, several of the friends and favorites of the interest of the Church, Gentlemen of some of the best estates in the Province, were, to our very great grief, removed from being of her Majesty's Council and their places filled with others, that have been more favorable to their designs and interests; but it is time now to put a period to this Essay, it being sometimes more dangerous to assert Truth than to justify Error. In a word, since the first beginnings of any Established Church in this Province, we may truly say, that the Church never was in more danger, by Enemies



from without, and false Brethren, pretended Friends amongst us, and never had so few in public station to appear in her defence.

“I have only to add in obedience to your Excellency’s commands, the methods in which, your Excellency may be most serviceable to the Church ; your long acquaintance with the interests of the Church in these parts of the world, during your Excellency’s Administration of the Government, of the Provinces of Maryland, Virginia, &c., as it makes you a very good judge of all propositions, made for that end, so it might have been a very good reason for me to avoid any such attempt, lest I should too much expose my own weakness ; but since your Excellency is pleased to declare that you expect this service from me, I hope my obedience will apologize for my faults. I cannot but think the sending over a Bishop amongst us, to be of absolute necessity, and without which, all other attempts and methods to render the Church flourishing in these parts will be fruitless. Without government, no society or number of men can long be cemented, much less flourish and increase ; without the censures of the Church are duly and impartially administered how shall either virtue be encouraged, or vice in all its forms detected and punished ? The authors or perpetrators of some crimes may be too great for the Civil government to take hold of in these parts of the world, that might soon be corrected by the Ecclesiastical Governor ; we need such an Ecclesiastical Governor that dare reprove and censure any that infringe the just Laws and Constitution of the Church ; let us have such a Bishop as St. Ambrose, and we shall soon have such Governors as Theodosius.

“I would also humbly propose that no persons be admitted into the Legislature or Executive Power of Government, but such as are in the Communion of the Church, if it be practicable ; if in some places, this is not practicable, let them be such at least as are under the sacred tie and obligation of an oath ; and, that our youth may not be tainted with erroneous principles, in their tender years, that no schools be permitted for the Education of youth, but such as are Licensed by the Governor’s Instructions, that none be licensed but such as have a Certificate of their Sufficiency, Ability, and Sobriety, from the Minister and Church-Wardens of the place, where they last resided, or if



no Minister thereof, four of the soberest and most substantial Inhabitants. That all endeavours be used for a legal, regular, and honorable support of an Orthodox Clergy.

“That no Laws be passed by the Governor and Council, that in any way intrench on the rights and liberties of the Church ; or if any such by inadvertency should be passed, that they be of no force, until they have received Her Majesty’s Royal approbation ; that the Laws that enjoin all persons to frequent some public place of Worship every Lord’s day, and all Laws for suppressing of Immorality and profaneness be duly and impartially executed.

“That all the Clergy be encouraged to put all the Ecclesiastic Laws and Canons that relate to scandalous offenders, into execution, without any respect of persons whatsoever.

“All which are humbly submitted to your Excellency’s judgment by him who is,

“Your Excellency’s most affectionate and very humble servant,  
“J. BASS.”

THE REV. ROBERT WALKER.

On the 7th of April, 1715, the Secretary answered the letter of Mr. Talbot, dated October 28th, 1714, and sent the answer by “the Rev. Mr. Robert Walker,” who “was dispatched to Burlington, for the care of that place in Mr. Talbot’s sickness, and as his successor in case of his removal, with the provisional charge of New Bristol and Hopewell.”

“JACOBITES IN THE JERSEYS.”

*Gov. Hunter to Secretary Popple. Extract.*

“New York April 9, 1715.

“TO WM. POPPLE, ESQ.:

\* \* “I have been obliged to turn out that vile fellow Griffith, the Attorney General of the Jerseys, who has been all along an impudent tool of Lord Clarendon’s and that noisy fool Cox has betrayed the publick service so avowedly, that I verily believed he had orders from home to do so, Mr. Talbot has incorporated the Jacobites in the Jerseys under the Name of a Church, in order to sanctifye his Sedition and Insolence to the Government. That stale pretence is now pretty much discussed,

and I am easy and shall make them so in spite of themselves. Cox Griffith and Bass are his main props, if the Society take not more care for the future, than has been taken hitherto, in the choice of their Missionaries, instead of establishing Religion, they'll destroy all Government and good manners." \* \*

—*Colonial History of New York, Vol. V, p. 400.*

THE CHARGE SENT TO MR. TALBOT.

*The Secretary to Mr. Talbot.*

"August 23d, 1715.

"REVEREND SIR:

"I wrote to you on the 7th of April, in answer to yours of the 28th of October last, which will come by the Rev. Mr. Walker, but because possibly this may come to your hands before his arrival, I have enclosed a copy thereof. I am ordered to acquaint you that at a meeting of the Society, the first of July last, the Right Reverend, the Lord Bishop of London, laid before them an Extract of a Letter, communicated to him by the Lord Commissioners of Trade and Plantations, which was sent to them from Brigadier Hunter, Governor of New York, containing a complaint against you, with respect to your behaviour in those parts. The Society considered the same, and thereupon ordered a Copy of the said Extract, should be sent you, that you may have an opportunity of giving your answer to that charge, a Copy of which Extract is likewise here enclosed. I have nothing more in charge to communicate to you at present.

"I am, &c.,

"W. TAYLOR."

THE CHURCHMEN AT BURLINGTON NOT JACOBITES.

*Mr. Bass to the Secretary. Postscript.*

"Burlington<sup>n</sup> Oct<sup>r</sup> 6<sup>th</sup> 1715.

"R<sup>t</sup> REV<sup>d</sup> & R<sup>t</sup> HON<sup>-BLE.</sup> \* \* \*

"P. S.—I had concluded my letter when in that very instant, I rec<sup>d</sup> a copy of a clause of a letter from Brigadier Hunter dated 9<sup>th</sup> April 1715, in which are these words, 'M<sup>r</sup> Talbot hath incor-

porated the Jacobites in the Jerseys under the name of a Church in order to Sanctify his Sedition & Insolence to the Government.'

"I was extremely amazed, at the reading of it, being well assured it is entirely false. Your Society may have a history of our incorporation & all our proceedings from one of your worthy members Coll Nicholson, & I dare call God to witness that as far as I knew the Jerseys or the Church there the matter of fact is entirely false: it is true the Minister Church Wardens & Vestry of the Church at Burlington are incorporated, but it is as true we are no Jacobites for my part I cannot see any ground for so base a scandall unless it be our early & constant zeal for the Church against the prevailing heresy of Quakerism as may be seen in our addresses home. I am sure we as soon as we knew of his Maj<sup>ties</sup> accession to the Crown, Addressed his Maj<sup>ty</sup> & Congratulated his Arrival & in our families & churches do daily pray for his prosperity, God grant that he had none worse inclined amongst his most intimate friends, one of w<sup>ch</sup> to my knowledge has refused the Oath's when tendered, but the scandall shall not pass without a publick & Satisfactory answer & Vindication.

"Excuse this & believe me to be, R<sup>t</sup> Rev<sup>d</sup> & R<sup>t</sup> Hon<sup>ble</sup>

"Your most humble Servant

"J. BASS."

MR. TALBOT'S WILLIAMITE FROM THE BEGINNING.

*Mr. Talbot to the Lord Bishop of London.*

"Burlington, Oct. 21, 1715.

"MY LORD:

"We had the honor of your Lordship's letters on Saturday last which were delivered according to order to the Governor and Mr. Phillips. They both promised obedience but neither intended to perform. I waited on the Governor on Sunday morning with Mr. Trent† the chief man in the Church. So we

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†William Trent, a native of Inverness, Scotland, who purchased a plantation of 800 acres, lying on both sides of the Assanpink, N. J., whither he removed: a town was laid out on his estate, which, in his honor, was called Trent's Town—now the capital of New Jersey. *Field's Provincial Courts of New Jersey*, pp. 105-6.

went to the Church warden and I demanded the Church in your Lordship's name and I would see who hinders me. He said he would not. When the Governor and he came together they agreed that Philips should not preach so I went to church peaceably and quietly and brought the people back again to the great joy of that city. But the Governor went away to the Sweedish Church which he understands as much as I do Arabic—I have written to the rest of the Brethren and given them a copy of your Lordship's order to serve till Dr. Evans comes. Mr. Jenney has been gone to New York 2 or 3 months ago. I am very glad to hear that Brother Vesey is arrived safe at Boston with the King's letter for his Salary. For the Governor had put in such a mayor as said he should never have it. He told me so himself. God help us for Governm't here—especially your outlying members, I don't know one of them good. I am sorry I should be accused of sedition in my old age after I have travelled more than any body to keep the peace in church and state. My Lord, please to ask Mr. Secretary Hall and he will tell you that I was a Williamite from the beginning. Let them consult the admiralty office and they will find I took all the oaths that were necessary to qualify me for the service which I have performed faithfully abroad and at home. As soon as I have time I will call the Church together to answer for themselves and me too to the illustrious Society for propagating the Gospel, &c. Meanwhile the Lord rebuke that evil spirit of lying and slander that is gone out against the Church. Here and there they spare none. I suffer like my Lord and Master between two at Philadelphia and New York, but God has been my succour and I doubt not but he will still deliver me from the snare of the Hunter. The people of Philadelphia said if your Lordsp's letters had been directed to the Governor they had been stifled but I hope I shall be always zealous to approve myself.

“My Lord, Your Lordship's, &c.,

“JOHN TALBOT.”

“P. S.—Mr. Philips gives out that he will come home & clear himself. I wish he could, but I believe he designs for the West Indies where the worst priest the best Clerk.”



## A CALUMNIOUS AND GROUNDLESS SCANDAL.

*The Church-Wardens, &c., of Burlington to the Honourable Society.*

“ Burlington, 28th, 1715.

“ RIGHT REVEREND AND RIGHT HONORABLE :

“ We cannot but adore that Divine Providence that has raised up so illustrious a Society, to be the propagators and defenders of the best of Churches, in these dark corners of the world, where the members are so frequently exposed to the malice and rage of those who are declared enemies, both to her doctrine and discipline. We acknowledge with the highest degree of gratitude, the sensible effects of your favour and protection, which we have already received, and hope we shall, by the grace of God, be enabled so to carry ourselves, in this troublesome age, that no calumnies of our enemies, may anyways lessen your opinion of us ; we have had the happiness, at your expense, of being educated under the care of a truly Pious and Apostolic Person, the Reverend Mr. Talbot, the fervour and excellencies of whose discourses, and the piety of whose life are the best recommendations of the religion he professes, in now better than this 12 years, that he hath had not only the care of us, but on all emergent occasions, that of all the neighbouring Churches, hath lain on him, and in all that time, we are bound to assert, that we never heard either in his public discourses or private conversation, anything that might tend towards encouraging sedition, or anyways insolencing the government ; it was therefore with the greatest surprise imaginable, that we read the following clause of a letter from Brigadier Hunter to the Board of Trade and Plantation, dated the 9th of April, 1715, by the Right Reverend, the Bishop of London, communicated to your Reverend and Honourable Society, in these words, ‘ Mr. Talbot has incorporated the Jacobites in the Jerseys, under the name of a Church, in order to sanctify his sedition and insolence to the government ; if the Society take not more care for the future, than has been taken hitherto, in the choice of their Missionaries, instead of Establishing religion, they will destroy all govern-

ment and good manners.' What could induce this gentleman to endeavour to fix so barbarous, so calumnious, so very false, and groundless a scandal, is to us altogether unaccountable, to which we think the shortest answer that can be given, is that of Nehemiah to Sanballat, 'there are no such things done as thou sayest, but thou feignest them out of thine own heart.'

"The Church at Burlington, Right Reverend and Right Honourable, is the only Church that we know of, incorporated in the Jerseys, which was begun, by that steady protector of our Churches here, the Earl of Clarendon, when he was her late Majesty's Governor of this province, and finished under the administration of Colonel Richard Ingoldsby, and we are therefore, more particularly concerned, to answer to this charge. Our Minister, the Reverend Mr. Talbot, having undertaken his own defence against what the Governor hath charged him with, we shall say no more, than what we have said, on this account."

MR. TALBOT'S ANSWER TO THE SOCIETY.

*Mr. Talbot to the Secretary.*

"Burlington, November 1st, 1715.

"SIR:

"First I am bound to render thanks to the Right Rev. and Right Honourable Society, for sending honest Mr. Walker, to my assistance; I hope he will answer the good character given of him on all hands; I have offered him my house at Burlington, and all my interest is at his service.

"Next, I am obliged to the Society, for giving me leave to answer for myself, touching the reflections cast upon me by Brigadier Hunter. To be an accuser is bad, to be a false accuser is worse, but a false accuser of the brethren is literally a Devil; I make no difference, for I call God to witness, I know no soul, in the Church of Burlington, nor in any other Church I have planted, but is well affected to the Protestant Church of England and present Government in the house of Hanover; therefore he that accused us all for Jacobites, has the greater sin. I can compare it to nothing more or less, than Doeg, the Edomite, who stabbed the Priests' characters, and then cut all their

throats ; or Haman, the Agagite, who slandered all the Jews as Jacobites who did not observe the King's Laws ; so they were appointed as sheep to the slaughter ; but God delivered *them*, and so, I hope he will do *us*, from the hand of the Enemy. The Honourable Colonel Bass, our Chief-Church-Warden, as diligent and faithful a servant of the Church and Crown as any, has been belied out of his Secretary's Office, and fined, and confined in the Common Gaol,† for nothing but defending the Royal Law of King George, against an idol of the heathenish Quakers. Mr. Alexander Griffiths died heart-broken, being falsely accused and abused as a disaffected person to the Government ; he died at Amboy ; poor Mr. Ellis, the school-master, is very much discouraged in his business by a Quaker school-master being set up, in opposition to his license ; he has made his complaints oft, not without cause, but without effect ; he is a very sober, honest young gentleman, and deserves better encouragement. I wish the Society would take some better care of Burlington House ; as for Governour Hunter, he does not come here once in three years, and as soon as he gets his money, spends it all at New York ; so that we have only the burden, not the benefit, of Government ; therefore we have the greater need of a Chorepiscopus, a Rural Bishop or Suffragan, to impart some spiritual Gift, without which, there never was, or can be any being, or well-being of a Church. This is the burden of all our lamentations, and so it will be, till it is answered ; the sooner the better, *Cum bono deo*. So desiring prayers of the sacred Society, I remain,

“ Your humble servant,

“ JOHN TALBOT.”

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† Jeremiah Bass was Clerk of the Council, Secretary of the Province, and Prothonotary of the Supreme Court. Among others who were prosecuted, he was indicted for altering the rules of the Court, and taking liberties with the book of Freeholders, but acquitted. *Field's Provincial Courts of New Jersey*, pp. 83, 84.

"THESE TWENTY YEARS, CALLING TILL OUR HEARTS ACHE."

*Mr. Talbot to the Secretary.*

"Burlington, 1716.

"SIR :

"I have not had the favour of a letter, though I have sent several since Mr. Walker arrived. I have put him into the Church at Burlington, and into a house, which out of my poverty, I have prepared for the service of the Church, for ever, and for the use of the missionaries, for the time being, from the Honourable Society, if I die in the service, and be not forced to sell it again for pure necessities.

"I hear that one of my bills was ordered to lie by for a half year. I wish I had known the reason of it, that I might have answered by the bearer, the Honourable Colonel Coxe, who comes home with another gentleman of the Vestry of the Church at Burlington, to clear that Church from the slanders that Colonel Hunter has raised against us, only because we were Christians, and could not serve God and Mammon, Christ and Belial, &c.

"I don't know any thing that I have done, contrary to my duty, either in Church or State; but if it be resolved that no Englishman shall be in Mission or Commission, *apud Americanos*, I don't know what we have done, that we should all give place to Scotch-Irish; but I am content to suffer with Good Company, *ferre quam sortem patiuntur omnes, nemo recuset*. I suffer all things for the elect's sake, the poor church of God, here, in the Wilderness. There is none to guide her, among all the sons that she has brought forth, nor is there any that takes her by the hand of all the sons that she has brought up. When the Apostles heard that Samaria had received the word of God, immediately they sent out two of the chief, Peter and John, to lay their hands on them, and pray that they might receive the Holy Ghost; they did not stay for a secular design of salary; and when the Apostles heard that the word of God was preached at Antioch, presently they sent out Paul and Barnabas, that they should go as far as Antioch, to confirm the Disciples, and so the Churches were established in the faith, and increased in



number daily ; and when Paul did but *dream* that a man of Macedonia called him, he set sail all so fast, and went over himself to help them ; but we have been here these twenty years, calling till our hearts ache, and ye own 'tis the call and the cause of God, and yet ye have not heard, or have not answered, and it is all one.

“ I must say this, if the Society don't do more in a short time, than they have, in a long, they will, I fear, lose their honour and character too ; I don't pretend to prophesy, but you know how they said the kingdom of God shall be taken from them, and given to a nation that will bring forth the fruits of it. God give us all the grace to do the things that belong to our peace, so God bless you all.

“ And yours,

“ JOHN TALBOT.”

“ You may imagine what you please of the Irish missionaries, but I am sure we have lost Mr. Brook and Thoroughgood Moore, two English-men, that were worth all the Teagues that ever came over.”

“ QUID AGITUR IN AMERICA.”

*Mr. Ellis to the Secretary.*

“ Burlington July 9<sup>th</sup> 1716.

“ SIR :

“ The worthy bearer hereof Dan<sup>l</sup> Coxe Esq<sup>r</sup> one of the best members & benefactors to St. Mary's Church at Burlington (who in compassion to a poor distressed & almost ruin'd province, hazards his life & fortune, to serve and seek I hope from a Merciful Prince & a Gracious King, some speedy relief of the deplorable circumstances & unparalleld Calamities of his Maj<sup>ties</sup> Collony of west Jersey, now under the heavy lash & tyranical administration of Coll Robert Hunter & amongst other enormities,) will shew & acquaint you w<sup>th</sup> a perfect account of the dayly discouragements I meet w<sup>th</sup> in relation to my School, as also of the many losses & damages that I have & do still sustain by the unreasonable allowance given to a Quaker to usurpe over me, & take my bread out of my mouth, which is intolerable, when

at the same time, one can hardly subsist in, & by the whole town, these things are enough to discourage any man, nevertheless I still hope for the better, & don't doubt but that the hon<sup>ble</sup> Society upon whose endeavours I beseech God to pour down the abundance of his spirit & wisdom, & grant me patience to bear these hardships with resignation & a fervent zeal towards Gods most holy Religion, will upon this hon<sup>ble</sup> Gentlemans application weigh my circumstances, and consider my abuses, & I humbly desire the favour of you, to be as serviceable to him as you can, be pleased to acquaint the hon<sup>ble</sup> Society that my School is indifferent, to thrive fast is not to be expected; as long as Quakerism is countenanced & preferred by men in high places before Christianity, & if there be not a speedy remedy of this, the propagation of the Gospel will be but of little effect when Xtian institution is wholly rejected & Quakerism set on foot, by which means the fundamental rules of Gods revealed religion & Gospel precepts tho never so early imbib'd & carefully instilled will by the depravity of nature & corruption of Youth with such tenets & the dictates of Stupidity & ignorance soon perish and decay, I could say more, *Si memorem mora est*, but this shall suffice for the present, that your R<sup>t</sup> Rev<sup>d</sup> & R<sup>t</sup> hon<sup>ble</sup> Society may understand *quid agitur in America non consulitur de religione* but of faction &c w<sup>ch</sup> are very unhappy for this Country being so young & newly settled, & consequently very pernicious to Piety & Learning.

"To say no more its bad enough, God in his owne due time send us relief, be pleased to recommend my duty to the hon<sup>ble</sup> Society and accept of the hearty love & sincere regard of, Sir

"Your obliged Servant,

"ROWLAND ELLIS."

#### JEREMIAH BASS, A REPRESENTATIVE.

In 1716, Mr. Bass, was a member, for the county of Cape May, of the "House of Representatives of His Majestys Province of New-Jersey."

On the 30th of November, he was one of a committee to prepare an "Address" to the Governor; and on the same day, by

order of the House, he drew up "a Bill for preventing Money from passing at Nine Shillings and 2<sup>d</sup> *per Ounce*."

On the 4th of December, he was one of the committee, to whom a Bill was referred, with reference to the "Convenience of the Eastern Division of the Province relating to records where Titles of Land are concerned."

On the 5th, he was Chairman of the committee "to wait upon the Governor to know His Excellencys pleasure with reference to the Address of the House."

On the 14th, he "made a Motion, That a Bill be brought in to lay an Excise on all strong Liquors Retailled in this Province"—and was made Chairman of the committee to bring in such a Bill.

On the 18th, he was on a committee "to joyn a Committee of Council to meet from Day to Day till they have gone through" the Accounts of the Treasurer; and, on the same day, he brought in "a Bill, entituled, An Act for laying an Excise on all Strong Liquors Retailled in this Colony."

On the 20th, it was "ordered, that Mr Bass bring in a Bill for Repealing the Tenth Clause of an Act, entituled, An Act for shortening Law Suits, and Regulating the Practice of the Law, and for obliging Plaintiffs that are Non-Residents, to give better security for paying Costs of Suit."

On the 22d, his "Bill, on Excise on Strong Liquors," was read the third time, and passed; and he was appointed to carry it to the Council for their Concurrence.

On the 8th of January, he was Chairman of a committee, to prepare "a Bill for the Support of his Majestys Government of New Jersey." And on the 15th of the same month, he made a speech, which was incorporated, in full, in the "JOURNAL of the Votes of the House," as follows:

#### THE SPEECH OF MR. BASS.

"*Mr Speaker,*

"We have yesterday been upon a very great Work, the enquiring into the Debts of the Province, and stating the Treasurers Accounts, in which I think, and so doth the Majority of the House, (as far as we have gone) we have done that Officer

Justice, and tho' some of the Members have differed in their Opinion, yet I doubt not but that Gentleman (and I'm very sure it is easy for him to do it) will before the Conclusion of this Session, place those disputed Articles in so clear a light, by producing the proper Vouchers, that the most scrupulous amongst us may acquiesce in the Report of the Committee of the whole House.

"These Accounts, Mr. *Speaker*, have opened to us a new scene of Affairs; we see how much the Province is indebted for Arrearages of Taxes, and that if those arrearages had been duly paid, the Bills of Credit already issued for the emergent occasions of the Province would have been sunk, and some Money left in the Treasury to have been applied to such uses as this Assembly should think expedient. But it is our Misfortune, that the case is otherwise, we are much indebted, Seventeen Hundred and odd Pounds in Bills of Credit are yet standing out, and the Treasury is quite empty, shall we, Mr. *Speaker*, venture to enquire into this Evil, and propose some means for the Removal of it? It is certain this is not lessened but increased by the deadness of Trade, the Poverty of the Province, the Cheapness of all Commodities that this Country produceth. But those things that seem more particularly to have plunged us into this Misfortune were two very Expensive and Fruitless Expeditions to *Canada*, and our entestine Discords and Divisions, which have much obstructed the payment of the publick Taxes. The negligence of the Officers in doing their Duties, and the Scarcity of Moneys.

"For the *first*, God be Thanked, we are not very likely to be exposed to any more Expences of that; That Peace and Serenity that the Land of our Nativity enjoys under the auspicious Reign of his present Majesty, and the influence his Majesty has on the Affairs of *Europe*, &c. will prevent our sometimes Troublesome Neighbours the *French* or the *Indians* under their direction, from giving us any Disturbance there.

"As to the *second*, I could be glad to say, I could see an end of them, but hence *Ille Lacrymæ* here is the Source and Rise of all our Misfortunes, our *Divisions*, *Heats*, *Discords* and *Animosities* centre. We are using one another as the *Heathens* did



the *Primitive Christians*, dressing each other up in the Skins of Wolves and Bears, and then beating them as such.

“Would to God, *Mr. Speaker*, we could each of us learn to look upon another to be better than himself; to let that Charity, which is the Golden Band that cements Heaven and Earth together, (and without which the most splendid Gifts, natural or Acquired Endowments, are but as the sounding Brass or Tinkling Cimbale) govern both our Lives and Actions.

“*Mr. Speaker*, It is the great Fault of those Gentlemen that in this Province have distinguished themselves to be of a Party, that they are generally more willing to believe others to be in the wrong than in the Right, and unwilling to have our Prejudices removed. I have observed in Persons that have been of two opposing Parties, to have had something on each side excellently good, and something exorbitantly evil, although perhaps in unequal degrees, both mutually set, after an immoveable manner, before their Eyes, their own good, and the Evil of the other Party. And thus they blind their Minds to all sense or belief of good in any that oppose them; Till this is spent, is abated, nay, rooted out of our hearts, there can be no expectation of a Blessing to attend our Endeavours.

“We Complain, *Mr. Speaker*, of bad Crops, Blasts, Milldews, and sometimes of Epidemical Distempers Raging amongst us. It is no wonder if our common Parent sends these Scourges, that by these Means he might teach us to love one another. Let us then take that advice which his Excellency once gave the Representative Body of this Province; *Let us leave Disputes, &c. to the Laws, and Injuries to the Avenger of them: Let each one weed the Rancour of his own heart, &c.* Let each of us look upon Parties and Divisions as a common Enemy, a common Evil, and use our utmost Endeavours to quench that fire that hath hitherto so Raged in this Province, that it hath more or less affected all Persons, all Relations, our Bodies, our Reputations, and our Estates. Let us unite in Love, and then how inexpressibly beautiful would such a Union be! How would it strengthen our Interests, advance our Estates, restore our decayed Credit; and make us a truly happy Province.” \* \*

— *Votes and State Papers, Vol. I, pp. 17, 18.*

"DISAFFECTION TO THE GOVERNMENT."

*The Secretary to Mr. Talbot.*

"August 2<sup>d</sup> 1717.

"REV<sup>D</sup> SIR,

"The Society have rec'd a letter from Coll Gooking, Lieu<sup>t</sup> Gov<sup>r</sup> of Pennsylvania, wherein he charges you with disaffection to the Governm<sup>t</sup> and refusing the Oaths of Allegiance to His Majesty King George, that you may be able to form an exact Judgm<sup>t</sup> of the Charge I have given you the Governor's very words in his Letter inclosed. The Society expect you should forthwith give your answer thereto, and if you have not already taken the Oaths to his majesty King George that you do without delay, by the first convenience transmit to the Society an authentic Certificate of your having so done." \* \*

—*Colonial History of New York, Vol. V.*

#### THE STATE OF THE SCHOOL.

*Mr. Ellis to the Secretary. Extract.*

"Burlington Aug<sup>t</sup> 29 1717.

"HONORED SIR

"In regard to your command and pursuant to the Honorable Society's Directions I have herein sent to their perusal the state of my school at present; the children of Christian Parents are in number .....

Quakers .....	N <sup>o</sup> .	25
in all .....		10
		35

#### LETTERS INTERCEPTED.

*Rev<sup>d</sup> Mr Robert Walker to the Secretary. Extract.*

"Burlington Sept<sup>r</sup> 10<sup>th</sup> 1717.

"WORTHY SIR,

"I am glad to find the Society is sensible our Letters are intercepted in answer to both of yours you honored me with one in June and the other in July 1716, I assure you there is no caution I can think of to prevent miscarriage, or being stopt, the Postmaster of Burlington who died about 4 months ago stopt

four which I never could get from him, two of which was seen by several of our Townspeople, & the Post himself declared he delivered them into the post-masters Hands; and whilst he was insisting for payments for the other two which I declared to Him I never received he swore to the charge of them by his book and by this blunder of his I discovered his Justice who was no less a man than one of his Majestys Council to Governor Hunter: and his Excellency is so jealous of his own mismanagement, that it is more than probable he has his Agents at the Ports about to catch up our Letters." \* \*

"LANDS BELONGING TO THE BISHOP'S HOUSE."

*Mr. Talbot to the Secretary. Extract.*

"Burlington, September 17th, 1717.

"SIR:

"I received an Order from the Society, to look after some Lands belonging to the House at Burlington, together with Mr. Vesey, but he is not yet come this way, so I shall say nothing to that point at present, because it is but an acre or two, and that is safe enough.

"The Quakers would have got that, as they have all the rest of the meadow Lands belonging to the Bishop's House, and divided them amongst themselves." \* \*

#### SUPPLYING CHRIST CHURCH, PHILADELPHIA.

April 3d, 1718, Sir William Keith, Governor of Pennsylvania, chairman of the vestry of Christ Church, Philadelphia, "acquainted the vestry that the Rev. Mr. Talbot, of Burlington, Mr. Humphreys, of Chester, Mr. Ross, of New Castle, and Mr. Sandell, of Wickacoa, had been invited by him, and most of them were now in town, in order to wait on this vestry and receive their proposals for supplying the vacancy of this Church, until the Bishop of London's pleasure was known.

"The vestry thereupon recommended it to the Governor to concert with the above-named clergymen how they might supply this vacancy with conveniency to themselves, and the least prejudice to their respective cures.

"An arrangement was made with these gentlemen for supplying the Church for several months, and a liberal compensation was voted them by the vestry ; but they declined 'receiving any pecuniary reward' for their services." *Dorr's History of Christ Church, Philadelphia, pp. 44-5.*

"CANNOT DESERT THE POOR FLOCK."

*Mr. Talbot to the Secretary.*

"Burlington, May 3d, 1718.

"SIR :

"I used to write to you now and then, though I seldom have the favour of an answer, or not to the point. All your missionaries hereabouts, are going to Maryland, for the sake of themselves, their wives and children ; for my part, I cannot desert the poor flock, that I have gathered, nor will I, if I have neither Money, Credit, nor Tobacco. But if I had known as much as I do now, that the Society were not able, for their parts, to send Bishop, Priest, nor Deacon, no Lecturer nor catechist, no hinter, nor holder-forth, I would never have put the good People in these parts to the charge and trouble of building Churches ; (nay, now they must be stalls, or stables for Quakers horses, when they come to market or meeting) as I said before, but some people will not believe till 'tis too late. Dr. Evans himself is gone to Maryland, for he says nobody will serve the Church for nought, as I do ; for my part, I cannot blame the People in these parts, for they do what they are able, and no body can desire more, rich or poor, for those that do them any good. My Duty to the Honourable Society.

"I am your most humble servant,

"JOHN TALBOT."

"THE HUMBLE PETITION OF MANY OF THE FAITHFUL IN  
NORTH AMERICA."

June 2d, 1718. "A representation to the Archbishops and Bishops of the Church of England was presented to the Vestry of Christ Church, Philadelphia, by the Rev. Dr. Evans, and the Rev. Mr. John Talbot," of Burlington, N. J., which was read, and it was thereupon "ordered that the Churchwardens sign the



said address in the name and by order of the vestry." The address is as follows:

"To the Most Reverend Fathers in God, the Archbishops, and the Right Reverend the Bishops of the Church of England: The Representation and humble Petition of many of the faithful in the communion of the Church of England in North America, most humbly sheweth:

"That whereas the British Collonies and Settlements in America, have now for many years been blessed with the pure and primitive doctrine and worship of our Mother the Church of England of which you are happy at this day in being great ornaments and prime rulers

"And whereas for want of Episcopacy's being established amongst us, and that there has never been any Bishop sent to visit us, our churches remain unconsecrated, our children are grown up and cannot be confirmed, their sureties are under solemn obligations, but cannot be absolved & our Clergy sometimes under Doubts and cannot be resolved

"But whereas more especially for the want of that sacred power which is inherent to your apostolate the Vacancies which daily happen in our Ministry cannot be supplied, for a considerable time from England, whereby many congregations are not only become desolate, and the light of the Gospel therein extinguished but great encouragement is hereby given to sectaries of all sorts which abound and increase amongst us and some of them pretending to what they call the power of ordination the Country is filled with fanatick teachers, debauching the good inclinations of many poor souls who are left destitute of any instruction or ministry. May it therefore please your Lordships in your great pity and regard for the government of the Church by Bishops, to think of some means whereby these our sorrowful complaints & most grievous misfortunes may be heard and redressed, and that Almighty God may of his infinite mercy, inspire your thoughts and assist your pious endeavors to accomplish this evidently necessary work is the most earnest and daily prayer of may it please your Lordships

"Your Lordships most humble petitioners & most obedient sons and servants,

"In the name and by the order of the Vestry of Christ Church at Philadelphia the second of June 1718.

"JAMES TUTTHILL	} Church Wardens	JR. BASS <i>Atty. Gen.</i> <i>of the Jerseys</i> "
"CHARLES READ		

"and six others.

"In the name & by the order of the Vestry of St Mary's Church at Burlington the ninth of June 1718.

"JNO TALBOT, *Rector*

"JNO WHEELER } *Church*

"ABR. HEWLINGS } *Wardens*

"and many others from all parts of America."

"THE SCHOOL INDIFFERENT WELL."

*Mr. Ellis to the Secretary. Extract.*

"Burlington in New Jersey  
July 10th 1718

"SIR :

"My School is indifferent well having of Christian Parents Children 20, of Quakers 12, of others 5. I know not what to term them besides sectaries having no knowledge, and yet obstinate; \* \*

#### FURTHER INFORMATION FROM THE PARISH REGISTER. THE FIRST CHURCH LIBRARIES.

Up to the year 1719, the pages of the *Parish Register* are filled, almost exclusively, with the entries of baptisms. No burials are recorded; and only three marriages, one of which is that of "Rowland Ellis and Sarah Allison, April 17, 1715."

On the first fly-leaf, however, we find the little item, "Lent to J. H. 1 piece of 8. 4 bits & 1 Eng. shill."

And, on the last four leaves, we have a list of books, which Michael Piper,†—the writing is not Mr. Talbot's—assisted Mr. Talbot in revising, on the first day of the new year, O. S.

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† At a Vestry meeting of Christ Church, Philadelphia, held June 23d, 1718, it was "Resolved, That if it should happen that the clergymen who are to serve the Church during this vacancy be sick, or should not come, that Mr. Piper, the school master, read the prayers in the Church." *Dorr's History*, p. 47.

A CATALOGUE OF BOOKS BELONGING TO BURLINGTON LIBRARY REVISED  
BY MR. JOHN TALBOT INCUMBENT & MICH: PIPER YE  
25TH DAY OF MARCH 1719.

## FOL:

- |  |   |
|--|---|
| 1 D. Johanne Avenario Egrano<br>Lexicon Hebraicum. | 7 Petri Ravanelli Bibliotheca.                    |
| 2 Scapulae Lexicon.                                | 8 Father Paul's History of Coun-<br>cil of Trent. |
| 3 Eusebii Ecclesiast Histor.                       | 9 Pierceson on the Creed.                         |
| 4 Gregorii Sayr Casus Conscient.                   | 10 Dr. Bray's Lectures.                           |
| 5 Newman's Concordance.                            | 11 Cowleii Opera.                                 |
| 6 Seti Cypriani Opera.                             | 12 Hooker's Ecclesiast Polity.                    |

## QUARTO.

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|---|---|
| 1 Riveli Controversiae.                           | 23 One Manuscript.                                  |
| 2 Patrick upon Genesis.                           | 24 Stierii Logica.                                  |
| 3 Pindari Tragaed—2 vol.                          | 25 Manuscript Greek.                                |
| 4 Stillingfleet's Unreasonables of<br>Seperation. | 26 Young's Sermons—2 vol.                           |
| 5 Bythneri Lyra Prophetica.                       | 27 Virgil in Usum Delphini.                         |
| 6 Skinner's Opticks.                              | 28 Gassendi Astronomia.                             |
| 7 Patrick on ye Chronicles, Ezra,<br>&c.          | 29 Sherrock's Jus Naturae.                          |
| 8 Boyl's Lectures.                                | 30 Horatius in Usum Delphini.                       |
| 9 Dallei Latinorum Cultus—2 vol.                  | 31 Plinii Epistolae.                                |
| 10 Caint Dominical.                               | 32 Senecae Controversiar.                           |
| 11 Littleton's Dictionary.                        | 33 Bp: Hall's Episcopacy by Divine<br>Right.        |
| 12 Origine Sacra by Stillingfleet.                | 34 Seaman's Calendar.                               |
| 13 Cluverii Geographia.                           | 35 F: Lewis de Granada Memorial<br>of a Xtian Life. |
| 14 Two Manuscripts.                               | 36 Bp: Symon's Paraphrase on ye<br>Psalms.          |
| 15 Discipuli Sermones Quadragesi-<br>males.       | 37 Bernhardi Varenii Geographia.                    |
| 16 Lubini Comment in Juvenal.                     | 38 Walker's Particles.                              |
| 17 Higgins Sermon.                                | 39 Bragg's Discourses.                              |
| 18 Senecae Tragaed.                               | 40 Renati Des Cartes Philosophia.                   |
| 19 Common place Book Manuser.                     | 41 Roheult Physicks.                                |
| 20 Calvin's Institutions.                         | 42 Westminster Grammar.                             |
| 21 Quintilian.                                    | 43 Moor's Discourses on Several<br>texts.           |
| 22 Juvenal cum Notis Variorum.                    |   |

## QUARTO, OCTAVO, &amp;C.

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| 44 Senecae Philosophia.                      | 58 Bercheli Catechismus.                     |
| 45 Plauti Comaediae—2 vol.                   | 59 B. Francis de Sales Love of God.          |
| 46 Stapletoni Promptuarium—2 vol.            | 60 Buxtorfs' Lexicon.                        |
| 47 Sherlock of Providence.                   | 61 Ciceronis Apothegmata.                    |
| 48 Matthew Kellison Survey of Re-<br>ligion. | 62 Euclid's Elements.                        |
| 49 Art of Speaking.                          | 63 Fullies Epistles.                         |
| 50 Quintiliani Institutiones.                | 64 Cook's Guide to Blessedness.              |
| 51 Mahomet's Alcoran.                        | 65 Leusden's Compendium.                     |
| 52 Defence of Catholick Faith.               | 66 Hogg's Poems.                             |
| 53 Pererii Comment on Daniel.                | 67 Janua Linguarum.                          |
| 54 George Where's Method of His-<br>tory.    | 68 Norris his Discourses.                    |
| 55 Musae Oxonienses.                         | 69 Epitome Grammaticae Hebraae-<br>Buxtorfi. |
| 56 Natalis Comes.                            | 70 Ross's Florilegium.                       |
| 57 Robinson's Key to ye Hebrew<br>Bible.     | 71 Patrick's Paraphrase on Job.              |
|  | 72 Sophoclis Tragaediae.                     |
|  | 73 Homer's Iliads.                           |

- 74 Moor's Dialogues.
- 75 Guilliandi Collatia in Epistolas Pauli.
- 76 Dr. Hammonds' Fundamentals.
- 77 Suiceri Physica.
- 78 Homer's Iliads.
- 79 Irenicum Magnum.
- 80 Fabriani Stradae prolusiones Academicæ.
- 81 Buxtorfi Epitome Grammat Hebraeae.
- 82 Scripta publicæ proposita.
- 83 Didaci Stellae de modo Concionandi.
- 84 Epitome Erasmi Adagiorum.
- 85 Epictoli Enchiridion.
- 86 Manuscript.
- 87 Pagor's Lexicon—2 vol.
- 88 Magiri Philosophia.
- 89 Stenneti Hebraea Grammatica.
- 90 Statii Poemata.
- 91 Gradus ad Parnassum.
- 92 Ovidii Metamorphosis Moriett. 2 vol.
- 93 Baronii Metaphysica.
- 94 Chamberlain's Present State of England.
- 95 Catechism Council of Trent.
- 96 Anthologia.
- 97 Manuscript.
- 98 L'Arit de se Connoitre.
- 99 Isocratis Orationes.
- 100 Robinson's Phrases.
- 101 History of Polindo &c.
- 102 Poetae Minores.
- 103 Posselii Colloquia.
- 104 Eckii Homiliae.
- 105 Heckermanni Logica.
- 106 Eustachii Philosophia.
- 107 Vossii Epigrammata.
- 108 Facquets' Arithmetick.
- 109 Sebastiani Dictionarium Hebraicum.
- 110 Laurentius Valla.
- 111 Æsopi Fabulae, Gr.
- 112 Decretalia Romana.
- 113 Pia hilaria.
- 114 G. P. Safeguard from Shipwrack.
- 115 Sanderson's Prelections.
- 116 Hebrew Psalter.
- 117 Fereneo Minett.
- 118 Erasmi Copia Verbor.
- 119 Brig's Opticks.
- 120 Mr. Juc. Fiat Lux.
- 121 Isocratis Orationes Duæ.
- 122 Horace. Bond.
- 123 Owen's Concordance.
- 124 Pythagoras his Golden Verses.
- 125 History of Elias Neau.
- 126 Ovid de Arte amandi.
- 127 Lucian's Dialogues.
- 128 Needham's Collections.
- 129 Æsop's Fables.
- 130 Catechism Gr & Lat.
- 131 French new Testament.
- 132 Virgil.
- 133 Greek Grammar.
- 134 Barclaii Argenis.
- 135 Farmer's Catechism.
- 136 Walker's Logick.
- 137 Cornelius Nepos.
- 138 Tullii de Officiis.
- 139 Vossii Rhetorica.
- 140 Parker's Apology for Des Cartes.
- 141 Textor's Epistles.
- 142 Olliani historia.
- 143 Wendelini Theologia.
- 144 Horace, Juvenal & Perseus.
- 145 Greek Grammar.
- 146 Caroni Apostolatus.
- 147 Lucius Florus.
- 148 Plutarchus de Educandis Liberis.
- 149 The Rehearsal transpos'd.
- 150 Burgerdicii Logica.
- 151 Barkei Orationes.
- 152 Aphthonii Progymnasmata.
- 153 Higlen's History.
- 154 Radan Orator Extemporarius.
- 155 Vigerii Idiomata.
- 156 Greek Testament.
- 157 Cornelius Nepos.
- 158 Demosthenis Orationes.
- 159 Gerardi Meditationes.
- 160 Vindicie pro Nicolao Smitheo.
- 161 The right Way to health & long Life.
- 162 Pontani Aureum Diurnale.
- 163 Thomas a Kempis.
- 164 Formulae Oratoriae.
- 165 Moriae Encomium. 2 vol.
- 166 Busquebius de Moribus Turcarum.
- 167 Auli Gellii Noctes Atticae.
- 168 Summae Conciliorum.
- 169 Agrippae Cornelii de vanitate.
- 170 Treleatis Loci Communes.
- 171 Hodder's Arithmetick.
- 172 Farnabie's Rhetorick.
- 173 Martial's Epigrams.
- 174 Conciones et Orationes ex Historicis, &c.
- 175 Lett concerning Toleration.
- 176 Nonnus his Poems.
- 177 Erasmi Select. Colloquia.
- 178 Barclai Euphormion.
- 179 Historia Anabaptistica.
- 180 Mori Euchiridion Ethicum.
- 181 Introduction a la vie Devote.



182 Valerius Maximus.  
 183 Ambrosius de Officiis.  
 184 Corvini Jusisprudentialae.  
 185 Sleidan.  
 186 A Treatys of the blessed Sacrament.  
 187 Oweni Epigrammata.  
 188 Gobianus de Morum Simplicitate.  
 189 Martialis Epigrammata.

190 Caesaris Commentaria.  
 191 Novum Testamentum.  
 192 Paraphrasis Psalmorum.  
 193 Spirituale Directoire.  
 194 Les Sages Entretiens.  
 195 Small hebrew Book.  
 196 Drexelius Nuntius mortis.  
 197 Small french Book.

A CATALOGUE OF BOOKS BELONGING TO MR. JOHN TALBOT YE 25TH OF MARCH 1719.

FOLIO.

- |   |   |
|---|---|
| 1 Erasmus his Comment on New Testament. | 7 Davenant Expositio in Colossens.          |
| 2 Dr. Hammond's Works.                  | 8 Trap's Exposition in Sacr. Script. 4 vol. |
| 3 Dr. Taylor's Ductor Dubitantium.      | 9 Hall's Comment in 2d Epist. Timoth.       |
| 4 Romanum Missale.                      | 10 Sti. Augustini de Civit. Dei.            |
| 5 Dr. Stillingfleet's Sermons.          |   |
| 6 Dr. Andrews upon ye ten Commandments. |   |

QUARTO, &C.

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|--|--|
| 1 Wall's hystory of Infant Baptism.            | 27 Oliff's exposition of Church Catech.—2 vol.         |
| 2 French Dictionary.                           | 28 Ware's Method of hystory.                           |
| 3 Mantuan upon Jude.                           | 29 Gregorie's Divine Tracts.                           |
| 4 Sherlock's Answer to ye Quakers Questions.   | 30 Confutation of Popery by Th: Bennet.                |
| 5 Patrick on Genesis.                          | 31 Origen against Celsus.                              |
| 6 Sherlock's Rich'd. Sermons. 2 vol.           | 32 Burnet's Pastoral Care.                             |
| 7 Dr. Hix's Collection of Tracts.              | 33 Richlieu Treatise of Perfection.                    |
| 8 The hystory of Man.                          | 34 Dumonlin's peace of ye Soul.                        |
| 9 Short Discourse of Comon Prayer. Dr. Cumber. | 35 Hooker's Abridgment.                                |
| 10 Case of ye Regale & Pontificat.             | 36 Sanderson de Jaramenti Obligatione.                 |
| 11 Practical Believer.                         | 37 Greek Testament.                                    |
| 12 Scots Xtian life.                           | 38 Sandersoni Physica.                                 |
| 13 Turner's Wisdom of God.                     | 39 Senecae Tragediae.                                  |
| 14 Life of Xt, & ye Apostles by Dupin.         | 40 Country Parson. herbert.                            |
| 15 Shepherd of Israel.                         | 41 Baxter against Infidelity.                          |
| 16 Reeve's Apologies.                          | 42 Smith's Treatise of Sacrament.                      |
| 17 Josephus abridg'd—2 vol.                    | 43 Barlo's Remains.                                    |
| 18 Athenian Oracles—4 vol.                     | 44 Greek Psalter.                                      |
| 19 Gregory's Posthumus Works—2 vol.            | 45 Card. Bonas Guide to heaven.                        |
| 20 Cumber of Orders.                           | 46 Leyburn's Mathematicks.                             |
| 21 Carthwright on ye 15 Psalm.                 | 47 Grescomb on ye Sabbath.                             |
| 22 Huetius Demonstratio Evangelica. 2 vol.     | 48 Pascal's Thoughts.                                  |
| 23 Beveridge's Sermons.                        | 49 Mon's Spry's falsity of [illegible in MS.] baptism. |
| 24 Delinge's Conciones.                        | 50 Ignatii Epistolae, &c.                              |
| 25 Bennett's Paraphes of Comon Prayer.         | 51 Salust.   |
| 26 Witty against Deism.                        | 52 Self Examination.                                   |
|  | 53 Savenier's Mass book.                               |
|  | 54 Mantuan on James.                                   |
|  | 55 Animadversion upon a paper.                         |

A COLLECTION OF QUAKER'S BOOKS NEW & OLD BELONGING TO MR. JOHN TALBOT YE 25TH MARCH 1719.

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|---|---|
| 1 G. ffaxe's Battledore of all Languages. | 16 Quakers Quiblers—3 vol.                              |
| 2 ——— Journail—2 vol.                     | 17 George Keith's Truth advanc'd.                       |
| 3 ——— Great Mystery.                      | 18 The Principles of ye Elect People of God ye Quakers. |
| 4 Robt Berclay's Works.                   | 19 Snake in ye Grass—3 vol.                             |
| 5 Sam'l. Fisher's Works.                  | 20 Anguis Flagellatus.                                  |
| 6 Edw'd Burrow's Works.                   | 21 Josia Cole's Works.                                  |
| 7 G. Bishop's Looking-Glass.              | 22 Francis Bug's Tracts.                                |
| 8 Wm Pen's Christ Quaker.                 | 23 George Whitehead's Tracts. several.                  |
| 9 Quaker's Tracts—3 vol.                  | 24 Pen's Sandy foundation.                              |
| 10 Wm Bayly's Works.                      | 25 Quakers Treatise against Oaths.                      |
| 11 George Keith's Narrative.              | 26 Dan'l Philip's Vindicæ Veritatis.                    |
| 12 Wm. Pen's Tracts.                      |   |
| 13 Wm. Pen's Travels.                     |   |
| 14 James Parnel's Works.                  |   |
| 15 Jno. Foldo Quakerism no Xtianity.      |   |

ANOTHER ADDRESS TO THE ARCHBISHOPS AND BISHOPS.

"In April, 1719, the Rev. Mr. Talbot laid before the vestry of Christ Church, Philadelphia, another address to the Archbishops and Bishops of the Church of England, 'setting forth the necessity of a Bishop to reside among us in this country, which was signed by all the members present;' viz: the Governor, both wardens and eight vestrymen, together with the Rev. Mr. Talbot, who was also present." *Dorr's History of Christ Church, Phila., p. 47.*

MR. TALBOT SELLS SOME OF HIS LAND.

On the 22d of June, 1720, "the Reverend John Talbot Minister of the Church of Saint Marys in Burlington," conveyed to "Paull Watkinson Clerk of the Sd Church," for "Six pounds thirteen Shillings Curent Silver Money," a "Lott of Land Lyeing in the Town of Burlington, Beginning at Broad Street & Runs Back by the Church yard North thirteen deg. West sixteen perches to a Stake then South Seventy Seven Deg. West five perches to a Stake then South thirteen deg. East Sixteen perches to Broad Street then fronting Broad Street five perches to the first Beginning by the Church yard Containing Eighty perches or half an Acre."

The "Indenture" for the above, elaborately engrossed on vellum, is in the archives of the Parish. It was "Sealed & Delivered in The Presents of Rob<sup>t</sup> Weyman" and "Titan Leeds."

The seal, affixed to the name of Mr. Talbot, is described, by one versed in heraldry,† thus : “ On a shield, a fesse between three eagles displayed, beaked and membered,—two in the superior, and one in the inferior quarter.”

MR. TALBOT AGAIN VISITS ENGLAND.

At some time soon after this, Mr. Talbot again visited England ; and in April, 1721, obtained the interest on Archbishop Tenison’s legacy.

*Order for receiving the Interest of the late Archbishop Tenison’s £1000.*

“ Upon the humble petition of John Talbot, Clerk, this day preferred to the Right Honourable, the Lord High Chancellor of Great Britain, thereby setting forth that Dr. Thomas Tenison, late Archbishop of Canterbury, did by Codicil to his Will, bequeath £1000 towards settlement of Bishops in America ; and until such lawful appointments of Bishops, did direct that the interest should be applied to the benefit of such missionaries, being Englishmen of the province of Canterbury, as have taken true pains in the respective plans committed by the Society to their care in the foreign plantations, and have been by unavoidable accidents, sickness, or other infirmities of the body, or old age, disabled from the performance of their duties in the said places, and forced to return to England ; and that upon the hearing of this Cause, it was among other things ordered that the £1000 should be placed out at interest, on such Government or other security as Mr. Bennet, by whom the account of the Testator’s personal Estate was directed to be taken, should approve of, and the interest thereof is to be applied according to the directions of the Testator’s Will, until one month after the appointment and consecration of two Bishops, and that the said John Talbot, who was formerly Rector of Freethern, in the County and Diocese of Gloucester and province of Canterbury, hath been in the service of the said Society for the propagation

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† Mr. Arthur Sands, a Warden of Trinity Church, Trenton, N. J.

of the Gospel in foreign parts, as their Missionary in the foreign plantations, near 18 years, during which time he hath taken true pains in the discharge of his holy function, in the several places committed to his care by the said Society, and by his zeal and exemplary life, and conversation,† hath done great service to the Church in America, and therefore is qualified to receive the interest of the said £1000, as by the certificate of the said Corporation, under their Common Seal, hereunto annexed, may appear, and that there having no Bishops been yet appointed in America, and the said John Talbot being the only missionary that is an Englishman, and of the province of Canterbury, hath been so long, and behaved himself so well, in the said service, as by the said certificate appears, the said John Talbot, by the direction of the said Society, applied himself to the said Mr. Bennet, for the said interest, who apprehends he cannot pay the same without the direction of this Court, and thereupon the said John Talbot, on the 22d April 1721, applied himself to your Lordship, that the said Mr. Bennet might pay such interest as was then due to him, which was ordered accordingly, and that the said Mr. Bennet, pursuant to the said Order, did pay unto the said John Talbot, all the interest then received, and the said John Talbot hath applied to the said Mr. Bennet for what interest has been received since, who apprehends he cannot pay the same, without your Lordship's further directions: Therefore, and inasmuch as there is no other person entitled to receive any part of the said interest, it is prayed, that the said Mr. Bennet may be ordered to pay such Interest as is now due to the said John Talbot, or, as he shall appoint, which is ordered accordingly, whereof notice is forthwith to be given.

“RIC. PRICE, Deput. Reg.”

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† In the abstract of the proceedings of the S. P. G., for 1720, is the following: “From the Church Wardens & Vestry of Burlington in New Jersey,—that the Rev. Mr. Talbot, by whose mission they now received inexpressible benefit, has by his unfeigned zeal for the glory of God, & the good of His Church, by his exemplary piety & sober life & conversation, much adorned the Gospel of our Lord & Saviour, Jesus Christ.”



## GOVERNOR BURNET.

In 1720, Gov. Hunter resigned in favor of William Burnet, † (son of the celebrated bishop,) who met the Assembly ‡ soon after his arrival.

In his speech, early in the Spring of 1721, he said :

"I must recommend to you, not to think of me, so much as of the inferior officers of this government, who want your care more, and whose salary have hitherto amounted to a very small share of the publick expence; and now you are just beginning to taste of new blessings, I cannot but remind you of those which you have so long enjoyed, and without which all other advantages would but have increased your sufferings, under a Popish king, and a French government.

"You can ascribe your deliverance from these, to nothing but the glorious revolution, begun by king William the third, of immortal memory, and compleated by the happy accession of his present majesty king George, to the throne of Great-Britain, and his entire success against his rebellious subjects at home, and all his enemies abroad.

"To this remarkable deliverance, by an over-ruling hand of providence, you owe the preservation of your laws and liberties, the secure enjoyment of your property, and a free exercise of religion, according to the dictates of your conscience: These invaluable blessings are so visible among us, and the misery of countries where tyranny and persecution prevail, so well known, that I need not mention them, to raise in your minds the highest sense of your obligations to serve God, to honour the king, and love your country." *Smith's History*, p. 415.

## A BILL AGAINST ATHEISM.

"Sundry bills were prepared this sessions," says Smith, "among which was one with this singular title, *An Act against denying the Divinity of our Saviour Jesus Christ, the doctrine of the blessed Trinity, the truth of the Holy Scriptures, and spreading atheistical books:*" "Assemblies in the colonies," he adds flippantly, "have rarely troubled themselves with these subjects, perhaps

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† Born at the Hague in Holland, March, 1688; named for WILLIAM, Prince of Orange, who was his godfather. *Encyclopædia Americana*, Vol. II, p. 336.

‡ Among the members of Council, in his instructions, were Lewis Morris and Peter Bard. Among the members of Assembly, those from the town of Burlington, were John Allen and Jonathan Wright. *Smith's History*, p. 414.

never before or since ; it probably arose from the governor's motion, who had a turn that way, and had himself wrote a book to unfold some part of the apocalypse ; the bill was however rejected on the second reading in the assembly." *History of New Jersey*, p. 417.

#### PLAN FOR AN AMERICAN UNION.

Col. Daniel Coxe,† in 1722, published in London, "A DESCRIPTION of the *English* PROVINCE of CAROLANA, by the Spaniards call'd Florida, and by the French, *La Louisiane*, with a large and curious PREFACE, demonstrating the Right of the *English* to that Country, and the unjust Manner of the *French* usurping of it ; their prodigious Increase there, &c. and the inevitable Danger our other Colonies on the Continent will be exposed to, if not timely prevented ; interspersed with many useful Hints, in Regard to our PLANTATIONS in General."

In this PREFACE, is the following :

"The only Expedient I can at present think of, or shall presume to mention (with the utmost Deference to His MAJESTY and His Ministers) to help and obviate these Absurdities and Inconveniences, and apply a Remedy to them, is, That All the Colonies appertaining to the Crown of GREAT BRITAIN on the Northern Continent of America, be United under a Legal, Regular, and firm Establishment ; Over which, it's propos'd a Lieutenant, or Supreme Governour, may be constituted, and appointed to Preside on the Spot, to whom the Governours of each Colony shall be Subordinate.

"It is further humbly propos'd, That two Deputies shall be annually Elected by the Council and Assembly of each Province, who are to be in the Nature of a Great Council, or General Convention of the Estates of the Colonies ; and by the Order, Consent or Approbation of the Lieutenant or Governour General, shall meet together, Consult and Advise for the Good of the whole, Settle and Appoint particular Quota's or Proportion's of Money, Men, Provisions, &c. that each respective Government is to raise, for their mutual Defence and Safety, as well, as, if necessary, for Offence and Invasion of their Enemies ; in all which cases the Governour General or Lieutenant is to have a Negative ; but not to Enact any Thing without their Concurrence, or that of the Majority of them.

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† Son of Daniel Coxe, M. D., of London. See p. 11.





COL. DANIEL COXE.





“The Quota or Proportion, as above allotted and charg’d on each Colony, may, nevertheless, be levy’d and rais’d by its own Assembly, in such Manner, as They shall judge most Easy and Convenient, and the Circumstances of their Affairs will permit.

“Other Jurisdictions, Powers and Authorities, respecting the Honour of His MAJESTY, the Interest of the Plantations, and the Liberty and Property of the Proprietors, Traders, Planters and Inhabitants in them, may be Vested in and Cognizable by the abovesaid Governour General or Lieutenant, and Grand Convention of the Estates, according to the Laws of England, but are not thought fit to be touch’d on or inserted here; This Proposal being General, and with all humility submitted to the Consideration of our Superiours, who may Improve, Model, or Reject it, as they in their Wisdom shall judge proper.

“A COALITION or Union of this Nature, temper’d with and grounded on Prudence, Moderation and Justice, and a generous Incouragement given to the Labour, Industry, and good Management of all Sorts and Conditions of Persons inhabiting, or, any ways, concern’d or interested in the several Colonies above mention’d, will, in all probability, lay a sure and lasting Foundation of Dominion, Strength, and Trade, sufficient not only to Secure and Promote the Prosperity of the Plantations, but to revive and greatly increase the late Flourishing State and Condition of GREAT BRITAIN, and thereby render it, once more, the Envy and Admiration of its Neighbours.

“LET us consider the Fall of our Ancestors, and grow wise by their Misfortunes. If the Ancient Britains had been united amongst themselves, the Romans, in all probability, had never become their Masters: For as Cæsar observ’d of them, *Dum Singuli pugnabant, Universi vincebantur*, whilst they fought in separate Bodies, the whole Island was subdued. So if the English Colonies in America were Consolidated as one Body, and joyn’d in one Common Interest, as they are under one Gracious Sovereign, and with united Forces were ready and willing to act in Concert, and assist each other, they would be better enabled to provide for and defend themselves, against any troublesome Ambitious Neighbour, or bold Invader. For Union and Concord increase and establish Strength and Power, whilst Division and Discord have the contrary Effects.”

“In this plan,” says Grahame,† “we behold the germ of that more celebrated, though less original project, which was again ineffectually recommended by an American statesman in 1754;

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† Grahame’s Colonial History, Vol. II, p. 199.

and which, not many years after, was actually embraced by his countrymen."

Field,† quoting this, adds: "It was in fact the very plan, which was recommended by Dr. Franklin to the Convention at Albany, in 1754, for the purpose of forming a league with the Six Nations, and concerting measures for united operations against the encroachments of the French. This plan of Dr. Franklin's has been much talked of as 'the Albany Plan of Union,' figures largely in all our histories, and is thought to have been one of those grand and original conceptions for which he was so famous. And yet, it was little more than a transcript of the design sketched by Daniel Coxe, many years before, and which would seem to have originated with him. To him, therefore, a citizen of New Jersey, belongs the credit of it, and the truth of history requires, that from him it should no longer be withheld."

#### BEQUEST OF LAND FOR A CHURCH AND SCHOOL.

*Extracts from the Will of William Budd.*

"IN THE NAME OF GOD AMEN I William Budd of Northampton Town in ye County of Burlington in the Province of West Jersey Gent: Being Sick and Weak of Body But of Perfect Mind and Memory thanks be Given unto God therefore Calling unto mind the Mortality of my Body and knowing that it is appointed for all men once to Die do make and ordain this my Last Will and Testament That is to say Principally and first of all I Give and Recommend my Soul into the Hands of God that Gave it and my Body I Recommend unto ye Earth to be Buried in Decent Christian Buriell att ye Discretion of my Executrix hereafter named nothin Doubting but att ye Generall Resurrection I shall Receive ye same again by ye mighty Power of God and as Touching such Worldly Estate wherewith it hath Pleased God to Bless me in this Life I Give Devise and Dispose of the same in the following manner and form \* \*

"I Give unto my son William Budd five hundred and fifteen acres of Land | Except Tenn acres of Meadow | \* \*

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† Field's Provincial Courts of New Jersey, pp. 134, 137.

I Give him my Best Coat my Cane and Seal and ye Boy William Allcoot be paying to his Sister Susana Budd ye sum of Twenty Pounds Current Silver money of ye Province af<sup>a</sup> when shee Comes to ye Age of Twenty and one Years or att the Day of her marriage which happens first \* \*

"Item I give unto the Episcopall Church of England the hundred acres of Land Reserved out of the Land of my sons for a Church to be Built thereon and a Schooll to be kept Provided ye said Church be Built thereon within Ten years after my Decease and if no Church should be Built within ye Term afores<sup>d</sup> then ye said Land to Return to my son John Budd his Heirs and Assigns forever \* \*

"I Give and Bequeath unto Mr John Talbot forty Shillings. And do Constitute and appoint my Trusty and Well Beloved Friends and Kinsmen Mr John Budd of Philadelphia and Mr Robert Wheeler of Burlington my Trusties to be aiding and Assisting my Executrix in y<sup>e</sup> Execution and p<sup>r</sup>formance of this my Last Will and Testament. And Doe Give Each of them the sum of fifty shillings apeice Current Silver money. Item I give unto the Church of Burlington five Pounds Current money. Item I Give to my Son William Budd my vest with the State Buttons thereon. Item I give my Well Beloved Wife Ann Budd all my Goods Chattels and Plantation whereon I now Dwell and all my Land undisposed of During the Term of her Naturall Life and Doe hereby Give her full Power to Dispose Sell and Convey over to any Person or Persons to them their heirs and assigns forever. \* \*

"In Witness whereof I have hereunto put my hand and Seal y<sup>e</sup> First Day of March in y<sup>e</sup> year of our Lord God one Thousand Seven hundred Seven and Eight.

"WILLIAM BUDD. † [L. S.]"

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† In nearly the centre of St. Mary's Church-yard, there is a headstone with this inscription; "This in Memory of William Budd of Northampton Township who Dyed March ye 20th Anno Dom : 172½ Aged 73. Also Ann his Wife who Dyed Sepr. ye 30th Anno Dom : 1722 Aged 67."

## NONJURORS† CONSECRATE JOHN TALBOT.

Collier, Hawes and Spinckes had obtained, for the second time, the concurrence and assistance of the Scotch nonjurors, Campbell and Gadderar; and they five, on the "26th of June 1716" says Percival, (adding a foot-note, that "Mr. Bowdler's MS. mentions January 25th 1715,") consecrated Gandy and Brett.

On the "22d of March, 1720-1," says the same authority, "Hawes Spinckes and Gandy" consecrated "Ralph Taylor;" and on "the 6th of April," consecrated "Hilkiah Bedford."

About this time a division occurred among the nonjurors; "Brett, Collier, and the Scotch Bishop, Campbell, who had settled himself in England," says Percival, "insisting upon making alterations in the Liturgy, to which Hawes, Spinckes, Gandy, Taylor and Bedford would not consent." Taylor, singly, consecrated Dr. Robert Welton—who had been deprived of the rectorship of Whitechapel, London, for his adhesion to the nonjurors—and *Ralph Taylor* and *Robert Welton together*, consecrated JOHN TALBOT. This was previous to October, 1722.‡

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† Measures were taken, soon after the transfer of the crown to the Prince of Orange, for continuing a succession of bishops, among the nonjurors. King James was applied to, who ordered a list of the nonjuring clergy to be sent to him, in France. From these, he directed that one should be nominated by Sancroft, and one by Lloyd, late of Norwich, (see p. 11.) Hickes and Wagstaffe were accordingly designated; and consecrated, February 24th, 1693, in the lodgings of the Bishop of Peterborough, in Mr. Gillard's house—Henry, Earl of Clarendon, being present at the ceremony. "It was not," says Percival, in the appendix to his 'Apology for Apostolical Succession,' p. 133, "till all the deprived Bishops and Wagstaffe had died, that Hickes determined to keep up a succession of Bishops for the Nonjurors; for which purpose he applied to the Bishops in Scotland: two of whom, Campbell and Gadderar, together with Hickes, consecrated Collier, Spinckes and Hawes, in 1713." "These memoranda," he says, "are drawn partly from some curious printed documents, in my own possession, and partly from information furnished by Rev. Thomas Bowdler, Incumbent of Sydenham, and Rev. H. H. Norris, Rector of South Hackney." Lathbury, in his "History of the Nonjurors," printed in 1842, gives similar, though not quite so full, or accurate, data.

‡ The only error detected in Percival's account is the date he gives for both Welton's and Talbot's consecration, which he says, in his table, took place in "1723-4," whereas, in the same table, he gives the *death* of Taylor, in December 1722; and moreover, we find that Mr. Talbot—who derived his Episcopate from *Taylor*, as well as Welton—had returned to America, and was in Burlington, in November, 1722, a year before the date given by Percival.



## MR. ELLIS'S CERTIFICATE,

*About the paragraph in his Letter, printed in the abstract of the Society's proceedings, with the Bishop of Carlisle's Sermon.*

"Burlington in West Jersey Oct<sup>r</sup> 21<sup>st</sup> 1722.

"In the abstract to the Right Rev<sup>d</sup> Lord Bishop of Carlisle's anniversary Sermon preached before the R<sup>t</sup> Rev<sup>d</sup> & R<sup>t</sup> Honble the Society for propagation of the Gospel &c in the year 1719 there is a copy of a complaint as the paragraph inserts it to be made by me underwritten sometime preceeding that abstract against the people called Quakers in these words viz<sup>t</sup> 'But that in the general education of his charge he meets with many hindrances from the Quakers' what I meant by that charge is that I was sent here as Schoolmaster by the Honble Society They (the Quakers) sent their Children to other persons who from time to time have been hired by them to teach School in this Town the which I looked upon as a great hindrance and detriment to the business in which I was employed and to Catechising the Children in School they never interrupted me but those few that sent their Children to me desired me not to instruct them in the Catechism for they would not have them educated in that way.

"ROWLAND ELLIS."

"M<sup>r</sup> Ellis acknowledged he was no otherwise hindred than he has here declared.

"Per W<sup>m</sup> HARRISON Min<sup>r</sup> of Hopewell &c."

"THE HOUSE AT THE POINT ALMOST TORN TO PIECES."

*Churchwardens of Burlington to the Society.*

"1<sup>st</sup> Nov<sup>r</sup> 1722

"R<sup>t</sup> REV<sup>d</sup> & R<sup>t</sup> HONBLE:

"Sometime since sev<sup>l</sup> of the principal of the people called Quakers residing in this Town made their applications to us with the vestry in relation to a passage in the transactions of the Socy and the end of a Sermon preached by the Lord Bishop of Carlisle in the year 1719 before the said Society in the words following (From M<sup>r</sup> Ellis Schoolmaster at Burlington) That on

Tuesdays Thursdays and Saturdays in every week and on every Sunday in the Church he constantly catechizes the Children whose parents are of the Church but in the general execution of his charge he meets with many hindrances from the Quakers and desired that he would do them the justice to certify whether they had ever given Mr Ellis any manner of interruption in the general execution of his Charge.

“ We thought it our duty to send for Mr Ellis and to get him to give an account what occasioned him to write that paragraph which the whole Town knows to be an error after some time he gave us his answer in writing which we have enclosed that the people injured who contend to apply to you might be justified and the blame laid on the right person.

“ We are extremely sorry that your House at the point is so miserably out of repair and almost torn to pieces since it was repaired by the care of one of us by the direction of Brigadier Hunter your Honors having taken the charge out of our hands and put it into others who have done nothing in it hath put it out of our power we shall at all times be ready in that or any other thing to show our readiness to serve you and to acknowledge the favors our Church hath rec<sup>d</sup> from you and do assure you nothing in our power shall ever be wanting to testify that we are

“ R<sup>t</sup> Rev<sup>d</sup> & R<sup>t</sup> Honble

“ Your most obliged & very humble Serv<sup>ts</sup>

“ J. BASS,                    }  
“ GEO. WILLIS,            } Churchw<sup>ds.</sup>”

ALL GLAD TO SEE MR. TALBOT IN BURLINGTON AGAIN.

*Mr. Talbot to the Secretary.*

“ Burlington, November 27, [1722.]

“ SIR :

“ I and Mr. Skinner arrived safe, in six weeks at Philadelphia, never better weather, nor so good a Passage, as the Captain said (who was a Quaker); they and the sailors used to say, they had no luck when the Priests were on Board, but now they are both prettily convinced, and finally converted, to say no more. All sorts and conditions of men, women and children

were glad to see us return, for they had given me over. I was yesterday at New Bristol, in Pennsylvania, to call the people to Church, but they had almost lost the way ; it was so overgrown with Bushes, they could hardly find the Church, having had nothing to do there, for two years and a half.† Since I came away the Church there has suffered very much, but the Bishop's house here at the point, is in the worst condition of all ; 'tis made nothing but a bawdy-house, a sheep's cote and play-house ; the boys have broken the windows from the top to bottom ; they break the doors, steal the leads and iron bars, they pull down the pales, and cut the Cedar posts, they steal the fruit, and break the Trees ; 'tis in vain to repair it any more, unless some family be put in to guard it, I think. I have a house of my own just by the Church, and I would not live in the point House, if they would give it to me, but I am loath to see it fall down, as the Coach House and stables have already ; and what will they do for the meadows, they will be lost if not claimed speedily, the witnesses will be dead that know where the Lands lie ; if the Society think fit to send any Orders about these things, I hope they will come before it is too late ; I thought it my duty to lay these things before the Honorable Body, and hope you will read it to the Committee and Society, that something may be done, before the whole House drops through ; this is the last time of asking, so I crave your prayers and remain

“ Your most obedient servant,

“ JOHN TALBOT.

“ P. S.—The Society had better never have bought this House, for some Gentleman or another, such as Colonel Coxe, would have done very well with it, but since they have bought, and can't sell it again for the worth, they had better make a Free School or a College ; it is very well contrived for that purpose. Several of Mr. Skinner's scholars at Philadelphia are fit for the Academy, but here is no place to send them to ; they can't afford to send their children to Europe for Education ; sailing is now too dangerous and troublesome and chargeable, something of a College must be had here, the sooner the better.

“ J. T.”

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† The duration, in round numbers, of Mr. Talbot's last, and most memorable, sojourn in England.

THE RUIN, AND THE REPAIRS, OF THE SOCIETY'S HOUSE.

*Messrs. Cox & Trent to the Secretary.*

“Trenton 20<sup>th</sup> Sept<sup>r</sup> 1723.

“SIR

“Having received the honor of the Societys commands by your letter of the 21<sup>st</sup> of Sept<sup>r</sup> last relating to the repairs necessary to be done to their house and Gardens at Burlington and keeping up all the fences round them, the Orchard &c.

“In pursuant of these orders and discharge of the Trust reposed in us as soon as our affairs would permit—we repaired thither to inspect the circumstances and condition thereof and to give proper directions about the same. Upon the first view we are sorry to say nothing could appear more ruinous and desolate—The Orchard Garden and Fields behind the house were quite open and become a common pasture to the Horses Cattle and Sheep of the Town—The fences round them being down and many of the rails rotten though the posts which consisted of cedar were standing, many of the Fruit Trees were entirely destroyed and others had their best branches broke off or hanging down and dead. As to the house all the doors were open & all the locks except one with the latches and bolts stole away—The windows from top to bottom were broke few pannels remaining whole and even many of the casements were missing, the rooms below stairs were the usual retreat and harbour of the Sheep in the night time and severity of the weather—Their dung lay many inches thick on the floors & on the walls were various unseemly figures drawn with charcoal besides immodest and wicked descriptions—The well was filled with the skeletons of sheep and other rubbish and the iron handle of the pump taken away but since by us recovered—The Lead on the top of the house was for the greatest part gone, and as we have lately received some intimation through whose hands it past we shall endeavor to discover them if possible—several of the Chamber doors above stairs were broke to pieces & the flooring in many places rent up together with some hearths chimney pieces and ceilings, to search as is said for hidden treasure—The Cellars and Offices adjoining were one continued heap of dung and nastiness



—we are obliged to employ Indians and Negroes to perform an almost herculean labour in cleaning them for none of the white men could be persuaded to undertake the task in short every thing was in the utmost disorder and confusion.

“Wherefore finding it absolutely necessary either immediately to repair the whole or else to suffer it to run to entire decay—we sent for workmen the best could be procured and computed the charge of the work according to their several calculations if they undertook by the                      which being very extravagant we altered our purpose and resolved to employ each man by the day which method proved the best and saved almost half in half as well as created a speedier dispatch of the business so that we can assure the Society that the house and fences are in very good repair—we saved indeed every thing that was needless and served only for ornament or ostentation, however tho’ the work is mostly plain yet its very good and substantial and will as we believe answer the Societys intentions and with some new rails which we shall add next Spring to the fences and the Societys half of a new fence betwixt their lands and the Southern lots will last many years with a small expence.

“We have persuaded with much difficulty an honest Gentleman who is deputy Secretary to the Province and a Justice of the Peace to live in the house and we find already from his bear Interest and authority a very great alteration for the better none attempting since his residence there to break the windows destroy the Fruit Trees or pull down the fence to let their Cattle into their Orchard or pasture which before it was impossible to prevent.

“The Garden we have contracted into a narrower compass but it may be enlarged when ever it is necessary—All the out-houses except the Stable have been demolished & the materials destroyed several years past and we presume its needless at present to erect them again yet it shall be done whenever the Society sends their orders for that purpose.

“We find it necessary that some sheet lead should be sent over with all convenient speed for the covering of the Top of the house in the room of what has been taken hence.

“We have not yet received the original deeds of the Societys house and lands left by Coll Hunter in the custody of Coll

Depeyster of New York that unhappy Gentleman being at present deprived of the use of his reason, but a friend of ours has undertaken to procure them speedily and send us, and then we shall immediately put them on record at Burlington and transmit to the Society an authentic copy of them together with a Survey of the lands and meadows belonging to the house.

“The several tradesmens bills already delivered in and paid amount to £69 11. 1 lawful money of America according to Act of Parliament which reduced to sterling is £52 3. 3 $\frac{3}{4}$  for which sum we have drawn on the Honble Society payable to John Moore Esq<sup>r</sup> or his order.

“We shall write you further next November if any ship sails from Philadelphia or New York by which time we may be able to send you a state of the whole account and other affairs of the Society as directed particularly about the Meadows which a Gentleman of Philadelphia has been in possession of many years.

“What seems to us most for the Societys Interest is that a suit at law be immediately commenced for the recovery of their rights because several antient people who will appear good evidences in their behalf are very infirm and can’t by course of nature last long and that it may be less tedious and expensive will endeavor to persuade the Gentlemen to go to law by consent if its the opinion of the Society and they send their commands so to do.

“We are Sir &c

“DAN<sup>L</sup> COXE

“W<sup>M</sup> TRENT.”

MORE WORK TO DO NOW THAN BEFORE.

*Mr. Talbot to the Secretary.*

“Burlington, 20th September, 1723.

“REV. SIR:

“I have more work to do now than I had before, and I have no assistant; they are both gone, and have left me and the Church in the lurch. I have fifteen miles to travel from the Capes of Delaware to the Hills and Mountains in East Jersey, and none to help me but Mr. Lidenius, a Swedish minister, and

he is going away. I have been this month at Trenton, at Hopewell, and Amwell, preaching and baptizing nineteen persons in one day. I visited several persons that were sick, who had been Quakers, and who were come off their errors, with Mr. George Keith; they were 80 years of age, and had never received the Holy Sacrament of the Lord's Supper in all their lives, but were loth to die, without the benefit and comfort of it; so I was fain to come back again to Burlington, to get the Elements, then returned to the Mountains, and did administer to their great satisfaction. They are preparing to build a Church in the Spring, but when they will have a minister I cannot tell; but it is a solemn thing (as they say in New England) for the lost sheep to go astray in the Wilderness; to be among Wolves is worse, but for sheep to be without a shepherd, is the most deplorable case of all; meanwhile it is some comfort to see the Bishop's house at Burlington, in repairs again; it is as well finished and furnished, as ever I saw it. The Governour of New York is coming to reside here for a month or two. We have got an honest Churchman, as we suppose, to live there and keep it in good order, now it is so, by care and order of Colonel Coxe; if the account comes not by this ship, 'Old Annise,' it will by the next this fall, in Captain Richmond. I have set up one Mr. Searle, a schoolmaster, to read prayers, and preach on Sundays, at Springfield; I lent him some sermons of Drs. Tillotson and Beveridge; several Quakers came to hear him, and are much taken with him; they say they never thought the Priests had so much Good Doctrine. I am sure he is a much better Clerk than Mr. H——n, saving his orders, therefore I commend him to the Society for their encouragement; and hope they will count him worthy to be a half-pay officer in their service. I pray God bless all our benefactors, and prosper all the labours of all their honest missionaries, especially

"Your &c.

"JOHN TALBOT."

#### DISMISSAL OF MR. URMSTON FROM PHILADELPHIA.

The vacancy in Christ Church, Philadelphia, occasioned by the death of the Rev. Mr. Vicary was temporarily supplied by

the Rev. John Urmston, who had been a missionary in North Carolina. His conduct, however, was such as to bring great reproach upon the church, and he was dismissed, after having preached there but about a year. The following proceedings were had, in consequence of Mr. Urmston's removal:

"At a meeting of the vestry, October 29th, 1723, Mr. Fraser, church warden, laid before the vestry a minute of the convention of the clergy of this province, held at Chichester the 23d day of this instant, October, which was read, and is as followeth:

"A member of the convention having laid before the brethren the reflections cast upon those missionaries who recommended Mr. Urmston to supply the cure of Philadelphia, and the said member having signified what reasons such reflections were grounded upon, agreed that the Rev. Mr. Talbot and the Rev. Mr. Weyman do acquaint the vestry and wardens of the church of Philadelphia, that the clergy of this province are willing and ready to concur in the removal of the said Mr. Urmston from Philadelphia, provided they do signify their uneasiness to the convention, and make their application to them, or any three of their number, under their hands to that purpose.

"Signed, JOHN TALBOT,

"GEORGE ROSS,

"JOHN HUMPHREYS,

"ROBERT WEYMAN,

"WILLIAM BECKETT."

"The above communication having been read, it was 'Resolved that the thanks of this vestry be given to the gentlemen of the convention for their expressing themselves so willing and ready to concur in the removal of Mr. Urmston from Philadelphia.' It was further 'ordered that the church wardens wait upon as many of the above clergy as they conveniently can, and deliver them a copy of this minute, and let them know that if they please to supply this church till we can be otherwise provided, we shall gratefully acknowledge the favour.

"Signed, William Frazer, *Church Warden*; and by ten Vestrymen, among whom were Peter Evans and Samuel Hasell."

*Dorr's History of Christ Church, Philadelphia, pp. 51, 52.*

BURLINGTON MORE PLEASANT THAN SALISBURY.

*Mr. Talbot to the Secretary.*

"Philadelphia, 9th December, 1723.

"REV'D SIR,

"This place is my head quarters. I was taken very ill in the church last Sunday at Burlington with Cholera Morbus so that



I was forced to leave the church. After I read the Psalms I could go no further. After I had laid by some days I came down to Philadelphia to consult the Doctor and, thank God, I have had my health very well. When I can get any help I send them to Burlington and go myself some times, but 'tis a thousand pities this place should be destitute. Here are much people and tho' they are poor, they ought not to be lost for lack of looking after. They are well rid of with [blank in MS.†] at last. He was worse than Phillips and would not go away till he was starved out. Here's nothing but a little paper coin current, neither money, credit nor Tobacco. The best of the people had left the church so they would muster nothing but they would give him some what to go away so they got rid of him at last. Col. Coxe and Mr. Trent have done their parts towards the Society's house at Burlington. They have put it all in good order both within and without. The Gardens, Orchard and pasture are fenced all round and, what is more than ever was done, they have got an honest man (as we suppose), to live there as Adam did in Paradise to dress it and keep it so 'tis fit now for any Governor in Church or State. Mr. Burnet has been there this quarter almost, & he says 'tis more pleasant than Salisbury‡ in England. Therefore I am not fallen out with my first love, Dear Bur: but I have some pity of poor Philadelphia. Because she has none to help her, there is most need there at present. I can do most good till some body else comes so I commend myself and service to the Hon'ble Society & desiring their prayers I rest their &

"Your humble Servant,

"JO: TALBOT."

THE RAVING OF THE REV. JOHN URMSTON.

"Cecil County in Maryland, June ult. 1724.

"REV. SIR:

"You may remember that I once had a mind to have gone with the D. of Portland; you were pleased to offer me that letter to a French Marquis who went with his Grace. I thought

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† Presumed to be the Rev. John Urmston.

‡ The Governor was the son of the Bishop of Salisbury.

my Lord D. of Kington who married the other's sister might be more effectual. He spake to his brother and his answer was that he should take no more into his family and yet soon after entertained Charles Lamb. This was one of the many disappointments I met with whilst in England last. I was rude in not acquainting you with my departure, but believe you will be so good as to pardon that and many other liberties particularly this long scroll which with humble respects will give you a further account of my unfortunate circumstances which I the rather communicate to you knowing you to be no half papist, as too many of the clergy now-a-days are.

"You're to be acquainted that I went from London to New England, where I had some hopes of staying but was prevented by the New Converts, one whereof had the offer if he would go to England and be ordained, and forthwith did, and is now minister of the New Episcopal Church in Boston, the only man that could be thought of; he'll do more good there than any other. I left the place very contentedly, and went from New York, where I narrowly missed of being Chaplain to the Fort and assistant to Mr. Vesey. Hearing that the Incumbent of Philadelphia was gone to England for his health, and left the place ill-supplied, I hastened thither, and was gladly received of the people. About six months after, we had the news of the death of the Incumbent aforesaid. I had written to my correspondent to get some friend to intercede with my then Lord of London to appoint me minister there. I never doubted of my friend's diligence nor his Lordship's favour, but my letters from England must certainly have been intercepted. Mr. Talbot, the famous Rector of Burlington, in the Jerseys, supplanted me here.† Governor Burnet had been long displeased with him by reason he is a notorious Jacobite, and will not pray for the King and Royal Family by name, only says the King and Prince, by which 'tis obvious whom he means. He hath often endeavoured to persuade me to do so too (little less than treason, I think, to go about to pervert the King's subjects from their duty and allegiance to his Majesty). He hath poisoned all the neigh-

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† A counter statement to this appears in the following:

"December 19, 1723.

"To the Right Rev. Father in God, Edmund, lord bishop of London: The humble address and representation of the church wardens and vestry of Christ Church, Philadelphia. May it please your lordship, \* \* \* Our church, for above twelve months last past, rather than the doors should be shut and the congregation scatter, has been supplied by one Mr. Urmston, heretofore missionary to the honourable society to North Carolina; but now by them, for good reasons doubtless, dismissed, as he is by us, and gone for Maryland."

*Dorr's History*, pp. 53, 54.

bouring clergy with his rebellious principles ; they dare not pray otherwise than he does when he is present. He caused many of my hearers to leave the Church ; at last he gained his point, was accepted, and I kicked out very dirtily by the Vestry, who pretend that the Bishop of London is no Diocesan, nor hath anything to do there more than another Bishop, so that any one that is lawfully ordained and licenced by any Bishop, it matters not who, the Bishop of Rome I suppose Talbot and many more will say, or any other, is capable of taking upon him any cure in America. I was not sorry for my removal from so precarious and slavish a place, where they require two sermons every Lord's Day, Prayers all the week, and Homilies on Festivals, besides abundance of Funerals, Christenings at home, and sick to be visited ; no settled salary, the Churchwardens go from house to house every six months, every one gives what he pleases, sometimes liberally, and on the least pretence or dislike, or it may be the persuasion of the Churchwardens and their adherents, they'll give nothing, and so they forced that worthy gentleman, Dr. Evans, and many others to leave the places ; they love new faces. I was told that they had eleven ministers within the space of nine years. About three months after Talbot was gotten into his kingdom some had the courage to go to Sir William Keith, who otherwise was well enough pleased with Talbot, and to tell his Excellency that it was a shame such a fellow should be allowed to officiate in the Church, and that if his Excellency suffered him they would write to England against them both, whereupon Talbot was sent away, and the place hath been vacant these four months. What has become of this great Apostle I know not ; certainly Governor Burnet will not suffer him to return to Burlington. Some of his confidants have discovered that he is in                    orders, as many more rebels are. I have heard of no ordinations he has made as yet, but doubtless he'll persuade all the clergy who are his creatures to be ordained again by him. To this end he came fraught from England with some of the most virulent and scandalous pamphlets he could pick up ; that one I met with by chance, whose title was, 'The Case Truly Stated,' proving that all ordained by Bishops consecrated since or such as conformed and approved of the revolution are imposters, and the divine service is only to be performed by those who have been re-ordained by non-jurors, and that there are enough of them all over England to serve the Church. *Proh mores atque hominum fidem!*

"As oldest Missionary he received the three years' interest of the £2000 the late Archbishop of Canterbury his legacy towards the support of a Bishop in the plantations, and is entitled to the

same until a Bishop be appointed. My Lord Chancellor did not know the man, or certainly he would never have admitted him to so great a favour. I went by land from Philadelphia to North Carolina, in order to take a view of Maryland and Virginia, and to sell my Plantation, stock, and goods; that done, I returned to Maryland, and am settled in Cecil County, a very promising, thriving place; the income is between 33 and 34,000, which will be considerable when Tobacco bears a price.

"I am, Reverend Sir,

"Your most obedient

"JOHN URMSTON."

#### MR. TALBOT'S GIFT TO HIS SUCCESSORS.†

"TO ALL CHRISTIAN PEOPLE to whom these presents shall come or may concern I John Talbot Rector of St. Mary's Church at Burlington in the western Division of the Province of New Jersey, SEND GREETING: KNOW YE, that Doctor Robert fframpton Late Lord Bishop of Gloucester in the Kingdom of Great Brittain as well in Consideration of his great Zeal for Gods glory, the advancement of true Religion and y<sup>e</sup> propagation of the Catholick and Apostolick Church, and (particularly) as a further Encouragement to the ministers & pastors of that pure branch of it planted here in AMERICA him thereunto especially moving, Did Bequeath the Sum of one hundred pounds to y<sup>e</sup> use intents and purposes as hereafter in these p'sents limitted and as by a clause in his Last will & Testam<sup>t</sup> it is at Large expressed and Declared in these words following, Viz<sup>t</sup>. I Give and Bequeath the Sum of one hundred pounds for the Encouragement of Ministers to propagate the Gospell in the western plantations according to y<sup>e</sup> order of y<sup>e</sup> Church of England which money my will is shall be Disposed off according to y<sup>e</sup> Direction and appointment of the R<sup>t</sup> Reverend ffather in God Henry present Bishop of London AND whereas the said Henry Bishop of London upon the earnest Sollicitations of the Rev<sup>d</sup> Mr. Talbot made for the Legacy aforesaid in behalf of the Church of S<sup>t</sup> Marys aforesaid, by a Certain writing under his hand and Seal bearing Date y<sup>e</sup> 11<sup>th</sup> day of April in the Year

† The following instrument—beautifully engrossed, in old English text, on a large piece of vellum—is still (1876) in the archives of the Parish.



of our Lord 1713 according to y<sup>e</sup> pious intention of our worthy Benefactor thought meet to Direct and appoint the Said Sum of one hundred pounds to be Laid out in the purchase of an augmentation to y<sup>e</sup> maintenance of the present Rector of S<sup>t</sup> Marys Church in Burlington in New Jersey and his Successors Rectors of that Church for Ever, And further directed that the said Sum of one hundred pounds be, by the Exer, of y<sup>e</sup> Donor aforesaid, paid into the hands of Mrs. Catharine Bovey to be by her together with the advice and Assistance of the Minister Church wardens and Vestry men of said S<sup>t</sup> Marys Laid out for y<sup>e</sup> use aforesaid, AND WHEREAS the sd John Talbot by Certain good and Sufficient Conveyances in y<sup>e</sup> Law stands Lawfully seized in Fee Simple of a Certain Messuage and sundry Lotts of Land scituate Lying & being in the Town and Town bounds of Burlington aforesd, to wit. One messuage and Lot of Land containing Two Acres and half an acre of Land ffronting on the east Side of Second Street and west from High Street and is in breadth between land formerly belonging to Jonathan ffox and Walter Humphrey Twenty one perches & Ten foot, Also one other Lot of Land adjoyning to y<sup>e</sup> aforesd Lot containing Twenty three perches, Also one other Lot of Land ffronting broad Street on the South and bounded on y<sup>e</sup> west by the Second Street west from high Street begins at John Antrums, alias by Land formerly William Myres by the said Second Street and runs in length by the sd street South and by east nineteen perches & twelve foot to the corner of broad Street; then by broad Street Eastward thirteen perches & a half to Paul Watkinson's Lot, thence Northward by Said Lot and parallel to the Second Street nineteen perches and Twelve foot thence westward by said Myres Land to the place first mentioned which said Lot is Supposed to be or contain one acre & three quarters of an Acre of Land. AND also all that Tract of Land Situate and being in the Town bounds of Burlington and according to y<sup>e</sup> Survey thereof is thus bounded beginning at a corner mark't oak by Land formerly Edward Hunlock Deceas'd, Thence west South west three chain thence South five chain unto a corner by Thomas Wrights Land thence west and by North along the said Wrights Land unto a corner markt oak by the same thence South west unto a birth

creek, thence west North west Twenty four chain and a half along Said creek unto the Land formerly Said Hunlock to a corner mark't oak thence North East & by East to a Corner markt black oak by Land formerly George Hutchinsons Dec'd thence South East along the Said Hutchinsons Land and onward to the first mentioned corner or place of beginning which Said Last mentioned tract of Land is Supposed to contain within the Limits afores'd at Least Two hundred Acres. NOW THIS INDENTURE WITNESSETH, that the said John Talbot for the great Regard he hath for the promotion of true and Orthodox Religion Xtian knowledge and advancement of piety, not only to Labour himself in the faithfull Discharge of his ministerial function but also to add Some part of what God of his bounty bestowed upon him for the Obtaining of the good Ends and purposes aforesd, As also for and in Consideration of the Said Sum of one hundred pounds Bequeathed as aforesd and to him the said John Talbot well and truly in hand paid by y<sup>e</sup> aforesaid Mrs. Catherine Bovey as likewise for the Sum of five shillings to him the said John Talbot in hand paid by Joseph White and John Allen both of the Town of Burlington and province aforesaid Gent. the receipt whereof is hereby acknowledged and himself therewith fully Satisfied and paid and thereof and of every part thereof for himself and his Successors his and their heirs Exec'rs and Adm'rs Doth acquit Release and discharge as well the Said Mrs. Catherine Bovey her Exec'rs and Adm'rs of and from the aforesd Legacy as also the said Joseph White and John Allen and their respective heirs Exec'rs and Adm'rs for ever by these presents, HATH given granted Sold released and Confirmed and by these presents doth fully clearly and Absolutely give grant Sell release convey and Confirm unto the Said Joseph White and John Allen present Church wardens of the parish of S<sup>t</sup> Marys Church aforesd and unto their Successors in trust for the use hereafter in and by these presents to be declared the aforesaid Messuage and all and Singular the said Lotts and Tract of Land as they Stand butted and bounded Limited and above Described in the Town of Burlington and within the boundaries thereof: TOGETHER with all and all manner of houses out houses barns Stables Orchards Gardens fences and improvements whatsoever

as also the mines minerals ways waters wood under woods fishing fowling hunting hawking hereditaments & app'tenances whatsoever unto the said messuage Tract of Land and every of the above mentioned Lotts of ground belonging or in any wise appertaining and the Reversion and reversions Remainder and remainders rents issues and profits thereof, with all the estate right Title property Claim and Demand whatsoever of him the said John Talbot his heirs or Assigns of in to or out of the Same.

TO HAVE AND TO HOLD the said Messuage Tract and Lotts of land as aforesaid, with all y<sup>e</sup> rights members and appurtenances unto them the sd Joseph White and John Allen and their Successors to the use and behoof of him the Said John Talbot present Rector of S<sup>t</sup> Marys church aforesaid During his natural Life, and after his Decease to the use benefit and behoof of a Presbyter of the Church of England as by Law now established that hath received Episcopal Ordination and is admitted into the Cure of S<sup>t</sup> Marys Church at Burlington by the approbation of at Least one Church Warden and the major part of the Vestry men of the Church afores<sup>d</sup> Signified under their hands and Seals (or appointed minister for y<sup>e</sup> said Church by the Bishop) and Such presbyter afores<sup>d</sup> that doth comply with reading and performing of Divine Service and other Duties in the Said Church according to the Lyturgie of the Church of England as is now appointed upon the Lords days Holy days and other Set days for Divine worship Set forth in the Book, Entituled, the Book of Common prayer and Administracon of the Sacraments and being so admitted and Conforming to and Complying with the Rubricks and Canons of the Church of England as aforesaid, that Such incumbent Shall, after Such admission into the Cure aforesaid, upon Easter day or Whit Sunday or upon the munday immediately following either of the ffeast days that shall happen to be after every Such admission in y<sup>e</sup> Cure afores<sup>d</sup> after Divine Service is Ended in the ffore noon publickly before the Congregation with an audible Voice read the thirty nine Articles of the Church of England as they are now Set forth according to Sundry Acts of parliament in the Book of Common prayer and publickly Testifie his assent and Consent to all and every of them, and thereunto Subscribing his name in the said



Common prayer Book, belonging to the Said Church. That Such Incumbent being so qualified ordained admitted in manner aforesaid (and not before nor otherwise) shall may or is hereby intituled to the possession of the aforesaid Settlement, and be enabled to take and receive the rents issues and profits of the hereby granted or mentioned and intended to be granted Land Messuage and Sundry Lotts aforesaid, according to the purport and Design of the proprietor of the aforesaid Legacy, and the true intent and meaning of these presents.

AND now to the End that the above rented premises and every part and parcell thereof may be established Vested and Settled unto the said John Talbot during his natural Life and after his Decease to the use and behoof of the next minister being admitted as aforesaid and So Successively, the said John Talbot for himself his Exe'rs and Adm'rs Doth by these presents Covenant promise grant and agree to and with the said Joseph White and John Allen and their respective Successors that at the Time of the Ensealing and Delivery hereof he hath good right full and absolute authority to grant Enffeof and Confirm the Same in manner and form as above Expressed to the use aforesaid or to any other use whatsoever without any Condition matter or thing heretofore made or Created to any person or persons whatsoever to alter change Defeat Determine or make void the Same : But that the aforesaid Messuage Tract of Land and Lotts aforesaid with their and every of their appurtenances now are and so from time to time and at all Times forever hereafter shall be, remain, and Continue to the uses intents and purposes aforesd, and to no other use Limitation or intent whatsoever Clearly acquitted Exonorated and Discharged of all and all manner of former and other gifts, grants, Bargains, Sales Joyntures Dowrys Entailes charges troubles or incumbrances whatsoever.

AND Lastly that the said John Talbot his heirs and Assigns and all and every person or persons Claiming or to claim any Lawfull Estate Right Title or interest of in to or out of the hereby granted premises or any part or parcell thereof by from or under or in Trust for him or them shall and will from Time to time at all times hereafter upon the request and at the cost



and charges in Law of the said Joseph White and John Allen and their Successors Church Wardens of the Church aforesaid make do acknowledge and Execute or cause or procure to be made done acknowledged & executed all and every Such further and other Lawfull and reasonable acts matters and things Conveyances and assurances in Law whatsoever for the further better & more perfect assuring and Conveying of the premises hereby granted and Conveyed or meant menconed or intended so to be & every part and parcell thereof with their and every of their appurtenances unto the said Joseph White and John Allen and their Successors as afs<sup>d</sup> To the uses and intents aforesd according to the purport true intent and meaning of these presents, as by the said Joseph White and John Allen or their Successors or their or any of their Counsell Learned in the Law Shall be reasonably Devised or advised & required, So as the party or parties required to do and Execute the same be not Compelled or Compellable to go or Travell above Tenn miles from his or their places of abode for the making and Executing of such further assurances, and So as the same do not Contain or Extend unto any further warranty than against him the said John Talbot his Exec's or Assigns.

"IN TESTIMONY whereof the party first mentioned in this p'sent Indenture hath here unto Set his hand and Seal, this thirteenth day of July in y<sup>e</sup> Year of our Lord one Thousand Seven Hundred Twenty and ffour 1724

*John Talbot*

[L. S.]†

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† No seal is now on this instrument.



FURTHER RAVING AGAINST TALBOT AND WELTON.

*A Letter without a signature† to Rev. Dr. Bray.*

“Cecil County in Maryland, July 29th, 1724.

“REV. SIR:

“In a former I have acquainted you with my treatment at Philadelphia,‡ how villainously and barbarously I was supplanted by Mr. Talbot, who has been years at Burlington in the Jerseys, some time Itinerant with George Keith, and very famous for his disaffection to the Crown. Ever since the revolution he and one Smith a rigid                    took some pains to persuade me not to pray for the King and Royal Family, but to say as they did, only the King and Prince (’tis obvious whom they mean) and since I was not to be wrought on, I was by their contrivance very unhandsomely kickt out, and in order to proselyte that province he, the said Talbot, supplied the place till some honest hearts addressed the Governour, and he ordered the Church doors to be shut up, but now set open again to your late neighbour Dr. Welton, who I hear is lately arrived there. If more such come of that kidney all the clergy both in and out of the Government will be corrupted, and the people all seduced from their allegiance to his Majesty—there will be no need of popish priests and Jesuits any longer—they who should oppose and resist will effectually carry on and promote the Romish designs. I can’t but wonder how my Lord Chancellor was induced to let Talbot when last in England have the interest of the late Archbishop Cant. his legacy towards sending a Bishop over into America, with assurance of having it for the future till one be appointed. I am now settled here in an easy parish well disposed people. I have a fine glebe and between 30 and 40,000 lbs. worth of tobacco yearly; but I fear I shall receive none this year, that and corn all being burnt up with the excessive drought. I am with all humble respects,

“Rev. Sir, Your, &c.”

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† Undoubtedly from the Rev. John Urmston, as will appear from its correspondence with the letter he wrote in June preceding. See p. 177.

‡ Peter Evans, in his “*Memorial to the Bishop of London*,” says of Mr. Urmston: “Ye misfortune that drove him from Carolina and other places still attended him, and his behaviour became such at Phila. as is not proper to be mentioned or allowed in any Sober Society which obliged ye Vestry to dismiss him.”

MR. TALBOT "NEVER WOULD TAKE THE OATHS TO THE KING."

*Gov. Burnet to the Bishop of London. Extract.*

"New York Aug 3d 1724.

\*        \*        "I have no cause to complain of any of the Missionaries in either of my Governments except Mr Talbot Missionary at Burlington from the Society who never would take the Oaths to the King, and never prays for him by name in the Liturgy and yet as I am informed, he now enjoys Archbishop Tenisons bounty as oldest Missionary in America. It is true, he is seldom in Jersey when I happen to be there but avoids me, and goes to Philadelphia where he has always officiated in the same indecent manner, and has had the folly to confess to some who have published it, that he is a Bishop.        \*        \*

"P. S.—I am informed that the present incumbent at Philadelphia is Dr Welton formerly Rector of White Chapel."

"A BISHOP IN BURLINGTON WOULD PROMOTE THE INTEREST OF THE CHURCH."

*Rev. Wm. Vesey to the Bishop of London. Extract.*

"New York August 10<sup>th</sup> 1724.

\*        \*        "My Lord I humbly conceive that one Bishop subordinate to your Lordships authority sent over to govern the Church in the Continent of America and seated in Burlington (which is the centre) would very much promote the interest of the church and religion and the peace and prosperity of the Clergy."        \*        \*

MR. TALBOT "RETURNED FROM ENGLAND TWO YEARS AGO IN EPISCOPAL ORDERS."

*Rev. Mr. Henderson to the Bishop of London. Extract.*

"Maryland, August 16th, 1724.

\*        \*        "Mr. Talbot, Minister of Burlington, returned from England about two years ago in Episcopal orders, though his orders till now of late have been kept as a great secret, and Dr. Welton is arrived there about six weeks ago, as I'm credibly informed, in the same capacity, and the people of Philadel-



phia are so fond of him that they will have him right or wrong for their minister.

"I am much afraid these gentlemen will poison the people of that province. I cannot see what can prevent it but the speedy arrival of a Bishop there, one of the same order to confront them, for the people will rather take confirmation from them than have none at all, and by that means they'll hook them into the schism.

"I am well assured they'll get no footing in this province, for I dare say his Majesty King George has not subjects anywhere in his dominions more zealously attached to him than the Clergy and Protestant laity here, are.

"I question not but your Lordship in your great wisdom will find out some expedient to prevent the ruin that threatens the Church in that province. I need say no more but to beg your Lordship's prayers for,

"May it please your Lordship,

"Your most dutiful son and

"Most obedient humble servant,

"JACOB HENDERSON."

"THE ORDER OF PRAYER DAILY THROUGH THE YEAR."

*Mr. Talbot to the Secretary.*

"Burlington, 7bris 7th, 1724.

"REV. SIR :

"I have been here altogether this last half-year ; I preach once on Sunday morn, and Catechize or Homilize in the afternoon. I read the prayers of the Church, in the Church, decently, according to the order of Morning and Evening Prayer, daily through the year, and that is more than is done in any Church that I know, *apud Americanos*. I bought a house and two or three lots of land, adjoining to the Church-yard, and since I came over last, I have settled by deed, upon St. Mary's Church at Burlington, a parsonage and glebe ; though there was neither Church, house, nor glebe, before I came, I hope there will be one now, for ever. I design to send the Society some account of the particulars of this in my next ; and this is more than any body has done before, that I know, of my own proper cost and charge ; so that I have been a good husband, to do this of my poverty, for I have no salary from the people. I had formerly

£20 per annum, when there was money, but now, here is neither money, credit, nor tobacco, nothing but a little paper coin, that is nothing but sorry rags, and we can hardly get them to pay the Clerk £10, that is allowed him by the year. We are amongst a set of people called Quakers, who have denied the faith, and are worse than infidels; they serve no God but Mammon, and their own Bellies, and it is against their conscience to let the priest have anything, either by Law or Gospel. I have commonly the Sacrament administered once a month, and at the great feasts two or three days together; the number of Communicants is uncertain, 20, 30, 40, or 50 persons.

“There is no parochial library yet, for I never had any, from the Society, but I design to leave mine, and Mr. Thorogood Moore’s, when I die, to that use; meanwhile we want Common Prayer Books very much. If it please the Honourable Society, instead of £5, in small tracts, to let that money be laid out in Common Prayer Books, they would be of great use to the people in all parts, who can’t get them here for love or money. Those small tracts were but of small use, for they laid up and did no good, and not being bound, they soon perish in the using, for it costs more to bind books here, than to buy them in Britain. I shall say but one thing more at present, which I omitted when I was in England, for my money was short, or else I would have got some Bells, which we want here very much; I don’t mean a Ring of Bells in a Steeple, for idle fellows to make a vain jangling, but one good bell in the Church, that the people may know when to come together to worship God. I pray for you all, as I hope you do for

“Your most Humble Servant,

“JOHN TALBOT.”

PARAGRAPHS OF URMSTON’S LETTER SENT TO THE BISHOP  
OF LONDON.

*Mr. Stubbs to the Bishop of London.*

“Westmer, April 16, 1725.

“MY LORD:

“In obedience to your Lordship’s commands, just now laid upon me in the Cockpit, I dispatch as ordered by Sir J. Phillips, two paragraphs of a letter just come to hand, signed ‘John

Urmston,' and dated 'Cecil County, in Maryland, 7 ber. 29th, 1724;' 'P. S. Mr. Talbot did me no unkindness in causing me to be turned out of Philadelphia to make room for himself. He convened all the clergy to meet, put on his robes and demanded Episcopal obedience from them; one wiser than the rest refused, acquainted the Governor with the ill consequences thereof, the danger he would run of losing his Government, whereupon the Governor ordered the Church to be shut up.'

"P. S. He is succeeded by Dr. Welton who makes a great noise amongst them by reason of his sufferings. He has brought with him to the value of £300 sterling in guns and fishing tackle, with divers printed copies of his famous altar-piece at White Chapel. He has added a scrawl with words proceeding out of the mouth of the Bishop of Peterborough to this effect, as I am told, 'I am not he that betrayed Christ, though as ready to do it as ever Judas was.' I have met him since in the streets, but had no further conversation with him.

"Your Lordship's

"Most dutiful

"PHILIP STUBBS."

DR. WELTON, THE PHILADELPHIA VESTRY, AND GOVERNOR KEITH.

*Sir William Keith to the Secretary S. P. G.*

"May 13, 1725.

"SIR:

"The notice which the Society do me the honour to give by your letter of 15th January, concerning Dr. Welton's character, shall be duly regarded by using all the means that is in my power to prevent the mischief which they apprehend from the Doctor's residing in the Government. But so long as the Vestry here take upon them to be wholly independent on the Governor's authority, and that Clergymen may be indifferently called without either a license from the Bishop or Induction here, I hope I cannot be accountable for irregularities of that nature untill I am better assisted with a proper authority; and if I knew where to make application without giving offence, I

think I have some reason to complain that the Church here is so much neglected as that the Governor and those who are truly well affected to our Sovereign Lord King George and his Royal Family, cannot decently attend the publick worship. The Bishop of London very well knows my sentiments on this matter, and I must entreat that you will be pleased to assure the Society that his Majesty has not a servant in America who is more heartily disposed than I am to rectify abuses of this matter.

“Sir, your most obedient Humble Servant,

“W. KEITH.”

ACTS OF JURISDICTION OVER MISSIONARIES BY MR. TALBOT,  
UNKNOWN.

*Mr. Talbot to the Bishop of London.*

“Burlington, July 2d, 1725.

“MAY IT PLEASE YOUR LORDSHIP:

“I understand by letters from some friends in England that I am discharged the Society for Exercising Acts of Jurisdiction over my Brethren, the Missionaries, &c. This is very strange to me, for I knew nothing about it, nor any body else, in all the world. I could disprove it by 1,000 witnesses, but since there is one come home in the Richmond, Mrs. Alexander, relict of the Comptroller in Philadelphia, &c. (she has been many years a member of Christ Church,) she can give your Lordship the best account of the present state. As for myself, I shall not turn accuser of the Brethren, but this I will say, those that came last are not better than their fathers, and some of them have given occasion to a proverb of reproach, and been told to their faces, ‘The Devil would have the Bishop of London for ordaining such fellows as you.’

“This I take to be the most unpardonable sin, the iniquity of Eli’s house, which the Lord said should not be purged with sacrifice nor offering for ever, because his sons made themselves vile, and he restrained them not: But, my Lord, let them be who they will, or what they will, to their own master they stand or fall, I have nothing to do with them, nor ever had, nor ever will. I am clear of the blood of all men, and will so keep



myself. Let them that have the watch look out : as your Lordship has done me the wrong, so I hope you will do me the right, upon better information, to let me be in *statu quo*,—for indeed I have suffered great wrong, for no offence or fault at all, that I know of, a long, long penance I have done, for crimes, alas! to me unknown, but God has been with me, and made all things work together for my good ; meanwhile I hope your Lordship will hear the right, and do nothing rashly, but upon your authority, for the edification and not for the destruction of this poor Church *apud Americanos*, which has many adversaries, and none to help her. But this good Lady, Mrs. Alexander, if your Lordship please to give her audience, will give the best information, and answer all objections that can be alleged against

“Your most humble

“And faithful servant,

“J. TALBOT.”

“OUT OF QUANTUM WITH THE SOCIETY.”

*Mr. Talbot to the Secretary.*

“Burlington, July 8th, 1725.

“REVEREND SIR :

“Yours received March, ult., that I am out of Quantum, with the Society, and also a Bill, protested since that, payable to Mr. Graham, of £30, value received. I heard nothing of this before our Lady Day last past, therefore I have drawn a bill for three quarters’ salary for so long I was actually in their service at my proper cost and charge, in propagating the Gospel, and this is as much due to me, as any I have received from them. Sir, I desire the favour of yourself to lay the case before the Honourable Board, and when they consider the thing as it is, they will please to pay that Bill to my worthy Friend, Mr. Thomas Torey, for I never knew any board discard their officers but they paid them for the time being in their service, and knew nothing of their will and pleasure to the contrary. I remain, your most humble and obliged servant,

“JOHN TALBOT.”

## THE WILL OF JEREMIAH BASS.



“ IN THE NAME OF GOD AMEN †

“ I Jeremiah Bass of Burlington in the Province of New Jersey being at this time by the Good Providence of God of Sound mind and memory (BLESSED BE HIS NAME FOR THE SAME) Considering Seriously the uncertainty of this transitory life And those many Accidents that may disable me from settling that Estate that God in his mercy hath entrusted me with And being Sensible that in the time of Sicknes and on A Death bed the most prepared person will have enough to doe to contemplate the estate he is entring into in which his Portion of Joy or Sorrow must ceertainely be adjudged to him without any Alteration to all Eternity.

“ **¶** I doe therefore make and declare this to be my Last will and testament Revokeing and Disanulling all other or former wills by Me made & declared. **¶**

“ IMPRIMUS I Comit my Soule to God that Gave it and my body to be decently interred without any Pomp† And I doe earnestly desire that Great Care may be taken to prevent all manner of Rudeness that may be ocationed by too much Strong Liquor‡ And if there be any minister of Episcopall ordination

† Besides the numerous offices and trusts already noticed as held by Mr. Bass, he was Governor of the “Province of East New Jersey,” from 1698 to 1700. *Journall of the Governour and Councill of the Province of East New Jersey*, pp. 196, 228.

“ Att a Councill held At Perth Amboy In the Countie of Middx: the 7th day of Aprill Anno Dom 1698, Jeremiah Basse, Esqr produced to this board A Com'ission to bee Governour and .Com'ander In Cheeffe of this Province of East New Jersey, given under the Seale of the sayd Province In London, & signed by the Proprietors there bearing date the 15th day of July 1697.”

—*Ibid*, p. 196.

‡ “ Att A Councill Held Att Perth Amboy the 8th of April 1698, [the very next morning, at 8 o'clk, and the first business recorded] Agreed & ordered by this board that A proclamation bee Issued, for All Magistrates & other officers to put the Lawes In Executione strickly Against im'oderate drinking swearing & other vices & the breach of the sabbath day.” *Ibid*, p. 197.

Mr. Bass was appointed Attorney General by Gov. Hunter in 1719, which commission was renewed by Gov. Burnet, in 1721. He died in 1725. *Field's Provincial Courts of New Jersey*, p. 102.

Resideing in towne or easie to be had Let a funerall Sermond be preached from the 19 Ch. Jobe: 25: 26 & 27. verses And the Psalms to be sung Part of the 103 from verse the 10<sup>th</sup> to the end & the 90 Psalm after the New Translation Thus my desire is to be buried according to the Rites and Cerimonys of the best of Churches the Church of England of which I profess my Selfe an unworthy member And in whose Communion I desire to die. And altho my life may not in all things and at all times been correspondant to the Rules of so pure and holy A Religion Yet I trust my Sins shall be blotted out and my pardon Sealed through the alone merriits and mediation of my blessed LORD AND SAVIOR JESUS CHRIST who as Second person in the holy and undivided Trinity In the begining made the World And all those Glorious Orbs of Light that bespangle the firmament Who in the fulness of time after as the Devine Logos he had in a more perculier manner Governed the Jewish Church tooke our nature upon him & was borne of the Virgin Mary and being crused by Pontius Pilate he raised himselfe up from the Grave by his owne power And on his Assention into heaven Established for himselfe a Kingdome in this world (which Is his church) altogether independant on the Civill Majestate in matters purely Spirituall and Appointed his Apostles and their Successors the Bishops Preists and Deacons as his officers and ministers of that Kingdome which he will Support & maintaine against all Oposition till the end of the world and Finall Judgement And that this truth may be more promulgated and taught My Will and desire is that fourty Shillings Sterling per Annum [be paid] to some honest and worthy minister of Episcopall ordination More perticularly the Rector of the Church of S<sup>t</sup> Marys in Burlington for the time being or if their Should be a Vacancy there and that Church Should not be Supplied then to the minister of Christ Church in Philadelphia & their Successors for the preaching two sermonds anually the one on Easter Sunday and the Other on White Sunday for the maintainance & illustration of this Great Truth And for the due and punctuall payment of this Legacy I Charge All my Reall Estate in the towne of Burlington: J

“AND AS to my Temporall Estate I will Devise and Direct that all my Debts wheresoever & whatsoever may with all possible Expedition [be] duely and honestly paid and Satisfied by My Executrix hereinafter named And in order to Enable her to performe the Same I doe hereby Order will and Direct That if need be (As I am asured their will not be) all or any part of my estate either Personall or Reall Except what Shall be hereafter Excepted be Sold and disposed of by my said Executrix by & with the Consent advice and Assistance of my Son in Law Mr Robert Talbot My daughter Anne Bass & Mr Andrew Hamilton of Philadelphia Giveing and hereby Granting unto my said Executrix by and with the Advise aforesaid or any two of them full power and authority to Sell and dispose of my said estate or any part thereof Except as before Excepted and to Signe Seale and Execute full and absolute Conveyances for the Same As fully as I my Selfe now am enabled to doe. Always provided that these Powers together with those as Executrix that she is hereby Invested with all Shall Continue So longe as She Shall Continue my Widdow And no longer it being my full intent That If She marry againe her husband Shall have Nothing to doe with any more of my Estate then what I give to my wife. And in that Case of my wifes marriage I appoint My Daughters Katherin Talbot and Anne Bass and My Son Burchfeild Joynt Executors in the Place of my wife **J**

“And my will further is that if my lands Or Reall Estate be left undisposed of in the Widdowhood of my wife that it be not Sold except for payment of any Debts that Shall Remaine unsatisfied but that It be devided into three parts One part Whereof I Give to my wife during her Naturall life & the other two thirds or parts to be equally devided betwixt My three children haveing in the Devition a Just Care to Substract so much out of My Daughter Katherins Share as is in proportion to What She hath already Received Viz: The house & Lott in towne adjoyneing to that I live in & the fourty akers in the towne bounds & negro Bess And that there may be no contest about the said devition I will that my wife & each of my daughters & my son chuse each One person to See the devition



made & That when it Is done It be put downe in Lotts and Numbred and drawne by any indiferent person.

“And I also will that in the disposall of My Reall Estate it may be done in this Order first the Land Granted me by the Proprietors of the Easterne division of this province at Cranbury brook and the Great Ponds The Remainder of my Lotts at Amboy Then the Lands Granted to Me by the proprietors of the Western division on Delawar River with that purchased of Andrew Heath: Then those at Coliansie and I would not have the house I now live in or the Lotts or meadows in towne Sould but on the Greatest emergency and with Consent of my wife and two daughters:

“Item I will that my deare wife Elizabeth Bass who I hereby constitute and apoint my whole and sole Executrix during her Widdowhood and no longer have the posession of the house I Now live in with the Orchards Gardens and Meadows in towne & sutable furniture for the Said house as long as she Continues my Widdow but in case of Marriage to be disposed of as afore Viz One third of the Reall Estate dureing her life & one third of the personall Estate for Ever:

“Item I will that the Estate that I have disposed to My children be to them and their heirs for Ever and in case any of them should die before a Devition be made I Will and bequeath their part of the Reall Estate to be equally devided amongst the Survivors of two and if but one to him or her his or her heirs or Assignes for Ever:

“And in Case it should So happen that all My Children Should die without heirs Lawfully beggotten then My will and Mind Is that Such part of My Reall Estate as is remaineing be Given to Minister Church Wardens and Vestry of the Church of St Marys in Burlington and to their Sucessors for and towards the Augmentation of the Liveing of the Rector of the said Church & the encoragement of Catechiseing every Wensday and Fryday in Lent.

“Item My desire Is that if it can well be Avoided My Library be not Sould but preserved for the use of My Son Buchfeild if he inclines to Learning & aplys himselfe to the Study and Pracise either of Divinity Law or Phisig but in

case that his enclination doe not Lead him to Any of those Studys to be divided amongst my Children unless My Son Talbot shall incline to accept of at a Just Vallue in Leiu of so much of Any other part of My Estate: Always provided that my wife and daughter Anne have the Privilidge of Choseing what they like out of the books of Divinity or history or Morality on the same termes :

“In Testimony Whereof I have set my hand & affixed my Seale to this Will Contained in two leaves of Paper and Sealed on a peace of black Ribban with My Coate of Arms & at the bottome of Each Sheet with my Name & Seale this twenty Sixth day of January in the Yeare of our Lord one thousand Seaven hundred and twenty four†

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“J. BASS [L. S.]”

“Signed Sealed Published and Declared by the within Jeremiah Bass the Testator to be his last Will in the presence of us

“SAM<sup>L</sup> BUSTILL

“JOHN ALLEN

“THO<sup>S</sup> HUNLOKE”

“Pro: New Jersey }  
“Coun’t Burlington } ss.

“This Nineth day of August Anno: Dom: One thousand Seven hundred and Twenty five personally came before me Samuel Bustill D: Surrogate and Ordinary of the Western Division of the Province of New Jersey duly commissioned and impowered for the proving of last Wills and Testaments &c: Thomas Hunloke Esq<sup>r</sup> One of the Witnesses above subscribed to this within last Will and Testament Who on his solemn oaths which he took on the holy Evangelist of Almighty God Doth depose that he was present and saw the within named Jeremiah Bass sign and Seal and heard him publish pronounce and Declare the within written Instrument containing two sheets of paper to be his last Will and Testament and that at the same time the Testator was of sound mind and memory to the best of his knowledge and understanding, and that also at the same time, Samuel Bustill the Officer above named, and John Allen

† The penmanship of the original Will—from which this is minutely transcribed—is very handsome.

Esq the other two subscribed witnesses were personally present and Signed their names as Witnesses to the within Will in the presence of said Testator and also that he this Deponent at the Same time did sign his name as a witness to the within written will containing as aforesaid, in the presence of the Testator.

“THO<sup>s</sup> HUNLOKE

“Sworn at Burlington

“before me

“SAM<sup>L</sup> BUSTILL, *Surr.*”

“Pro: New Jersey }  
“Coun’t Burlington } ss.

“This Nineth day of August Anno :  
Dom: one thousand Seven hundred and twenty five personally appeared before me Samuel Bustill D: Surrogate and Ordinary of the Western Division of the province of New Jersey duly Commissioned and appointed M<sup>rs</sup> Elizabeth Bass the Testatrix in the within Last Will and Testament named who being Sworn upon the holy Evangelist of Almighty God did declare that the within writing containing two sheets of paper is the last Will and Testament of her late husband Jeremiah Bass Esq<sup>r</sup> Deceased as far as she knows and believes and that she will well and truly perform the same by paying first the Debts and then the Legacies contained in the said Will so far forth as the Goods Chattels and Credits of the said Dece<sup>d</sup> will thereunto Extend and the Law charge And that she will make a True and perfect inventory and also Render a Just account when thereunto required

“ELIZABETH BASS.

“Sworn at Burlington

“Before me

“SAM BUSTILL D. *Surg<sup>t</sup>*”

#### THE EFFECTS OF THE LATE HON. J. BASS.

“A True & perfect Inventory of all & Singular The Goods & Chattels of Jeremiah Bass, Esq<sup>r</sup> Late of Burlington in the Western Division of ye Province of New Jersey dec<sup>d</sup> Exclusive of ye Law Books & other ye Library of ye said Jeremiah Bass, Taken & appraised At Burlington in November in ye year of our Lord one Thousand Seven hundred & Twenty five by the Appraisers whose names are To This Inventory & Appraise-ment Subscribed

Imp	Cash & Apparel	£40.. 10. —
Item	Plate 9 14. 6. 11. 9 at 6   10½	59.. 19.. 9
It	Tea Spoons &c	1.. 7.. 6

## IN THE GREAT PARLOUR.

It	2 Oval Tables &c Tea Table	£ 3.. —. —
It.	2 Great Pictures & 22 Small do	8.. —. —
It.	A Clock	12.. —. —
	A Looking Glass	3.. —. —
	14 Chairs	3.. 12.. —
	6 Drinking Glasses 2 Decanters	}
	A Salt 3 Tea potts 8 China Dishes	
	& Saucers one Earthen Dish	
	4 Cheney Basons 1 pr Candlesticks	2.. —. —
	2 Sconces, 2 Babes Tea Cupps	}
	Tumbler &c	
	1 pr Andirons & a fender a Chimney	}
	Cloth	
		—.. 10.. — £ 32.. 2.. —

## IN THE HALL.

	1 Oval Table	£ .. 12
	1 Large Picture	3. —
	6 Chairs	— 12..
	5 Fowling Pieces	5 —
		9.. 4.. —

## IN THE LITTLE PARLOUR.

	1 Dressing Table 4 Chairs a Couch	}	4.. —. —
	1 Stand		—.. 5.. —
	1 Large Earthen Jarr 2 Small do		—.. 12.. —
	1 Brass Shovel & Tongs 1 pr	}	2.. 10.. —
	Andirons & fenders		2.. 6.
	1 Scruton		1.. 10.. —
	1 Book frame		4.. —
	17 Pictures 1 pr Hand Screws	}	16.. —. —
	& Chimney Cloth		25.. 3.. 6.
	2 Sconces 2 Looking Glasses	}	7.. —. —
	& Earthen Cupps		2.. —. —
	A Clock		1.. 10.. —
It.	1 Bed & furniture	£ 7.. —. —	10.. 10.. —
	1 Black Cabinett 5 Chairs 1 Close Stool	2.. —. —	
	9 Small Looking Glasses & 7 pictures	1.. 10.. —	

## IN THE MIDDLE CHAMBER.

	1 Bed & furniture & window Curtains	14..
	1 Looking Glass	1.. —. —
	8 Chairs 2 Stands	1.. 10.. —
	1 Silver Watch	3.. 10.. —
	4 Large Pictures 11 Small do 2 Mapps	3.. —. —
	1 Cabinett	10.. —. —
	2 Stools 1 pine Table 2 Sm Glasses	—.. 15.. —
	8 China Cups 4 Saucers 2 Glass Cups	—.. 5.. —
	1 Brass Shovel & Tongs 1 pair of	}
	Andirons	
		—.. 10.. —
		34.. 10.. —



## IN BURLINGTON.

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## THE GREAT CHAMBER.

1 Bed & furniture	7..	—..	—
1 Small do	4..	—..	—
6 Chairs 1 Dressing Glass	1..	5..	—
6 Gilded Pictures	2..	—..	—
1 old iron hearth	—..	7..	6
15 Small pictures 8 old Prints	1..	—..	—
3 Cups 2 Jarrs 1 Sullibub Cup }			
1 Teapott 1 pepper box }	—..	4..	—
1 Pine Table & Table Cloth	—..	6..	—
		16..	2.. 6.

## IN THE GARRET.

4½ dozen Diaper & Damask Napk:	2..	14..	—
5 Diaper Table Cloths	2..	10..	—
6 pr of Sheets	4..	10..	—
4 pr Pillow biers	—..	12..	—
		10..	6.. 6.
12 Towels	1..	—..	—
3 Holland Table Cloths	—..	12..	—
1 Bedd furniture	5..	—..	—
1 Bottle Case 1 pole & lumber	—..	5..	—
		6..	17 —

## IN YE KITCHEN.

16 Pewter dishes 4 Dozen Plates }			
2 Pewter Rims 1 Cullender }	7..	10..	—
1 Bason 1 Monteth }			
2 large brass kettles	4..	10..	—
2 Small do		5..	—
2 Iron Potts 1 brass pott 1 bell }	—..	1..	—
Mettle Skillet		12..	6.. —
It. 1 Teakettle 1 frying pan	—..	6..	—
1 Jack 2 Spitts	2..	10..	—
3 pr brass Candlesticks 1 pr Snuffers	—..	10..	—
1 pepper box 3 brass Candlesticks	—..	13..	—
2 Warming pans a standing }			
Candlesticks }	..	15..	—
1 pr Andirons 2 pr Pottracks			
1 Gridiron	1..	10..	—
1 Trebitts 1 pr Tongs & fire Shovel			
1 Bellows	—..	6..	—
1 Small Still 1 Iron Chaffen dish	2..	—..	—
1 Tin Candlestick 1 flower box }			
1 pepper box }	—	2..	—
1 Box Iron & heaters 1 Dutch }			
box iron }	..	8..	—
1 Tinn Water pott 1 Lignumvite }			
Pestle & Mortar }		6..	—
Two Tables 1 Dog Trough	..	10..	—
4 Chairs 1 Stool	..	3..	—
1 Dozen of knives & forks }			
1 Meet fork }	—..	8..	—
1 Dripping Pan 7 Small }			
Chaffen dishes }	—..	7..	—
Indian Woman called Pegg	30..	—..	— 40. 14. —

£299. 12. 3

To some pen knives Buttons	}	— 18.. —
Seals & Sundry other		
odd little Things in		
2 Little Drawers	}	--- 12.. —
10 Case Bottles & 8 other		
Bottles. The Case Bottles		
2 quarts each		
8 Small Bottles at 2		.. 2.. — £1. 12. —
		£301.. 4. 3

appraised by us  
 ASHER CLAYTON  
 THO: HUNLOKE

“Pro: New Jersey ss. } “Be it remembered That on this present  
 Tenth day of June Anno Dom. one Thousand seven hundred &  
 twenty seven personally came & appeared before Samuel Bustill  
 D Register of ye Western Division of ye Province of New  
 Jersey Asher Clayton & Thomas Hunloke Esq, the appraisers  
 of ye within Inventory who on their Solemn Oath, which they  
 took on ye Holy Evangelist of Almighty God do depose that  
 ye Goods & Chattels in ye within Inventory Sett down & speci-  
 fied are Appraised according to their True Respective vallues  
 according to the best of their judgmt & understanding & that  
 they appraised all things That Came To Their view.

“Sworn at Burlington

“ASHER CLAYTON

“Coram me

“THO: HUNLOKE

“SAM<sup>L</sup> BUSTILL

“D. Regr”

“Pro: New Jersey ss. } “Be it remembered that on This present  
 Tenth day of June Anno Dom: 1727 p’sonally came & appraised  
 before me Samuel Bustill D Register of ye Western Division of  
 ye Province of New Jersey Elizabeth Bass Executrix of ye Last  
 will & Testament of Jeremiah Bass Late of Burlington in the  
 Western Division of ye Province of New Jersey Esq Dec<sup>d</sup> who  
 on her solemn oath which she took on ye holy Evangelist of  
 Almighty God doth depose that ye within writing contains a  
 true & perfect Inventory of all & singular ye goods & chattels  
 &c of ye said Dec<sup>d</sup> so far forth as hath come to her knowledge  
 or view or to ye possession or knowledge of any other p’son or  
 p’sons for her use exclusive, of ye Law Books & other ye  
 Library of ye said Dece<sup>d</sup>

“Sworn at Burlington

“ELIZABETH BASS.

“before me

“SAM<sup>LL</sup> BUSTILL

“D Regr.”

NO MINISTER TO PERFORM DIVINE SERVICE.

*M<sup>r</sup> Ellis to the Secretary. Extract.*

“ Burlington, Sept<sup>r</sup> 21, 1725.

“ REVEREND SIR

——“ I have nothing to add saving the poor Church here is destitute, here is no minister to perform divine service, neither have we had any these 5 or 6 month's, none has preached in the Church since M<sup>r</sup> Talbot who was required to desist by his Excellency the Governor of this Province, there is a pretty Church and a large congregation and great pity its they be left destitute and perish through Famine | of the word | and go astray like sheep without a Sheppard. I humbly beg pardon for this digression and leave to subscribe myself Reverend Sir

“ Your most humble &c

“ ROWLAND ELLIS.”

THE CHURCH DOORS DAILY SHUT UP.

*The Churchwardens of Burlington to the Governor.*

“ November 4th, 1725.

“ Since your Excellency has been pleased to order, that the Rev. Mr. Talbot should surcease officiating in this Church, it heartily grieves me to see the doors thereof daily shut up ; but we humbly beg leave to acknowledge your Excellency's favour, and repeated willingness to assist and join with us in this affair. The hurry of country business that would not admit of our members to meet together, prevented our addressing your Excellency sooner, but we crave leave to acquaint your Excellency, that as it is our unhappiness to be without a Minister, we humbly hope for your Excellency's favourable countenance and good offices to obtain what is so expedient and necessary for the interest of our Holy Religion and the best of Churches, of which we acknowledge ourselves unworthy members.

“ We are, &c.,

“ ROWLAND ELLIS, and others.”

DR. WELTON COMMANDED UPON HIS ALLEGIANCE TO RETURN  
TO GREAT BRITAIN.

*Sir Wm. Keith to the Lord Bishop of London.*

“ Philadelphia, April 8th, 1726.

“ MY LORD,

“ I am glad to acknowledge the great honour your Lordship † was pleased to do me by your Letter dated last June which I received some time ago, and am glad that by your Lordship’s great care I can now answer it so effectually as to acquaint you that I have by this conveyance returned an authentic Certificate into my Lord Townsend’s office, of Dr. Welton’s having been duly served with his Majesty’s Writ of Privy Seal, commanding him upon his allegiance to return to Great Britain forthwith;

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† A letter, from the Rev. John Berriman of London, to the Rev. Samuel Johnson, missionary in Connecticut, dated Feb. 17th, 1725, has the following paragraph; “ We hear of two Nonjuring Bishops (Dr. Welton for one) who are gone into America; and it is said the Bishop of London will send one or more of a different stamp as an antidote against them. God Almighty prevent the bad effects of the one, and in his due time accomplish the other.” *Beardsley’s Life of Johnson*, p. 55.

“ Your memorialist, as one of the [Philadelphia] Vestry, humbly begs leave to give your Lordship a true information of the said Vestry’s conduct towards Dr. Welton, who at his arrival there, about June, 1724, was a stranger, and his coming altogether unknown to every of them. The circumstances of the Church there being not a little melancholy at that time, for that being destitute of a Minister no Divine Service had been performed there for some months before, and a numerous congregation which if kept together were not only able but willing to raise a handsome support for a Missionary which was daily expected from your Lordship.

“ But the Church doors being shut, it was evident the congregation would soon dwindle, and be captivated among the many Dissenting Teachers in that growing city, and render them unable to perform their promises to your Lordship. To prevent which inconvenience several members of the Vestry met, and being well assured by some persons of the Doctor’s acquaintance, that he was esteemed an orthodox minister, and it appearing by several English printed newspapers that the Doctor had there lately taken the oaths, and conformed to the Government, but had been deprived of his living, several members of the Vestry asked the Doctor to officiate until such time as they were favoured with a Missionary from your Lordship, which he readily granted, and the Church doors were opened, and for that reason, and from the character of the Doctor’s preaching, the congregation resorted to hear him.

“ Your memorialist hopes your Lordship will be induced to believe their zeal for the Church (and not for any mistaken principles of the Doctor’s) was the true cause of their frequenting the Church. Your memorialist, from his knowledge of and acquaintance with the people there for twenty-two years past, does believe it a piece of injustice to insinuate them as disaffected to his Majesty, for your memorialist well knows that every member of the Vestry and all others of the congregation to whom it was tendered have conformed to the Laws, and given all the proofs of their Loyalty to his Majesty that is in their power.



in pursuance of which Order, the Doctor did us the favour about 4 weeks ago to depart for Europe by the way of Lisbon, so that I doubt not but your Lordship will now more easily find a way to supply this Church with a suitable Incumbent, and as the people's hopes are generally placed on your Lordship's pious care for that purpose, I am fully persuaded that any Gentleman who comes over recommended by your Lordship will be handsomely received. \* \* \*

"My Lord, Your Lordship's most

"faithful & most devoted

"humble Servant,

"W. KEITH."

THE NON-JURORS DISAGREED AMONG THEMSELVES.

*Commissary Wilkinson to the Bishop of London. Extract.*

"Chester River, in Queen Ann's County,

"Maryland, June 15, 1726.

"I understood Dr. Welton has left Philadelphia and is gone for Lisbon.† He and the rest of the non-jurors disagreed very

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"But for his and their defence against the information of Sir William Keith, your memorialist begs leave (and he hopes in case of self-defence and preservation he may be allowed) to observe to your Lordship that Sir William Keith has not been so happy in his conduct, or sincere in his relations as to acquire undoubted credit, as appears from the following Paragraph (taken out of the Lords' proceedings against him for being concerned in the Scottish conspiracy Anno 1703), viz.: 'It was declared by the Lords, spiritual and temporal, in Parliament assembled, that Mr. William Keith (upon his examination by the Lords appointed to examine him by this House) hath prevaricated with this House, and by his behaviour doth not seem an object worthy of his Majesty's mercy.'

"Your memorialist humbly begs leave to observe to your Lordship in vindication of himself and the said Vestry, that the said Sir William has for some years been elected member of the said Vestry, but taking upon him to overrule them, and entirely depriving them of the freedom justly due, he was left out of the Vestry in the time of Mr. Vicary, the last settled Missionary amongst us from your Lordship's predecessors, which was about three years ago, and from that time seemed displeased with the Vestry, and withdrew his subscription from Mr. Vicary, to whom the Vestry shewed all due regard." *Peter Evans' Memorial.*

† "LISBON, Aug. 31, 1726, N. S.

"One Wilton a non-juring clergyman, who some time ago arrived here from Philadelphia, died of a dropsy, refusing to commune with the English clergyman.

"After his death among his things were found an episcopal seal which he had made use of in Pensilvania, whereas, he assumed & exercised privily &

much among themselves, insomuch that they avoided one another's company. Mr. Talbot and Mr. Smith (who also differ very much in their sentiments of submission to our established Government) have been with us in Maryland. They behaved themselves very modestly, avoided talking very much, and resolved to submit quietly to the orders sent from England to prohibit their public officiating in any of the Churches, or to set up separate meetings."†

THE S. P. G. ALLOW THE REV. JOHN HOLBROOK TO REMOVE  
TO BURLINGTON.

*Mr. Holbrooke to the Secretary. Extract.*

"Salem New W. Jersey Sept<sup>r</sup> 28, 1726.

"REVEREND SIR

"I received yours of March 15<sup>th</sup> 1725 wherein I am acquainted that the Honorable Society have allowed me to remove from

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by stealth the character & functions of a Bishop. This coming to the knowledge of the Privy Council he was ordered home but came to Portugal.

"N. B. [by Hearne.] This is the famous Dr. Welton, minister at White Chappel, who suffered much for his honesty (Jacobitism) & was, it seems, a Bishop, & is now removed from the malice of all his enemies." *Reliquie Herniance, Vol. II, p. 257.*

† "The venerable prelate, who was so long our Presiding Bishop, [Rt. Rev Wm. White, D. D. of Pennsylvania] was accustomed to relate a story which he heard from his elder brethren, when he was but a youth. The story was this: A gentleman who had been ordained among the Congregationalists of New England, [Mr. Whittlesey of Connecticut, perhaps Wallingford, says *The Churchman's Magazine, Vol. V, p. 40,*] and who had officiated among them as a minister for many years, at length to the surprise of his friends, began to express doubts about the validity of his ordination, and manifested no small trouble of mind on the subject. Suddenly about the time of the arrival of Talbot and Welton, he left home without declaring the place of his destination or purpose of his journey. After an interval of a few weeks he returned, and gave no further information of his movements than that he had been to some of the Southern Colonies; he also said on his return that he was now perfectly satisfied with his ordination, and from that day never manifested the least solicitude on the subject, but continued until he died to preach to his congregation. It was soon whispered by those whose curiosity here found materials for its exercise, that the minister had been on a visit to the non-juring bishops, and obtained ordination from one of them. He never said so; but among Churchmen it was believed that such was the fact." *Hawks' History of the Church in Maryland, p. 185.*

Salem † to Burlington for which Instance of their favor I return my humble thanks But finding that the people of Burlington do not appear so desirous of a Missionary as the poor people among whom I am, do of my continuance with them, I choose to continue among the people of Salem, though with the hazard of being troubled with the Autum sickness, and do humbly presume that the Society will allow and approve of it. Religion as professed by our Church indeed Sir makes but a poor figure in this and the neighbouring province which is in a manner eclipsed by quakerism ; the Missionary's in these Country's may be said to be under the same conflict S<sup>t</sup> Paul was at Ephesus, and with respect to these in particular. I find that of M<sup>r</sup> Ditton true | vizt | that christianity being now the same religion it was formerly there is the same Enmity in the world still against it as ever which would produce the very same effects it formerly did, if he who stills the raging Sea, and bridles the fury and madness of the people, did not set bounds to it by his wise all governing providence."

IMPORTUNITIES IN FAVOUR OF MR. TALBOT. HE IS UNIVER-  
SALLY BELOVED.

*Rev. Archibald Cummings to the Bishop of London Extract.*

"Philadelphia, October 19th, 1726.

"MY LORD :

"I have been here so short a time that all the account I can give of the place as yet is, that the soil and clime seem to be better and more regular than the temper of the people ; however, I have been very well received by those of any note, and am in a particular manner obliged to Mr. Moore, our Collector ; he is a sober and pious man, and has all along endeavoured to support the Church, in opposition both to Welton's and the principles of the other Schismaticks and Sectaries, which are indeed here very numerous. I hope in a little time, by proper

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† In the report of the S. P. G. for 1725-6, we find that the Rev. Nathaniel Horwood was appointed to succeed Rev. Mr. Holbrook, at Salem, on the latter's removal to Burlington.

and moderate methods, to cancel all the bad impressions the angry Doctor had given of his successor. Your Lordship will observe by his favourite sermon, printed here, in what a scurrilous manner he falls foul upon all the Clergy of the present Establishment, charging the people that as they tendered their salvation not to receive but reject any that should be sent among them. He is now in Lisbon ; 'tis well if he ben't got into the Convent. I ha'nt seen all the Clergy of this province as yet, but have heard a good character of them all. I have been importuned by numbers of people from Burlington and by some of this province to write to your Lordship in favour of Dr. Talbot ; they made me promise to mention him, otherwise I would not presume to do it. He is universally beloved, even by the Dissenters here, and has done a great deal of good. Welton and he had differed and broke off correspondence, by reason of the rash chimerical projects of the former long before the Government took notice of them. If he were connived at and could be assisted by the Society (for I am told the old man's circumstances are very mean), he promises by his friends to be peaceable and easy, and to do all the good he can for the future."

\* \*

"THE GREATEST ADVOCATE FOR THE CHURCH THAT EVER  
APPEARED ON THIS SHORE."

*Memorial to the S. P. G., from Pennsylvania and New Jersey.*

[Without date, received Jan. 20th, 1726.]

"SHEWETH :

"That the melancholy circumstance of the Church of England in these Colonies, is a subject, we hope, worthy, not only your compassion, but tender regard, having not above one Minister to seven or eight Churches or Congregations, and we bemoan our case, when we behold so many Churches, lately built, lie as desolate around us, convincing arguments of our affection for the Church, and of our great misfortune in being destitute of pastors. When at the same time we daily see Dissenters of all denominations, continually supplied, and increase,



through this, our misfortune, and upbraid us with this defect. It is, therefore, with the utmost concern, we express our unhappiness, when we view our circumstances rather decline than flourish. In particular, that Mr. Talbot, who for nigh thirty years past, has behaved himself with indefatigable pains, and good success in his Ministry, among us, under your Honour's care, has by some late conduct (nowise privy to us), rendered himself disagreeable to his superiors and departed from us. We cannot, without violence to the principles of our Religion, approve of any acts, or give in to any measures inconsistent with our duty and Loyalty to his Majesty, whom God long preserve; yet in gratitude to this unhappy Gentleman, we humbly beg leave to say, that by his exemplary life and ministry, he has been the greatest advocate for the Church of England, by Law Established, that ever appeared on this shore. This unhappy accident, together with the death and removal of some other clergymen from us, has very much increased the cause of our complaint, and we have no other recourse but to your Honours for relief. Having well-grounded hopes, the same good spirit which prompted you to undertake the glorious work of propagating the Gospel in foreign parts will continue your pious regards to these Colonies, and the rather, since so many stately monuments are erected for God's service, testifying our sincere willingness to embrace your charitable assistance, and to answer the glorious ends you have in view.

"Therefore, your petitioners most humbly beg your Honourable Society will please to extend your wonted charity and necessary supply to the several Churches and Congregations, of which particular accounts are hereto annexed.

"And your Petitioners, as in Duty bound,

"Shall ever pray," &c.

"*Christ Church, Philadelphia.*

"SAMUEL HASELL, }  
"ROBERT BOLTON, } *Churchwardens.*

"THOMAS LAWRENCE, CHARLES READ, }  
"THOMAS FENTON, BENJAMIN MORGAN, } *Vestrymen,*  
"JAMES TUTHILL, THOMAS TRESSE, } *Christ Church,*  
"THOMAS LEECH, JAMES BINGHAM, } *Philadelphia.*

"Thomas Polgreen, Thomas Chase, William Fraser, Robert Asheton, George Plumly, Arthur Oliver, Daniel Harrison, John Brooks, Henry Dexter, John Orton, John Knowles, George Meall, R. Asheton.

*"St. James' Church in New Bristol.*

"JOHN ABRAHAM DENORMANDIE,	} Church wardens.
"F. GAUDOUETT,	
"JOHN ALLEN,	

*"St. Mary's Church at Burlington.*

"ROWLAND ELLIS,	} Churchwardens.
"JONATHAN LOVETT,	

"Peter Bard, Samuel Bustill, Richard Allison, James Gould, John Dagworthy, F. Bowes, James Trent, Jacob Baillergeau, Edward R. Price, William Cutler, Thomas Fosgate, James Thompson, Anthony Elton, Simon Nightingale, Thomas Shreen, Thomas Hunloke, George Willis."

THE PARISH DISPERSED, AND VERY COLD.

*Mr. Horwood to the S. P. G. Extract.*

"Burlington April 28, 1727.

"MY LORDS AND GENTLEMEN

"May it please you to know \* \* that I \* \*  
got to Salem in January where I found Mr Holbrooke fixt &  
resolved to stay, what to do in a strange country I knew not but  
returning to Philadelphia, consulted with Mr Cummings who  
\* \* thought it advisable to go to Burlington where Mr  
Holbrook had been appointed. These movements I hope will  
not be displeasing to your Honors, since the only expedient  
thought left. If the Society in their great wisdom & goodness  
approve of the proceedings I shall always endeavour (by the  
grace assistance & blessing of God) so to demean myself, in my  
sacred function and the gracious mission as may in some measure  
deserve their future favours & countenance in the meantime  
wait your further orders & commands. Mr Talbot is here. I  
found the church very much dispersed but shall spare no pains  
prayers or endeavours to reunite them. I found the Inhabi-

tants very cold having but very lately brought them to a small subscription, so that if the Honble Society shall in their goodness think fit to continue the additional £10 per ann<sup>m</sup> which you were pleased to order me when appointed for Salem, it would be very agreeable & most gratefully received or if your Honors shall think fit to remand me to Salem or otherwise it shall be most readily complied with. \* \* \* The Missionary's Library would be a great assistance to the place. M<sup>r</sup> Talbot says he has none nor ever had only a Bible Common Prayer Book & a single Book of Homilies, so that the place is at present destitute of that advantage. \_\_\_\_\_

"Your most Obed<sup>t</sup> & devoted

"NATH<sup>L</sup> HORWOOD."

#### DEATH OF THE REV. JOHN TALBOT.

The "*American Weekly Mercury*," for Nov. 23-30, 1727, published in Philadelphia, has the following: "Philadelphia, November 30th, 1727. Yesterday, died at Burlington, the Reverend Mr. John Talbot, formerly Minister of that Place, who was a Pious good man, and much lamented."

#### THE CHARACTER AND DEEDS OF JOHN TALBOT.

After his consecration, as we have seen, M<sup>r</sup> Talbot officiated, with Burlington as headquarters, for nearly two years before D<sup>r</sup> Welton—the other nonjuring bishop—arrived in America. What Episcopal acts, if any, either of them may have performed, is not definitively known. Welton was of such a different spirit from Talbot, that they soon "avoided one another's company." The Government became alarmed at the existence, in the colonies, of an Episcopate independent of both the Church and State of the realm. Welton was "served with his Majesty's Writ of Privy Seal, commanding him upon his allegiance to return to Great Britain forthwith." Talbot was "discharged" the service of the S. P. G., and ordered, through the Governor, to "surcease officiating." Both obeyed, but not with the same submission.

To one who reads thoughtfully the preceding pages, there can be no doubt, but that in receiving consecration in the way that

he did, Mr Talbot was actuated by the purest desire to advance the real interests of the Church.

“In the history of the diocese of New Jersey,” wrote the late Rev. Dr. Francis L. Hawks, many years ago, “Mr Talbot’s character and deeds will find a conspicuous place; it is enough for our present purpose to remark, that the Society never had, at least in our view, a more honest, fearless and laborious missionary.”†

ST. MARY’S CHURCH MINUTELY DESCRIBED.

*Mr. Horwood to the Secretary. Extract.*

“April 22<sup>nd</sup> 1728

“MOST HONOR’D SIR

—“The Church of St Mary’s at Burlington, was built about the year 1703 by the privy contributions of the Parish and County adjoining with abundance of other pious, & goodly dispos’d Persons, among which the extraordinary zeal & liberality of Gov<sup>r</sup> Nicholson, will always most gratefully be acknowledged by Burlington; as to the materials of the Church, it is a fair fabrick erected of Brick, the dimensions 40 foot in Length, in Breadth 22, very decently seated, with regular Pews, below, and a fair Gallery above at the West end, Endowment as yet none, no Salary to the Minister, except some small subscriptions, which being very low, are readily enough subscribed, but with difficulty, if ever collected, there is a House belonging to the Minister with a little orchard, & small, [*illegible in MS.*] belonging to it which Mr Talbot, who is now dead, returned, & which I have not taken Possession of till further Orders from the Society.

“2<sup>nd</sup> The number of Inhabitants first frequenting the place was very small, it being a Woody Country their Chief Employ & business, was each to get a Little Spot of Land & to clear

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† In the new St. Mary’s Church, on the North side of the sacarium, in the double lancet window, on a band in the stained glass, is this inscription:

IN MEMORIAM  
*Hujus Ecclesie Fundatoris,*

*Rev. Iohannis Talbot, A. M.*  
A. D. MDCCIII †



it & to build a Little Cote & so in process of time associating together hath built a pleasant and regular Town but the main body of Town and Country adjoining are Quakers ; there being now not above 40 families belonging to the Church in the Town & thereabout, but they are Industrious in their respective Trade and occupation, but Philadelphia lying so near has swallowed up their Trade and commerce very much ; but still their Country wants for Inhabitants, to make it a glorious Country.

“ There is no other church within 14 or 15 Miles for the Inhabitants to resort unto, in the Winter also very difficult to attend by reason of rivers.

“ 3<sup>rd</sup> There are two meeting Houses (are seldom or never used) of Quakers of whom there are great numbers and have found great Encouragement from the Late Assemblies, there are few other Dissenters or Independants if any as to the Quakers Teachers their number is uncertain, there being more or less as they by their [*illegible in MS.*] think themselves inspired, they pretend (if to be Credited) no maintainance allowed for them.

“ 4<sup>th</sup> There are two Schools, one settled by the pious and Hon<sup>ble</sup> Society kept by the Missionary M<sup>r</sup> Rowland Ellis, a person of application & Industry & highly qualified for the Employ but the number of the Church Children being few in comparison of the Quakers (who in course give him no encouragement) having set up a school of their own, is not so numerous as it could be wish'd.

“ 5<sup>th</sup> The Donations that have been made to the Church are a very handsome set of Plate for the Communion Table, by the late Queen Anne, of most pious memory & others, with decent furniture, by the said Queen for the Communion Table and Pulpit. The benefactions to the Minister and Schoolmaster is what Their Honors the pious and most Christian Society has been Graciously Pleas'd to settle, there is no Library (as I informed in my last to the Society, but since have found a Catalogue in the Register Book of 197 Books signed a Catalogue of books, belonging to Burlington Library revis'd by M<sup>r</sup> John Talbot Incumbent and Mich: Piper (formerly Schoolmaster) the 25<sup>th</sup> of March 1719. Now these said Books I have made a demand it is not in M<sup>r</sup> Talbots own hand nor signed by him,

but in Mr Piper's, so that the Widow of Mr Talbot denies any such matter ; and therefore I know not what to do but shall wait the Directions of the Society in a matter of such Consequence.

"6<sup>th</sup> There are no large Plantations here about, so that the Substance of the Inhabitants does consist in Negro Slaves but in trade, they keeping only White Servants generally, and they few that keep Negroes not above one to a Family who are persuaded, Since my abode here to send them to Church on Sabbath days and attend Instructions in order to their being baptized which that they may all in time come in and embrace Christianity shall be the Prayers and most constant endeavours of Your most Devoted Servant and Missionary

"NATH<sup>L</sup> HORWOOD."

¶ Since the preceding pages left the press, the MS. book, mentioned in the Preface, as having been seen many years ago, has come to light ; from which we give the following :

## Sola Deo Gloria:

### BURLINGTON CHURCH BOOKE

Anno Dom :

1702—1703—

Mes<sup>rs</sup> { NATHANIELL WESTLAND } Wardens.  
          { HUGH HUDDY  
          { ROBERT WHEELER

#### BENEFACTORS.

		£	s	d
1702				
October	His Excellency Coll: Nicholson Govr of Virginia.....	37	10	—
	More Sent by Coll: Quarye in dollars.....	6	—	—
	More by his Bill on Mr Basse.....	5	—	—
		48	10	
October	The Honble Sr Thomas Lawrence Secreta: of Mary Ld.....	5	—	—
	Nathaniell Westland.....	20	—	—
	Hugh Huddy.....	20	—	—
	Robert Wheler.....	20	—	—
	Joseph Adams paid by Mr Bass.....	21	11	—

IN BURLINGTON.

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CHURCH BENEFACTORS.		£	s	d
1702	Nicholas Martino allowed in work.....	5	—	—
March	Jacob Perkins Senr paid Tho: Kendall brick lad.....	4	—	—
1703	Will: Fisher paid Tho: Kendall brick- layer.....	6	10	—
March	Mr John Talbott minister paid back what given him.....	4	4	—
May—	Will: Fisher, paid by a bill on Ralph Cogell Carter.....	3	—	—
	Will: Fisher paid N: Westland to make 10 pounds.....	—	10	—
May—	William Bustin paid Nath: Westland.....	5	—	—
May—	Daniell Sutton paid Nath: Westland.....	2	10	—
May	John Hamell paid Robt Wheeler.....	5	—	—
June—	Jacob Perkins Senr pd N: Westland more.....	1	2	4
	Abraham Hewlings..... forty shill :.....	2	—	—
	Michael Newbolt.....	4	—	—
	Robert Person.....	3	—	—
	Robert Hickman.....	5	—	—
July—	Hugh Lowden Scotchman.....	2	10	—
	Samuell Oldale 30s .....	1	10	—
	Mary } A collection at opning our church St Anne A My Lord Cornbury our Govr being present.....	11	14	5
	John Scott a Merchant.....	3	—	—
	Thomas Brock to N: Martino Joyner.....	1	10	—
	William Hewlings.....	10	—	—
	Margarett Hunlock.....	5	—	—
	Daniell Leeds.....	7	—	—
	Abraham Hewlings more.....	1	5	—
	Thomas Wood.....	2	—	—
	Andrew Smith.....	2	10	—
	James Bingham.....	5	—	—
	Roger Parkes.....	2	10	—
	John Ward.....	10	—	—
	Henry Marley.....	1	10	—
1704	John Roberds.....	5	—	—
May	George Willis.....	10	—	—
	Nicholas Jones by five pounds given in ye price of ye bell.....	5	—	—
		137	15	9

1705	SUBSCRIPTION.		1707	1708	1709
Jan'y 25	The honrble Colln Richd Ingoldsby Lt govr .....	30	—	—	
	[Signed] Rich: Ingoldesby				
paid	Tho: Revell Esqr pr Mr Wheeler .....	20	—	—	
	[Signed] Tho: Revell				
paid	Jer: Bass Esqr .....	20	—	—	
	[Signed] J. Bass				

		£	s	d
Benefactors	page 1	135:	1:	0
	page 2	137:	15:	9
	page 5	69:	12:	6
Contributions,	page 3	70:	0:	0
		£412:	9:	3

## BENEFACTORS.

## ATT PHILADELPHIA INHABITANTS &amp; STRANGERS.

James Lowring.....	1	—	—
Nich: Churchill.....	1	—	—
Capt Roach.....	3	—	—
Thomas Tress.....	2	—	—
Ralph Wardd.....	—	18	—
Doctr Graham.....	1	3	—
Benj: Godfrey.....	2	10	—
Capt Jones.....	1	—	—
Coll. Quarrye.....	5	—	—
Wm: Trent.....	5	—	—
Jos: Carpenter.....	6	—	—
John Bewley.....	3	—	—
Charles Read.....	1	—	—
Doctr Wm Hall.....	11	11	6
Mr Packston.....	2	—	—
Tho: Pert.....	1	—	—
Peter Paquenett.....	2	—	—
Madam Tench.....	3	—	—
Robert Grace.....	2	—	—
Robt. Packe.....	1	—	—
Leo: Lofftis.....	1	—	—
Wm. Poole.....	1	—	—
	57	2	6
Mr. Myls Minister of Boston.....	12	10	0
	69	12	6

1702

## DISBURSEMENTS.

Decembr 5—	Paid Nich: Martinio his first payment as by articles of agreement for Joyn: & Carp: work.....	50	—	—
Xbr 19	Paid by Nath: Westland & Robt. Wheler their two thirds of thirty thousand good merchantable bricks to Hugh Huddy.....	20	—	—
1703				
March	Paid Tho: Kendell bricklayer by Perkins & Fisher.....	10	10	
6 Aprill	Paid Rich: Dell for draweing bricks & Sand	3	18	
May	Ralph Cogell Carter Reed: by his bill to W: Fisher.....	3	—	—
June	By paid Nicholas Martino in Cash.....	50	—	—
	By paid W: & J: Hollinshead for church lott.....	20	—	—
	By Spent at Signeing deed with acknow- ledging.....	—	4	6



## IN BURLINGTON.

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	By Paid Peter Dell the foundation stones.....	6	6	—
	By paid Lime from Philad: 13 bush :.....	1	7	6
	By paid Lane and Cogell Carters to 5th ) July as by Mr. Wheelers acct for bricks, lime, stones, sand..... )	10	15	—
	Paid a Debt upon buriall grownd. ....	5	9	4
	Paid for 58000 bricks.....	58	—	—
	Paid for " bushels of lime.....	—	18	—
	Paid for this book.....	—	18	—
	Paid Thomas Kendell bricklayer.....	3	—	—
	Paid at raising the church roof.....	3	—	—
	Paid Sundry Small disbursments.....	50	—	—
	Paid Mich: Martino his 3d payment.....	1	15	10
	Paid John Gilbert for lime & boat hire.....	1	10	—
	Paid John Rowland for bricks.....	3	10	6
	Paid Barnard Lane Cartige for lime, brick, sand.....	—	15	—
	Paid for Earth to Levell the church.....	9	7	—
	Pd Richd fennimore for his flatt, to lime & stone.....	—	15	—
	Paid Richd Dell for church lock.....	—	15	—

Novbr

## NATHANIELL WESTLAND DEBITT.

1702	To his Subscription mony.....	20	—	—
Octobr	To Recd: of Mr. Talbott minister.....	4	4	—
March	To Recd: of Wm. fisher to make upp 10 pounds.....	—	10	—
May	To Recd: of Wm. Bustill—Cash.....	5	—	—
May	To Recd: of Daniell Sutton—Cash.....	2	10	—
June	To Recd: of Jacob Perkins Senior Cash....	1	2	4
	To Recd: Samuell Oldale.....	1	10	—
	To Recd: in beef of William Budd.....	2	—	—
	To Recd: of Thomas Midleton for burying grownd.....	—	6	—
	To Recd: Doctor Roberds.....	5	—	—
		42	02	4
1704—4th June—	By a Collection at church.....	2	8	—

Jan'y the 17th due to N W £17-9-6 which  
sum was pd him <sup>by</sup> Mr. Robt. Wheeler

To Received of Mr. Miles Minister of  
Boston.....

1702				
Decembr		CONTRA CREDITT		
5	By this book vallengd att.....	£	s	d
	By his 3d part of 50s to Nich: Martino to make upp the first paymt of 50 pounds.....	00	18	—
29	By his 3d part of 30000 good bricks paid to Hugh Huddy.....	00	16	8
6 Aprill	By paid Rich: Dell for draweing bricks & Sand.....	10	—	—
May	By paid John Hollinshead in part of Church Lott.....	3	18	—
		10	—	—

June	By paid Nich: Martino in Cash.....	11	—	—
	By paid Nich: Martino to make upp } £15 by Doctor Roberts 48s Pr } is	4	—	—
19 July	Resnre 32s.....	9	16	—
	By paid Thomas Kendell as by book.....	—	12	—
	By Sondry Small disbursments.....	1	2	4
	By buriall grownd in Debt to him.....	—	5	—
	By Charg of H Hd lime, watredg, Cowpredg, Cartage .....	—	18	—
1704	By a great book to Regester, Mariag: Chris: burialls.....	—	4	10
Aprill	By heading a hogshead of lime & hoop....	—	—	—
10 May—	By paid Dan: Smiths man 4 Bush: hare...	4	—	—
June—	By paid Tho: Kendell as by my book.....	—	2	—
	By paid John Wethrall two bushels of hare	—	5	—
	By Spent on Rich Murry here & Philad:...	2	—	—
	By 2 gall: linseed oyle, Murry, ftenimore,	—	6	—
	6 lbs Spanish brown.....	—	4	—
	2 lbs Red Leade.....	—	2	—
	Paid on Richard Murry the painter his acct. to the Smith.....	1	10	—
17 Novbr	Paid Nich: Martino for Joyners work.....	61	19	10
		05	10	6
	By Cash paid Hugh Huddy.....	02	12	6
	By Cash paid Mr. Wheeler.....	01	2	6
	By A Bosse.....	00	15	00
	By a Quietus on Joseph Addams Estate.....	02	9	6
	By Due on Acct which is upon Ballance....	74	9	10
HUGH HUDDY DEBITT.				
1702		£	s	d
Octobr	To his Subscription mony.....	20	—	—
	To mrs Margaret Hunlocks Subscription...	5	—	—
	To buriall ground Subscription.. .....	1	—	—
	To Cash Recd: of Nath: Westland.....	10	—	—
	To Cash Recd: of Robt Wheeler.....	10	—	—
1703	To Cash of Robt Hickman.....	5	—	—
	To Recd: of Hugh Lowdon.....	2	10	—
22 Aug.	To Cash gatherd at opning the church my } Lord Cornbury was present..... }	11	14	5
	To Cash Recd of John Scott.....	3	—	—
	To Received of mr Wheelers buriall ground Subscription.....	1	—	—
	To Cash of Thomas Peache—not in sub.....	4	—	—
	To Cash by Cider of John Tomkins.....	1	—	—
	To 5 bush wheat for Edmon Stuart.....	1	—	—
	To wheat of Robert Eaton wallew.....	2	10	—
	To Cash Recd: of Dr Hall.....	24	16	6
	To more Cash Recd: of Dr Hall.....	22	17	—
1704	To Cash of Govr Nicholson.....	6	—	—
3 Sept—	To Cash Recd: by a collecton at church.....	4	12	6
		136	00	5
10 Sept	To Cash Recd: by a collection at church....	5	17	—
24 Sept	To Cash by a Collection.....	2	18	—
	To Mrs Mary Hunlock's Subscription.....	5	—	—
		149	15	5

# IN BURLINGTON.

219

Febry 14th	Jan'yry the 17th due to H H £31—3—4			
	To Cash more of Tho : Peachee.....	01	0	0
18	To Cash of mr Wheeler.....	28	10	0
	To Cash of Nath : Westland.....	6	10	—
	To Cash when the Sacrament was admin- istred.....	4	04	8
		190	00	1
	The Ballance being £ 8: 10 4 caried over to folio 29	182	9	9
		008	10	4

## CONTRA CREDITT.

1702		£	s	d
Decembr—	By his 3d part of 50s to Nich: Martino }			
5—	to make upp the first paymt of 50£.. }	00	16	8
	By paid to Mr Revell the buriall ground acct.....	4	7	—
	By Spent on Peter Dell.....	—	6	—
	By paid Tho Kendell brick layer.....	22	9	4
	By paid for lime as by Receipt.....	14	3	4
	By paid N: Martino the Carpenter.....	20	—	—
	By paid for 42100 bricks.....	42	2	—
	By Spent at raiseing the church roof.....	—	7	4
	By 16000 bricks more.....	16	10	—
	By paid Will: ffennimore on Kendells acct	2	18	—
	By paid John Fisher on Kendells acct.....	3	1	—
	By paid Tho : Kendell.....	—	13	4
	By nailes &ct.....	—	6	—
	By Recording the Deed of church Lott.....	—	6	—
	By paid Cogell Carter for 6 Load Sand.....	—	12	—
	By two load bricks from water side.....	—	3	—
	By carting 8000 bricks from the kill.....	2	8	—
	By Cash paid the Lime man.....	2	—	—
	By hinges paid for mr Martino 22lb at 14d	1	5	8
	By Cash paid mr Wheeler.....	13	18	5
	By Cash Pd Sam: Kimbell for 4000 laths..	2	16	8
	By 9000 nayles for the Plaistrer.....	2	14	—
	By 3000 bricks more.....	3	—	—
	By paid Shatterwaits ferriedg to Philad....	—	2	—
	By 14lb nayles at 18d a pownd.....	1	1	—
	By spent on Rich: Murry Sundry times....	—	9	—
	By paid the Lime man by Dr Hall.....	3	—	—
	By paid for lime in town & cash 12s in all	3	10	7
		164	15	4
	By Intrest due for fifty pounds.....	4	—	—
	By paid N Martino.....	4	—	—
	By paid for lime.....	6	—	11
	By pd ffennimore 5s 25 B: lime.....	2	2	6
		180	18	09

## ROBERT WHELER DEBITT.

1702		£	s	d
Octobr	To his Subscription mony.....	20	—	—
	To Received of Abraham Hewlings.....	2	—	—
	To Recd: of John Hamell.....	5	—	—





# IN BURLINGTON.

221

1702  
June

	£	s	d
By Richard flennimore bringing stones & lime.....	9	7	—
By paid Nicholas Martino his 3d payment..	48	10	—
By paid Richard Dell for the Church Lock	—	15	—
By paid B: Lane & Cogell Cartag lime bricks lume.....	1	12	—
Bagly & Hill beating for lime.....	—	15	—
Rumsy 221 days Fisher 7 days work.....	5	12	—
paid at Philad: 10 Bush: lime.....	—	16	8
paid Peter firewell for hare.....	—	8	6
paid a Cowper heading & hooping cask....	—	3	4
paid Tho: Raper the Smith 12 window barrs.....	—	14	—
paid for a laborer two days.....	—	7	—
Paid Samuells Terret Smith for a great Casement.....	1	16	—
Irons for the Sundyall.....	1	8	6
Hooks, hinges, Staple for Bellfrye door.....	—	8	4
	147	16	3

## COLLECTIONS AT CHURCH.

	£	s	d
1703 } a Collection at opneing Burlington Church 22 Aug } when my Lord Cornbury our Govr 1704 } was present.....	11	14	5
4 June } a Collection on Whit Sunday at the Ad- ministring the Holy Sacrement of the Lords Supper.....	2	16	—
3 Sept— a Collection at church Reed: of Mr Huddy..	4	12	6
10 Sept:— a Collection Reed. by Mr Huddy.....	5	17	—
24 Sept: a Collection Reed. by Mr Huddy.....	2	18	—
18 febr— a Collection on shrove Sunday at the Ad- ministring the holy Sacrament Reed. by Mr Huddy.....			

## OF WHICH DISBURSED.

	£	s	d
22 Aug Mr Hugh Huddy had the first being.....	11	14	5
4 June Nath: Westland laid out for bread & wine..	—	2	—
N. Westland paid the Sexton John Rumsye	—	6	—

## ROBERT WHEELER IS DR.

1704-5

To soe much reed of Abraham Hulings.....	00	15	
To soe much reed of John Bartley.....	02	02	
To so much of Judg Mompesson & the hand of mr Tolbot.....	05	00	
	07	17	
To Cash reed of James Bingham for his friend.....	02	00	0
To Cash of ye Widdoe Langstaff.....	03	15	0
To Cash of Joseph White.....	03	00	0
To Cash of mr George Booth & mr Tolbut	02	00	0
To Cash of Colln Nickollson & Jer: Bass esqr.....	05	00	0
Rects on acct of ye bell vit.....			

		£	s	d
1704-5	To Cash Danll Leed.....	001	00	00
	To Cash of Jos : Newbold.....	001	00	00
	To Cash of James Croffte .....	000	06	00
	To Cash of Wm Bustill.....	000	10	00
	To Cash of Danll Sutton.....	000	05	00
	To Cash of Abra : Hewlings.....	000	04	00
	To Cash of Michll Newbold.....	000	10	00
	To Cash of Robt. Wheeler.....	001	00	00
	£04: 15: 00			
		28	07	00
May 27th 1705	To Cash of John Hamill 5th.....	05	00	00
	To Cash of Wm Revoll being Moneys Lent	100	00	00
	To Cash at A Comunion.....	006	04	0
	To Cash of George Gleave Junr by Mr Revell .....	010	00	0
	To my part of the pew.....	003	00	0
Decembr 25th	To Cash Recd at A Comunion.....	002	00	6
	To Recd of George Willis moneys wch he recd of Severell people on the Acct of the Bell.....	001	08	0
		155	19	6
Janry 25	To Received ꝑ George Willis Subscription	010	00	0
	To Cash recd of Mr Westland.....	02	12	6
May 20th		168	12	0
	To Cash recd of Tho : Revell esqr.....	20	00	0
		188	12	0
	To Cash recd of Abra : Hewlings.....	001	00	0
	To Cash for W Bustele & Ab Hulings seat..	03	10	0
	To Cash for Daniel Leeds his seat.....	03	10	0
	To Cash to make upp £50 bond page 24.....	4	—	6
		200	12	6
	PER CONTRA IS CREDITOR.			
		£	s	d
	By 2lb½ Nailes.....	0	2	10
	By 6s 10 paid to Ralph Cougill for Loom and Wood.....	0	6	10
	By 6l 10s paid Nicholas Martenew for work.....	6	10	
	By 1l 17s 6d paid for Lime.....	1	17	6
	By 5s Pd Seth Hill for bringiug up of Lime	0	5	0
		27	6	3
	By somuch folio the 24th.....	36	8	5
	By disbursmts on acct of a bell.....	13	12	11
	By moneys pd Thomas Kendell.....	11	00	00
		61	01	04
	By paid Thomas Kendall for Plaistering....	00	03	08
	By paid Mr Hugh Huddy.....	13	08	10
	By paid Jonathan Lovett for Girtweb.....	00	04	00
	By paid Thomas Clerk for Burning posts...	00	04	06

	£	s	d
By paid Thomas Clerk for making the gates	00	16	10
By paid Bernard Lane for halling Timber..	01	15	00
By paid Nicholas Martinew.....	41	15	04
By paid for A Staple and Lock for the gate	00	03	00
By paid James Shatterthwait for Glassing..	05	18	09
By paid James Allen for fetching Stones...	00	14	00
By paid for a hhd of Lime and Other Charges	01	10	06
By 48lb of Spikes and 53lb of Nails.....	05	05	00
By paid the Labourers to Serve Thomas Kendall.....	00	18	00
By paid John Smith for Leather for the Bell.....	00	04	00
By paid Bernard Lane for 150 of Bricks ) and halling Timber and stones..... }	05	13	00
By paid Margaret Clark for 2 Cushins.....	01	00	00
By paid for Oyle and Collers.....	00	09	02
By paid John Woolston for Cedar Boards..	04	00	00
By paid for the Bell Roape.....	00	07	10
By paid John Dason for fetching stones.....	01	02	00
By paid Seth Hill for fetching stones.....	00	12	00
By paid Tho: Raper for Iron.....	03	14	00
By paid Saml Territt for Iron.....	21	01	04
By paid Will the Sawyer for Sawing .....	08	19	08
By paid Nordick ye Ingeneer.....	18	11	02
By pd Thomas Clark for being Clark.....	03	00	00
By pd a Man for Sawing one Day.....	00	04	00
deduct 27 : 6 : 3 above			
	202	16	11

## HUGH HUDDY IS DR.

To soe much in folio the 23rd.....	008	10	4
To Cash recd of Thomas Reyell esqr on } act of ye Bell..... }	001	00	0
To Cash of Geo: Willis.....	000	10	0
To Cash of Wm Bayley.....	000	06	0
To Cash of Tho: Peechee.....	000	05	0
To Cash of Richd Dell.....	000	06	0
To Cash of Hugh Huddy.....	001	00	0
To Cash of Captn Allison.....	000	10	0
	12	07	4
Appl ye 8th To Cash recd at a Sacramt.....	03	12	5
	001	00	0
To Cash of mr Westland on acct of ye Bell	16	19	9
To Cash recd at a Collection May the 20th when my Lord was here.....	03	05	2
	20	04	11
To Cash of mr Robt Wheeler.....	13	08	10
	33	13	9
To Cash received at Comunion.....	003	12	5
To my halfe to the pew.....	003	00	00

1705  
June 2d

Novbr 4th  
1705

## HISTORY OF THE CHURCH

		£	s	d
Novbr 4th 1705	To cash Recd of John Ward Supscription to the Bell.....	000	10	00
	To cash Recd of Samll Terrett Subscription to the Bell.....	000	05	0
		007	07	5
Janry 14th 1705-6	To cash recd of Jer: Bass esqr in pt of his bond.....	012	16	8
	To cash Received of Nathaniell Westland esqr.....	05	10	6
	To cash Received of Madm Hamilton for her half part of the North East Cor- ner Pew.....	03	00	0
	To cash received at ye Comunion.....	02	02	8
Janry 27th		30	17	3
		03	02	0
		01	10	0
Mrch 24	To cash recd at ye Comunion.....	35	09	3
	To cash to receive of Geo: Roscarrick.....	09	09	4
		44	18	7
June 28	To cash recd of mr Bass on bond with Interest.....	4	3	8
		49	2	3
P CONTRA IS CREDITOR.				
1704 July 18th	To cash pd towards the Bell.....	16	3	08
	To cash pd Dr Hall for fixeing Sd Bell P ac.....	02	2	00
	To 22lb nayles pd Samll Kemble abt ye fenceing.....	01	9	04
	To 12£ cash pd Samll Kemble for fence- ing.....	12	00	00
		31	15	00
	To 13lb ½ nayles more to Kemble.....	00	18	00
	To cash pd Kemble more as P his bill.....	00	18	01
	To nayles to Tho: Clark abt the gate 2lb...	00	02	08
		33	13	09
CREDITER.				
1705	To cash pd Bernard Lane for 300. of } Bricks & haling.....	000	08	10
	To moneys spent at the Reiseing of the Tower .....	000	12	05
	To 500 of bricks and haling.....	000	13	00
	To Cash paid Samll Territt.....	005	04	05
	To Cash paid Nordick ye Ingeneer .....	015	00	11
	To Cash paid Negroe Sawyer.....	005	17	05
	To Cash paid Thomas Clerk 3£.....	003	00	00
	To pd for halling A Logg to the Church....	000	03	00



# IN BURLINGTON.

225

1705

	£	s	d
To cash paid Obediah Jerton .....	002	12	06
To Sundry Expences.....	000	10	00
To Ropes and Blocks New....			
To cash pd John Ward for his flatt haleing stones.....	000	15	00

Janry 16

To the Tower 2lb Nails 2s 6d .....	034	17	9
To paid for Washing the Surples.....	00	2	6
To cash paid Tho: Clark 40 } 8 being in full of his to this Ester..... }	02	0	0
To pd mr Martineu.....	04	11	10
	42	14	07
To pd for Bred & Wine.....	00	08	00
To 5 galls of Tarr & 1 Cagg for .....	00	10	00
To cash pd mr Martineu.....	04	12	06

	£47	05	01	47	05	01
To cash paid Richd francis	1	17	2			
	49	2	3			

Memd

BURLINGTON AUGUST THE 6TH 1706.

	£	s	d
Then by examination of this Book			
wee finde due to Hugh Huddy sum of.....	004	3	8
wee finde due to Robert Wheeler.....	083	13	2
wee finde due to Robert Wheeler on bond a fifty pounds borrowed to ye use of ye Church.....	050	00	0
wee find due to Thomas Revell esqr on bond one hundred pounds borrowed to ye use of ye Church.....	100	00	00
Soe we find ye Church Idebted.....	237	16	10

Testified by us  
 THO: REVELL } church wardens  
 DANIEL LEEDS }  
 NATHLL WESTLAND  
 ROBERT WHEELER  
 HU HUDDY.

Memd

one years Interest of ye above sd bonds to  
mr Wheler and mr Revell is pd

TO THE CHURCH--ROBERT WHEELER DEBET.

1708

Bass & Wheeler	To ye over plosh of Colecksion Last year...	06	09	3
Wheeler & hulings	To ye over plosh of ye Last years acct....	21	11	12
Wheeler	To ye over plosh of ye Last years acct....	77	10	10
& Wilis	Reed William Budd & Abraham Hulings } by the ballance of there account 1710 }	62	04	8
	William Budd & Abraham Hullings by the ballance of their Account paid to mr Robert Wheeler 1711.....	26	19	0
	Mr Robert Wheeler & George Willis by ballance of there Account 1712.....	37	19	03

## HISTORY OF THE CHURCH

MR. ROBERT WHEELER IS CREDITOR.

By Soe much in folio 29.....	202	16	09
By paid Tho: Kendall for 6 days & half } work Abt the Tower.....	001	19	00
By Sundry Expenses with the Work men... }	000	10	00
By Cash paid Obediah Jerton and Wm. } White for Sawing Weather bords for the Tower.....	003	16	09
By Cash paid Thomas Scattergood for two Loggs to be Sawn into Wether bords .....	001	04	00
	210	06	06
By paid George Willis as <sup>pp</sup> his bill of } peticulars Amounting to the Sum of }	005	15	06
By Cash paid Richard ffrancis & Samuell } Territ for makeing Stock and Wheel pr to the bell.....	02	5	00
By Cash paid Samuell Territ for Iron } Work for ye bell.....	2	2	2
By A Logg Sawed into boards for the Tower	01	11	0
By Cash paid Samll Carpenter for boards...	00	17	0
By Cash paid Bernard Lane for halling } bricks & boards.....	00	5	0
By Cash paid for Oyle and Collers for the Tower .....	00	14	00
By 26lb Nails for the Tower at 15d <sup>pp</sup> lb.....	01	12	6
By Cash pd Martinew.....	30	5	0
	£255	14	00
by more cash pd N Martino.....	005	11	8
by 25 pound nayls for the Tower.....	01	12	8
by a spring lock for the Tower door.....	00	4	0
by paid for the funt.....	08	0	0
by paid Richard ffrancis.....	13	2	10
	284	5	8
Page 28 Mr. Wheeler is Debitt.....	200	12	6
3d Aug: 1706— Due to Mr. Wheeler Ballance.....	83	13	2

The underwritten is a true Coppy of Doctr John Roberdes  
his receipt for one half of a Pew in the Church.

9ber 5th  
1706

Recd of Mr. Danll Leeds the full Sum of Two pounds Six  
Shillings & Ten pence being full & Ample satisfaction  
for the one half of a Pew Erected in St. Anns Church  
in Burlington, I say Recd by me

JOHN ROBERDES

Vera Copia: Examined by me  
THO: REVELL

1707  
14 Aprill

Being Easter Monday Mr. Robert Wheeler  
& Mr. Jeremiah Bass were Elected

Churchwardens for Burlington church  
Mr. Thomas Revell & Mr. Daniell  
Leeds then gave upp thier accounts and  
paid Mr. Wheeler the Sum of fourteen  
pounds two shillings ten pence in Cash

£      s      d  
14      2      10

Testified by us  
ROBERT WHEELER  
NATH: WESTLAND  
WILLIAM BUDD  
GEORGE WILLIS

at Same time was delivered upp with this  
Book five deeds belonging to the  
ground within fence with the Church  
Robert Wheeler paid the aforesaid 14-2-10  
Viz to the Clark 10£ for Intrest 4£-  
0-0 to other disburstments 2s-10d for  
the Church Use.....

14      2      10

1708

Being Easter Monday Mr. Robert Wheeler  
& Abraham Hulings was Elected  
Churchwardens.....

1709

Being Ester Monday Mr. Robert Wheeler  
& George Willis was Elected Church-  
wardens .....

1710

Being Ester Monday Mr. William Budd &  
Abraham Hulings was Elected Church-  
wardings .....

1711

Being Ester Monday Mr. Robert Wheeler  
& William Budd was Elected Church-  
wardings .....

## LAUS DEO

ANNO DOMINI 1713

JEREMIAH BASS } *Churchwardens.*  
EMANUELL SMITH }

## CHURCH STOCK IS CR.

		£	s	d
April 7th	Easter Tuesday By moneys Collected at the Sacrament .....	00	12	7½
12	By moneys Collected at the doore.....		5	0½
19	By moneys Collected at the doore.....		12	4½
May 3	By moneys Colled at the doore & Sacrament of E. Smith.....			
May 10th	By moneys Collected at the doore.....		5	6
May 17	By moneys Collected at the doore.....		9	2
May 24	By moneys Collected at the doore & Sacre- ment being WhitSunday.....	2	10	10
Whitsunday	By moneys Collected at the Sacrament.....		13	09
25	By moneys Collected at the doore.....		9	2
31	By moneys Received of Mr. Attorney Gen- erall by orders on Mr. Wheeler & Cutler [Illegi ble in MS.]			
June 14	By moneys Collected at the doore.....		8	10
July 5th	By moneys Collected at the doore.....		5	11½
July 12	By moneys Collected at the doore.....		4	
July 19	By moneys Collected at the Sacrament.....	10		4
July 26	By moneys Recd at the doore.....		5	½

			£	s	d
Aug	2d	By moneys Recd at the doore.....		12	2
Aug	23d	By moneys Recd at the doore.....		17	2
Sept	28	By moneys Recd at the doore.....		5	$\frac{1}{2}$
			14	05	0

## LAUS DEO

ANNO DOMINI 1713

PER CONTRA DR.

			£	s	d
1713					
May 17		By moneys paid George Wilhouse for expences on Easter monday & Wine since for the Sacrament.....	1	03	00
May 23		By moneys paid Wm Cecle for the maintenance of Mr Talbots man Philep.....	2	16	3
June 27th		By moneys paid Margaret Clarke for Cleaning the Church Washing Surplices &c.....		15	
		By moneys paid for a New Common Prayer book 2 English Crowne pounds.....		16	4
July 6		By moneys paid Philip Mr Talbots man when he Went from this towne.....	1	00	00
8ber 19		By moneys paid Margaret Clarke for Cleaning the Church washing Surplis &c.....		16	0
		By moneys paid for the mending & making up the fence of her Lott.....			
20		By moneys paid Cutler by Mr Attorney Generalls order.....	3	00	00
		By ditto paid him my selfe.....	1	2	6
29		By money paid Mr Jolly for worke done in the Church & Church yard.....		14	$\frac{1}{2}$
31br		By money paid Revell Elton for worke done at the Scoole house.....	1	01	
		By moneys paid Mr Hews $\text{p}$ order of Mr Talbot.....	1	10	
		Paid Mr Talbot .....	1	12	$0\frac{1}{2}$
ye 11 9br		Paid Mr Hews man $\text{p}$ order of the Vestry	1	10	
Jan the 25th		Paid John Neale for worke done at the Scoole house.....		19	
March 9		Paid Mr Thomas Leonard in part of bond.....	2	05	00
		Paid Mr Thomas Leonard 4xb New Yorke is.....	5	7	11
			25	12	2
		By money allowed Mr Wheler due to him on his accot pd by the Att Ge.....	2	0	0
			27	12	2
			£	s	d
		Brought from the other Side.....	14	05	00
18th Octor		By moneys Received at the Sacrament.....	1	7	2
30th		By moneys Recd at the Sacrament.....		16	6
6 Der		By moneys Collected at the doore.....		17	8
20 De		By moneys Collected at the doore.....		13	$9\frac{1}{2}$
		more on 5th .....		5	$7\frac{1}{2}$



# IN BURLINGTON.

229

25 De	By moneys Recd at the doore & Sacrament	2	3	7
27	By moneys Recd at the doore & Sacrament	1	04	4
Jany 1	By money Recd at Sacrament.....		13	4
3	By moneys Recd at the doore.....		15	
10	By moneys Recd at the doore.....		5	8½
17	By moneys Recd at the doore.....		10	2
24	By money Recd at the doore.....		14	5
Feb 7th & 14	By money Recd at the dore .....		8	9
21	By moneys Recd at the doore.....		11	9
28	By moneys Recd at the doore.....		9	5
Marh 7	By moneys Recd at the doore.....		13	4
14	By moneys Recd at the doore.....		8	6
11	By moneys Recd at the doore.....		8	00
		28	11	6½
1715	By moneys Received at the Sacrament & dore.....	3	14	2
Aprill 17				
		32	05	8½
		£	s	d
By moneys allowed Mr Wheler being drawn on him by Mr Attorney Generall & is the ballance due to him.....		2	6	0
Brought from the other Side .....		25	12	02
By moneys paid Mrs Clarke in full for washing the Surplices & Cleaning the Church &c.....		01	11	10
By moneys paid Wm Cutler in full.....		03	17	6
By moneys paid Mr John Talbot for his Journey to Yorke with the Addresses & horse hire.....		04	00	0
		34	00	8
Burlington 7th Octr 1714		2	00	0
Reed of Jeremiah Bass Esq four pounds Sixteen shillings in full of Moneys due to me from Tho Lycester on Accot of land Given to the Church at Burlington		36	00	8
P <sup>y</sup> me THOMAS LEONARD				
1715	To be added paid for a Common prayer booke ommitted in casting up 'on the other page.....		16	4
	By money paid Mr Clarke.....		15	00
	By moneys paid to Wm Cutler in full.....	8	00	00
		45	12	4

## HISTORY OF THE CHURCH

LAUS DEO ANNO DOM 1714

JEREMIAH BASS  
&  
EMANUELL SMITH } *Churchwardens*

CHURCH STOCK IS CR.

	£	s	d
1714			
Aprill 17	Reed of Mr Smith & paid to Cutler.....	16	0
1715			
April 17	By moneys on Easter day Received on the Sacrament &c.....	3 14	2

LAUS DEO ANNO DOM 1716

ABRAHAM HEWLINGS  
JONATHAN LOVETT *Churchward.*

CHURCH OF BURLINGTON CR.

	£	s	d
April			
27th 1717	By Collections & Subscriptions.....	18 09	4
	By moneys Paid J. Bass by his Subscr.....	7 11	3
	By George Willis.....	1 2	3
	By a Bill of Mr Leeds.....	2 0	0
	By Do of Mr Jona Lovet.....	0 18	0
	By Cash by Mr Wheeler.....	1 00	0
	By Cash $\frac{1}{2}$ Mr Smith.....	1 00	—
	By Cash $\frac{1}{2}$ Mr Bard.....	1 00	—
	By Bill of Row: Ellis.....	1 00	—
	By Cash $\frac{1}{2}$ Mr Hewlings.....	1 00	—

LAUS DEO ANNO DOM 1714

CHURCH STOCK IS DR.

	£	s	d
By moneys due to Ballance of the last Yeare & this—as $\frac{1}{2}$ other Side.....	8	5	5½
By moneys paid William Cutler in full.....	8	16	
	17	01	5½

ANNO 1715

By moneys due to ballance.....	12	11	3½
--------------------------------	----	----	----

PER CONTRA DR.

	£	s	d
To Jeremiah Bass.....	12	11	3½
To William Cutler.....	7	12	6
To Margaret Clarke.....	4	15	0
To William Cullum.....		10	6
To George Willis.....	2	13	5
To ye ChurchWardens for ye year 1716.....	1	3	0
To the Clark—for Do.....	8	0	0

# IN BURLINGTON.

231

Aprill 1716  
Church Wardens Chosen for this ensuing  
Yeare are

Abraham Hewlings  
&  
Jonathan Lovett

J BASS:

April 1717  
Church Wardens Chosen for this Ensuing  
Year are

Abraham Heulings  
&  
Rowland Ellis

## THE CHURCH'S STOCK DR.

	£	s	d
1717			
May 10th	To Cash paid Olive Clark.....	00	10 0
July 8	To Cash paid Benj: Wheat for 2 days work at ye Ch.....	00	07 0
July 20	To Cash paid Olive Clark for cleansing the Church.....	00	10 0
Do 29	To Cash paid Wm Cutler for Two days work at 7s 7 <sup>p</sup> day.....	00	14 0
Do	To Cash expended upon the workmen.....	00	2 6
Aug 3	To Cash paid Paul the Cler. in part of last years pay.....	00	8 0
Sepr 9	To moneys paid Olive Clark.....	00	12 6
7ber 10	To moneys paid Robert Nailor for mending the Bellfrey floor.....		4 0
7ber 16	To Cash paid Paul the Clerk.....	01	4 0
Novbr 1	To Cash paid for drawing the State of Bur- } lington Church By order of the Vestry }	01	0 0
Decber 16	To moneys paid Olive Clark more.....	00	8 0
10b 30	To Cash paid Mr Marmion for a Bell rope	00	6 0
Mar 15	To Moneys To a poor man from Hopewell	00	2 0
Mar 22	To 4lb of 6 penny nails to mend ye fence...	00	4 8
Do	To a mugg of Beer.....	00	0 5
Do 24	To Richard ffrances for mending ye fences &c.....	00	10 0
	Carried to fol: (48)	07	03 1

## PR CONTRA BY COLLECTIONS AT YE DOOR.

From April 28th 1717 through Dec 15, 1717	10	16	3
" Dec 22d " " April 13,			
1718 .....	13	15	4

DR.

## CHURCH STOCK.

Paid to Richd: Blackham for mending ye Lock of the Doore.....	00	02	6
Paid to Mr Walker 7 <sup>p</sup> order &c.....	02	00	0
To Cash for sd Nayls.. .....	00	01	2

Nobr 7: 1718  
22

## HISTORY OF THE CHURCH

Decembr 10	To Olive Clarke ꝑ order for Cleansing ye Church.....	01	00	0
Janrv 10	To Cash for a Broom.....	00	01	0
March 30	To Cash Pd Nightinghale ꝑ Mr Hewlings	00	01	7
1719	Carried to P 52.....	03	6	3

## PR CONTRA BY COLLECTIONS AT YE DOOR

From April 27, 1718 through January 4, 1718 .....	07	16	8
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## DR. CHURCH.

	Brought from fol: 50.....	03	06	3
	To John Fisher for Carting Boards.....	00	01	6
	To Cash Pd to Mr Abra: Hewlings.....	06	03	2
March 24	To Cash Recd of Wm Collumn & Richd: )			
30	Allison for Ground in ye Church for )	02	00	0
	a Pew Their Parts Amot: to..... )	01	00	0
	To Do Mr Row: Ellis.....			
		12	10	11

From Jany 11 1718 through March 29, 1719 .....	09	10	11
By Ground Sold to Willm Collumn Row: Ellis & Richd Allison—for Building a Pew .....	03	00	0
	12	10	11

## CHURCH DR.

		£	s	d
1719	To 450 foot of Board for the use of the Church at 8s ꝑ hundred.....	1	16	
Mar 30	Pd Mr Abraham Hulings.....		10	
May ye 11th	Paid for 1 pound Nails.....		1	2
	Paid for Bear at Several times.....		2	1
22	Paid John Neale in cash 4s and Pot of bear		4	5
June 10	Paid John Neale in cash.....	13	10	
18	Paid Ann Kindal on John Neals Acct.....	4	2	
19	Paid John Neal.....	6		
22	Paid Richard ffrancis for work.....	5		
July 6	Paid for 6 pounds Nails.....	7		
17	Paid Mr Hulings on acct of Saml Kimbal	8		
Augst 10	Paid ꝑ Mr Talbots order for the Releife of a poore Strangr.....		2	6
22	Paid Edward Rackhill for a Bell Rope.....		9	
Novembr 25	Paid for Nails.....		1	6
	Paid on Mr. Pipers Acct.....	1	7	7½
	Paid for the Releife of a poore Man at Cutlers .....		3	
Decembr 21	Paid to Mr Piper.....	1		
	Paid for a Broome.....			10
	Paid Lazarus James for Repairing the Pales		2	2
Aprill 15	Paid for Nalles.....		7	
	Paid for a passage for a Stranger.....		1	4
		8	6	2½
Aprill 18th	Paid to Paull Watkinson wch is the Ballee of this Acct.....	3	12	6½



# IN BURLINGTON.

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April  
18  
1720

Jeremiah Bass  
&  
George Willis Elected  
Church Wardens for the  
Ensuing Year

June 23  
1720

Memorandm.  
Mr Hunlock chose into the Vestry in the  
room of Manuel Smith by the General con-  
sent of the Vestry.  
And its ordered by the Vestry &c That The  
Vestry Men Shall Communicate, at least  
once a Year, as the Canon in that behalfe  
Directs

¶ ROWD: ELLIS Sery

## PR CONTRA BY COLLECTIONS AT YE DOOR.

	£	s	d
From March 30th 1719 through April 17th 1720 .....	11	18	9

## CHURCH DR.

1720			
May 4th	Pad Isaac Pearson for mending ye Lock....	00	5 00
7	Paid Paul which was Due for Last Year....	00	8 00
July 6	Paid for two pds of Nails for ye Gate.....	00	2 4
	Paid to Trenton Mr Vickery.....	00	5 6
19	Paid Samll Brown for Mr Tolbut for fer- ridg.....	00	1 1½
August 7	Paid for a pint of wine & Bread.....	00	1 5
Decemr 11	Paid for Bread and wine.....	00	2 7
27	Paid for a Broom.....	00	00 11
Janur 5th	Paid for Bread and wine.....	00	2 7

Aug: 29: 1720 Agreed by the Vestry that Mr Bass is fixed  
upon to perform Divine Service in the  
church until the return of the Reyd Mr  
Talbot or another Minister be appointed  
in his Room.

¶ R: ELLIS Sec—

1721			
April 5	Paid for wine and Recevd the Deeds from } Coll Morris.....	00	2 4
10	To Paid for wine & bread Sacrement.....	00	2 7
23	To Paid Richard Smith jur for 6 pd of Nails at 14d.....	00	7 0
24	To Paid Daniell Smith for 8lb of Nails at 14d.....	00	9 4
26	To a Large Seader post for a Corner post...	00	2 6
28	To Paid Daniell Smith for 12lb Nails.....	00	14 0
May ye 8th	To Paid Abraham Bickley for one pd of Nails.....	00	1 2
	To Cash pd Samll Smith for ferridges.....	00	2 7
May ye 20	To Paid Robart Nailer for hewine ye post } & hanging the Gate.....	00	5 00
29	To Paid Daniell Smith for 8lb Nails at 14d	00	9 11
30	To quart of wine & Bread.....	00	2 7

## HISTORY OF THE CHURCH

June 9th	To Paid Ried Smith jur for 2lb Naile.....	00	2	4
	To 3 Seader posts.....	00	3	6
July 24th	To 25 Seder Posts from Mr Wheelers.....	1	5	0
August 4th	To paid Benjamin Kimball for fenceing the Sum of.....	7	9	8
October 30th	To paid Samll Smith for ferridge for Mr } Smith new money 1   11 is old.....	00	2	6 $\frac{1}{4}$
November 2	To Cash for to bare Mr Smiths Traveling Charges.....	00	5	0
1722				
March 26	To a quart of wine for Sacrement.....	00	2	4
May—15	To a quart of wine for ye Sacrement.....	00	2	4
June ye 18	To 11 Seader Posts from Mr Bass.....	00	11	0
July ye 21	To Sundrys Expences to Treat Mr Humpri	00	6	6
Proclamation				
August 18	To pd Ried Alleson for a pd of Nails & } Drink To the men that mended ye } Bellfree.....	00	4	0
30	To a qrt of wine & bread for Sacrement.....	00	2	8
7br 17	To 4lb of Candels to preach by. by the Clark.....	00	4	0
19	To 4lb of Ditto to Preach by by the Clark.	00	4	0
		15	14	2 $\frac{1}{2}$

## PR CONTRA BY COLLECTIONS AT YE DOOR.

From May 1st 1720 through July 21st 1722.....	14	14	3 $\frac{1}{2}$
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## CHURCH DR.

1722	From the other Side in old Money £15 } 14s 2 $\frac{1}{2}$ d is Proclamation Money.....	11	15	8
Decembr 18	To Cash To Clark for a Broome.....	00	00	9
25	To a quart of wine.....	00	01	10
January 5th	To a pint of Ditto Sachrement.....	00	00	11
6th	To a pint of Ditto.....	00	00	11
February 7	To Cash To Rockhills for a rope for ye Bell	00	07	6
	To Cash pd Mathew Ash for Bell Rope.....	00	04	8
	To John Rogers for a Hundred of Raile.....	00	15	0
1723				
Aprill 14	To a Bottle of wine Sachrement.....	00	01	10
	To 3 quarts of Linseed Oyle.....	00	06	00
15	To a pint of wine Sachrement.....	00	00	11
16	To a pint of Ditto Sachrement.....	00	00	11
	To Cash Due to the Cred the Sum of.....	01	15	4 $\frac{1}{2}$
		15	12	3 $\frac{1}{2}$

1722	George Willis Debter to the Church ye Sum of.....	01	15	4 $\frac{1}{2}$
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CR.

PR CONTRA

1722		£	s	d
	Erom the other Side in old Money £14 } 14s 3 $\frac{1}{2}$ d is Proclamation Money.....	11	00	8 $\frac{1}{2}$
Novembr 17th	By Collection at the Dore.....	00	07	00
25	By Cash from Mr Bass.....	00	03	09

# IN BURLINGTON.

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Decembr 17	By Cash from Mr Bass Collr.....	00	03	01
23	By Collection at Dore.....	00	02	01
February 4	By Collection at the Dore.....	00	04	01½
1723				
April 14	By Collection at the Dore.....	00	04	00
	By Cash Recd by A Subscription.....	03	07	06
		15	12	03½

By Cash Recd to Ball. ye acct from Mr Willis ye sum of.....	1	15	14½
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Proclamation money

BURLINGTON APRIL 16 | 1723

Then Elected for Church Wardens for the Ensuing Year

JOSEPH WHITE }  
JOHN ALLEN }

1723	To Cash pd Mr Watkinson towards his Salary.....	2	1	4
April 16	To pd Paul for nails.....	...	...	5½
May 6	To pd for ½ Bush. lime.....	...	1	3
30	To Benja Wheat as Labourer.....	...	1	—
	To pd for Scantling & nailes.....	...	1	2½
	To pd for 2 new Shutters.....	...	9	—
	To Cash pd Paul.....	...	10	—
9br 4	To pd Mr Hunloke for Mr Ormstrongs Entertainment.....	...	12	10
10br 2	To pd for washing 11 Surplesses.....	1	0	7½
Feb 28	To pd ye Glazier for mending ye ch-windows.....	...	12	11
Mar. 18	To pd Paul for Nails.....	...	...	6
1724				
Aug: 11	To pd for Drawing the Deed for the Glebe.....	...	12	...
		6	3	1
7br 19	To pd for Candles.....6			
	To pd for nailes.....0: 10			
10br 23	To pd for 2 broomes.....1: 6			
Jan 30	To pd Joshua Newbold for mending ye Bell frey and for making a short bench.....2:	...	10	4
	To pd Paul at Sundry payments.....	10	00	—
1725		16	13	5
Mar. 29	To Cash paid Paul.....	3	8	7
		20	2	0

PR CONTRA BY COLLECTION AT YE DOOR

From April 16th 1723 through 9br 24th 1723.....	20	2	0
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## HISTORY OF THE CHURCH

## LAUS DEO

ANNO DOM. 1725, 29<sup>TH</sup> MARCH

ROWLAND ELLIS	} <i>Church Wardens</i>
&	
JONATHAN LOVET	

THE CHURCH STOCK IS DR.

April 12	To Cash pd Mr Willis for Candles.....	...	3	4
1726				
May 10	To Cash pd Paul Watkinson his Arrears	5	...	...
	To Cash pd for washing ye Surplice.....	...	15	...
7br 21	To Cash pd Mr Hunloke for Candles.....	...	3	4
ffeb 17	To Cash pd for a Broom.....	...	...	6
March 14	To Cash pd Mr Satterthwte for mending the Windows.....	...	3	10
			6	6
Mar 3	Rowland Ellis Debr to Stock & pd.....	2	5	1½
		8	11	5½

## LAUS DEO

ANNO DOMINI 1725

PR CONTRA CR.

April 11	By Moneys received at ye Door.....	...	3	20
April 18	By Collections at the door.....	...	1	...
May 9	By Ditto.....	...	...	10
16	By Ditto.....	...	...	6
30	By Ditto & Mr Lovet.....	...	...	...
1726 May 10	By Cash recd of Mr Abra: Heulings, being ye residue of Mr William fishers Legacy.....	7	10	...
		...	5	7
Jany	By Collections at ye door.....	...	4	1
March 5	By Collections at ye door.....	...	3	...
April 2	By Collections at ye Door.....	...	...	...
		8	8	2
	By Collections & To Jon: Lovet.....	...	2	11½
		8	11	1½

Anno Christi 1727

## LAUS DEO

At a Vestry held on the third day of April Ano Dom. 1727  
Present The Revd Mr Nathaniel Horwood

<i>Vestry Men</i>	Mr John Allen
	Mr Joseph White
	Mr Tho: Hunloke
	Mr Geo: Willis
	Mr Jonathan Lovet
	Mr William Cutler
	Mr Simon Nightingale
	Mr Rowd: Ellis



# IN BURLINGTON.

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Mr John Allen & Mr George Willis { chose Ch: Wardens for  
ye Ensuing Year.

The Revd Mr Horwood proposing to this present Vestry that Some Consideration ought to be made for his further maintenance & support, It was then agreed that a Subscription paper be drawn and yt the Secretary draw the same for that Use nemine Contradicente—

## THE CHURCH'S STOCK IS DR.

May 5th	To Cash pd Paule Watkins the Sum of.....	15	...
	To D. By Mr Wm Collom.....	10	...
June 6th	To Cash to Paull Watkins.....	3	0
	To Cash pd the Suttons for fencing.....	1	0 0
	To Cash pd Mr Horwood by [illegible].....	5	0 0
1727	To Sundrys for Mr Vahen his preach	14	11
March 24	[illegible] when Came back from Philada.....		
	Cash for a Broom.....	1	
		11	0 11
1728 Apl 22	Cash in full.....	15	5
		11	16 4

Anno Christi 1727

LAUS DEO

## PR CONTRA CR.

April 9th	By Collections @ the Dore.....G W.....	5	7
31 Sunday	By Do @ ye Dore G W.....	8	
May 5	By Cash Received from Mr Abra: Henlings & Mr Jacob Perkins Jr for the Pew formeley Esteamd to be Jno Wards the Sum of — pd is in full for the Said pew.....	3	
	Received from Capt Ried Alleson the Sum of fifteen Shillings being a Subscription of his father Mr Richd Alleson maid in the year 1716.....	15	
7th Sunday	a Collection @ ye Dore by J A.....	3	2 1/2
June 4 Sunday	a Collection @ ye Dore by J A.....	4	6 1/2
	By Sundrys Sums Received ye Subscription paper &c the Sum of.....	5	10 0
	By Mr Wm Collem for Paul.....	0	10 0
		11	16 4

Burlington April 22. 1728

Then Received of John Allen Esqr & Mr George Willis Ch. Wardens for the Year 1727 the sum of three pounds it being their Subscription for said Year and the Sum of four pounds five shillings Towards the arrearges together with fifteen shillings and five pence which makes up the Ballance of the Church's acctot for this present Year Ending at Easter in ye Year 1728 the Sum of Eight pounds and five pence

Reed 7

PAUL WATKINSON

Testiss

Rowd: ELLIS

BURLINGTON UNRIVALLED FOR A COLLEGE.

*Mr. Cox to the Secretary.*

“Trenton at the Falls of Delaware

“28<sup>th</sup> of April 1728

“SIR:

“I embrace this opportunity by the Reverend Mr Wayman to Inform You of the following Particulars.

“Understanding that Mr Alexander, Brigadeer Hunter’s Agent at New York, had at Length found the Deed of Conveyance from Mr Tatham to the Hon<sup>ble</sup> and Venerable the Society of the House and Land in Burlington, I went the latter end of December last to meet him at Amboy a Town between Forty and Fifty Miles from hence distant, where he was then attending in Council with Mr Burnet our late Governor in hopes he had brought it with him, but missed of my Expectation; however he assured me if I would tarry there till his Return, he would go to York and fetch it, accordingly he did, and in about Six or Seven Days he came and delivered it to me, on my Signing a Receipt for it, in the behalf of the Society, according to Mr Hunter’s directions to him.

“I have likewise ordered the Lands mentioned in the Deed to be survey’d, Those adjoining to the house with the Water Lot, Garden and Orchard are already finished, and amount to about Sixteen acres, Two acres of Meadow near the Brick Kilns in the same Town, have long been taken into fence and held in Possession by one Nath<sup>l</sup> Crips a Quaker in Burlington County, Ten acres of very fine Meadow near London Bridge and lying on the Creek bounding the Town is likewise claim’d and in the Possession of Mr William Burge a Quaker of Philadelphia who pretends to an Antient Survey of it that he has many years paid Taxes for it, and has besides disburs’d above Twenty Pounds according to the directions of an Act of Assembly passed in this province for the drawing of the Meadows in and about that Town. I have inform’d them both of the Societies Claim and like to those lands, but they insist on their several Rights and seem tenacious of them howsoever I am inform’d by some Antient Inhabitants now living in Burlington that on a due Scrutiny into that affair, its more than probable that the Society

will be able legally to assert and maintain the Right which they derive from the Sale of Mr Tatham, if these Gentlemen can't by other means be induced to quit their pretensions thereto.

"The Surveyor has not returned me a fair Draft of the first mentioned Survey but I expect it soon and then shall transmit it, with the attested copy of Mr Tathams Deed of sale, which I have taken Care to have enter'd on Record.

"It is reported here and in the Neighbouring Colony's that the Society design'd to erect a College on some part of the Continent of America for the Educating of Youth, after the manner as is practised in the University of Oxford and Cambridge but that they are as yet unresolved what place to pitch on for that purpose.

"If I may be permitted to offer my opinion in this case (having often Passed through the Colony's of Virginia, Maryland, Pensilvania, New York and this Province, and being well acquainted with the several situations and conveniency's may be alleged in favor of either of them) I should with great respect and submission, advise for, and give the Preference to New Jersey, and Particulary to that spot of Ground where the Society's House now stands at the Point of Burlington which without Exaggeration or Partiality, I dare aver to be the most pleasant and healthy situation of any place I've yet beheld in America, and will not submit to any other for all manner of Conveniency's and necessary's of Life. It being on a most noble River about one Hundred and fifty miles from the capes. A Ship of above four hundred Ton may come up and ride before the Town as many formerly have. The River which is called Delaware is stor'd with Fish in great Plenty, such as Sturgeon, Rock or Bass, Perch, Sunfish, Pike, Trout, Eels, and catch in the seasons, Herrings, Shad and Oysters. Just before the Society's House is a fine Fishing place, either for Angling or the draught net, Burlington is almost in the centre of all his Majesty's Dominions on the Continent, the Town is very regularly and handsomely built, with mostly Large Convenient Brick Houses. The whole number in the body of the town may amount to about a hundred.

"The Society may purchase at reasonable rates from five to Twenty or thirty acres of Land and Orchardring adjoining to

their own, If what they have already is not thought sufficient, Whilst the College is erecting which may be near or contiguous to their own House, That will be serviceable for the Lodging and entertainment of the overseers or directors of the Work, as well as accomodate the Principal Servants and Workmen.

“ The Town will supply the meaner sort with Lodging, and all other necessary's, There is an Island called the Mattiniconk in the River opposite to the Society's House and not half a quarter of a Mile from it Containing about Three Hundred and Twenty acres of Upland and Meadow. It is in the King's Gift, and no doubt for advancing so noble and Useful a design on a proper application, His Majesty will readily grant it to them.

“ It will be of great benefit to the College in supplying it with Fencing and Fire Wood for many Years, and will serve for a Pasture for Horses, Cattle, Sheep, Besides that some part of it may be converted into Gardening and other necessary uses. The Society may likewise if its thought convenient Purchase a large Plantation or two on the other side the Creek over against their own Land at reasonable Rates, if managed with Secresy and caution, I have enclosed Two Drafts, or Maps The one of the Town of Burlington in General and the Island before mentioned, The other of part of the Town more particularly described with the Public buildings, the Society House and Lots with the Lots adjoining.

“ If the Society think fit to erect a College There, I shall present them with my Lot of one acre at the Point, as you'll see described in the Map N<sup>o</sup> 19, which will make the Place more uniform and convenient.

“ The Lot and Orchard of M<sup>r</sup> Bass may be purchas'd and is indeed a fine piece of Ground, both that & the Society's Lots are as Level as a bowling Green.

“ The Water Lot of Hutchinson, I am inform'd is to be sold, as is the land next adjoining to M<sup>r</sup> Bass, which will Comprehend that whole Square.

“ If I have offered my Sentiments so freely in this affair, I ask the Society's pardon ; But as I have the Honor to be admitted a member of that Honorable body, and am at present instructed with the care of their House and Lands at Burlington, I thought it was my Duty, and for their service to give them the best



light into and account of their Affairs; and how far they may be rendered more advantageous to them.

"The Reverend M<sup>r</sup> Wayman who has been upon the spot, may be able to give the Society, if they require it, further Satisfaction in this affair, My most humble Duty attends the Hon<sup>ble</sup> and Venerable Society who am their and Your

"Most Obed<sup>t</sup> humble Ser<sup>t</sup>

"DAN<sup>l</sup>. COXE."

"A PRETTY NUMEROUS CONGREGATION AT BURLINGTON."

*Mr. Horwood to the Secretary. Extract.*

"Burlington March 24, 1728

"MOST HONORABLE AND VENERABLE SIR:

\* \* "We have here at Burlington a pretty numerous congregation, and abundance of the adjacent Country come frequently to divine Service, great numbers of which have been lately baptized; about thirty miles off I baptized Twenty Two Persons, some Young, some Adult in one day; but all this time I labor under a difficulty, which my Brethren are Supplied with (viz) the want of a Library; M<sup>r</sup> Talbot (who is dead) when living, denied he ever had any; but however there appeared at his Death a Catalogue (tho' not his hand writing) of 197 books; of which I made demand of the Widow, in the name of the Society; but to no purpose, she denying any such books to be there, I humbly crave the order and directions of the Society in this matter. I deferr'd drawing a Bill of Exchange till I had heard from the Society touching the former particulars, but not being so fortunate, am now constrained to draw on M<sup>r</sup> Treasurer for Two Years Salary due from Lady day 1727 to this present Instant Lady day, at the rate of £70 per annum which was the salary the Honorable most Venerable Society was pleased to assign me, when before you.

"This with all duty and Submission to the Honorable and pious Society is all at present offers from Venerable

"Sirs

"Your Most Obedient

"and devoted

"NATH<sup>l</sup> HORWOOD."

BURLINGTON HEALTHY AND FAMOUS FOR SITUATION.

*Mr. Holbrook to the Secretary. Extracts.*

"Salem in New Jersey July 21<sup>st</sup> 1729.

"REV<sup>D</sup> SIR:

\*       \*       "Burlington is reckoned healthy and is as famous for a situation, the most pleasant and agreeable of any on either side the Delaware.

\*       \*       "At Burlington there is both a clever house and glebe, the congregation is at Burlington comparatively large & consist of people Capable of doing handsomely for their Missionary but at Salem the Congregation is but small and the major part of it miserably poor. This is a true representation. In short sir, I scarce ever had reason to repent of any thing in my conduct so much as my not accepting the leave given me to return to Burlington having had now sufficient experience of the Inconvenience and hardships of living where I do with a growing and often a sick family and I sincerely aver that I had rather live at Burlington for £50 p<sup>r</sup> Annum than at Salem for £70, and do believe that if the Hon<sup>ble</sup> Society, truly knew my case as it is they would be so far from drawing back £10 from, that they would be willing to add £10 more to my salary."

THE REMOVAL OF MR. HORWOOD, DESIRED.

*The Churchwardens of Burlington to Rev. Mr. Vesey of N. York. Extracts.*

"Burlington Dec<sup>r</sup> 3<sup>rd</sup> 1729.

"REV<sup>D</sup> SIR:

\*       \*       "M<sup>r</sup> Horwood our present Minister \*       \*  
has reduced once a brave flourishing congregation, into almost none at all \*       \* it grieves us that had the pleasure to see our Zion in prosperity a few years since now dwindled to a few and that for want of a sober and vigilant labourer in their Vineyard, \*       \* we are informed that he had leave to stay abroad in the plantations but for three years, if so his time is well nigh spent, wherefore we shall take it extreme kind, if you be pleased to signify unto him that as you are informed he and the people don't well affect one the other it would be his

best way to remove with all speed, and if thereupon he tacitly goes his way, it will be well pleasing unto us."

THE APPOINTMENT OF REV. MR. WEYMAN, REQUESTED.

*To the Venerable and Honorable the Society for propagating the Gospel in Foreign parts.*

THE ADDRESS OF THE CHURCH WARDENS AND VESTRY OF SAINT MARY'S  
BURLINGTON.

"HUMBLY SHEWETH

"That whereas the Reverend M<sup>r</sup> Nathaniel Horwood has signified to us his resolution of applying to your Venerable and Honble Body for liberty to return to his native Country which if granted by your venerable & Honble Societys favours are yet thereby encouraged to renew our application to the Venerable and Honorable Board for the continuance of the usual Bounty and we humbly offer that that Venerable & Honble body which has hitherto been so indulgent of us would be pleased to favour us with the nomination and appointment of the Reverend M<sup>r</sup> Rob<sup>t</sup> Wayman for the serving this Church, That Gentleman being well known to us for his piety learning sobriety, Christian moderation and singular good temper, all these render him in a particular manner qualified to enlarge the Churches borders in this place which abounds with Quakers and other Sectaries, numbers of which we doubt not by the Blessing of God might be brought over and won to the Church by his labours. If the Honble Society would think fit to gratify us in this our most earnest request, we entertain great hopes that our Church will flourish and the worthy M<sup>r</sup> Weyman by the many services and good offices he has already conferred on us has so endeared himself to one and all of us that we are persuaded we may be able to make such an addition to the Society's bounty as that he may have that sufficiency and comfortable subsistence, which he well deserves. We hope the Venerable and Honble Board will take our request under consideration, and when they think fit signify their pleasure to their

"Most humble & obliged Serv<sup>ts</sup>

"Churchwardens { "WM. CUTLER,  
"ABRA. HEULINGS.

"Burlington March 12<sup>th</sup> 172<sup>9</sup><sub>30</sub>."

## DEATH OF THE REV. MR. HORWOOD.

In a letter from Rev. Mr. Holbrook to the Secretary of the Society, dated "Salem, Aug. 19, 1730," are these words: "Mr. Horwood, Missionary at Burlington, died at Burlington the 28th of July last."

## REV. MR. WEYMAN, MISSIONARY AT BURLINGTON.

The S. P. G. report, from Feb. 1729 to Feb. 1730, says: "The Rev. Robert Weyman of Oxford, Pa.,† acquaints the Society that upon his Desire and that of the People at Burlington, he is removed from Oxford to Burlington upon the Death of Mr. Horwood, late Missionary there."

## EXTRACT FROM THE SERMON‡ AT THE FUNERAL OF MRS. TALBOT.

"NUMBERS 23. 10, last part of the verse. *Let me die ye death of the righteous, & let my last end be like his.*"

\* \* \* \* \*

"And now I have done w<sup>th</sup> y<sup>e</sup> Text I shall only add a few words upon this mournful Occasion of our coming together at this time. If it be expected that I sh<sup>d</sup> make any large encomiums in praise of our deceased Sist<sup>r</sup>, I beg leave to tell you y<sup>t</sup> y<sup>e</sup> Pulpit is not to be prostituted to flattery a Thing I shall always avoid on these occasions. However I shall only make mention of such things as I am sure all that knew her will Justify & for those y<sup>t</sup> knew her not I am sure it will be highly uncharitable in them to Contradict. Therefore I hope it will not be thought that I have other than a pious end in being Just to this our Sister<sup>s</sup> memory as far as it is Consistent w<sup>th</sup> my own knowledge & good Acq<sup>t</sup>ance w<sup>th</sup> her.

"My Information allows me not to speak of the particulars of her birth & Education having no Acq<sup>t</sup>ance w<sup>th</sup> her form<sup>r</sup> times yet any one might perceive that her civil deportment & courteous behav<sup>r</sup> bespake her a Gentlewoman in all respects.

† For the industry, zeal, devotion and success of his eleven previous years, see Buchanan's "Historical Sketch of Trinity Church, Oxford, Phila.," pp. 20-23.

‡ The MS. has on its last leaf, "Burlington at ye funeral of Mrs. — Talbot on Whitsunday June 6th 1731."



“As for y<sup>e</sup> latt<sup>r</sup> part of her days, them I have known & in y<sup>m</sup> been an eye Wittness of y<sup>e</sup> Expression of so much goodness as may Justly render her an Example worthy y<sup>r</sup> Imitation; *I have great reasons to believe y<sup>t</sup> she was one who always lived in the fear of God & seem’d to have had nothing more at heart than to please him to Edifie her friends & work out her own Salvation so that by her X<sup>m</sup> Life & Sober Conversation she honour’d the holy Relig<sup>n</sup> she professed and gave no occasion to y<sup>e</sup> enemies of God to Blaspheme.*

“She was ever mindful of her mortality & delighting always to be near Gods Altar. She perpetually shew’d her love to God by her Zealous Affection to the Church of England; † by her constant attendance on y<sup>e</sup> divine ordinances there dispensed; by her devout & regular behaviour w<sup>n</sup> in the house of God & her Esteem & respect for y<sup>e</sup> Clergy. In a word she was endued w<sup>th</sup> y<sup>e</sup> bright graces of faith hope & Charity; stedfastly believing that God’s goodness w<sup>d</sup> be Sufficient for her & that her good works w<sup>d</sup> be rewarded & Crown’d w<sup>th</sup> Immortal glory. She was a good Neighbour She was pitiful Compassionate & merciful to those who were in need, the happy reward of w<sup>ch</sup> I hope she now enjoys; blessed are y<sup>e</sup> merciful for they shall obtain mercy. As to her behav<sup>r</sup> in her last Sickness I can give no Acc<sup>t</sup> of that; this we are sure of that she has been train’d up in y<sup>e</sup> school of Afflictions as well as oth<sup>rs</sup> & having lived to a very considerable Age in this world she often thought of an alteration & did not flatter herself as too many do w<sup>th</sup> y<sup>e</sup> vain hopes of a distant Exit.

“She has of late gone thro Several sharp diseases in some of w<sup>ch</sup> I have had an opportunity to Visit her. I found that as she made it the business of her life after the direction of the Apostle to work out her Salvation w<sup>th</sup> fear & trembling, so in y<sup>e</sup> extreimity of her pains, tho she seem’d sometimes to be cast into doubts & perplexities as to y<sup>e</sup> state and condition of her Soul, yet did she always w<sup>th</sup> humble Confidence in y<sup>e</sup> Merits

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† At a meeting of the Vestry of the Church at Perth Amboy, September 23d, 1728, resolutions of thanks were passed to the widow of Rev. John Talbot for the present of a silver chalice and ewer, and a silver paten, which are still used in the services of that church. *Whitehead’s History of Perth Amboy*, p. 221.

of X<sup>st</sup> by earnest repentance & ardent pray<sup>r</sup> endeav<sup>r</sup> to make her peace w<sup>th</sup> God & the world, by purging of those Imperfections & frailties of Nature, w<sup>ch</sup> is almost impossible but y<sup>e</sup> best of us may Contract in the midst of this Sinful naughty World—& w<sup>n</sup> she talked w<sup>th</sup> me as if she thought the time of her departure was very near, it was w<sup>th</sup> all the Chearfulness of a Xtian who earnestly desired to die y<sup>e</sup> death of the Righteous & had made it the business of her whole life to make her latter end like his; heartily lamenting the failings of her past life and as far as I c<sup>d</sup> discern seemd always full of thoughts & holy affections, full of hearty submissions and resignations to her God; in w<sup>ch</sup> Excell<sup>t</sup> posture we do in charity hope she at last expired into Eternity where God Grant y<sup>t</sup> w<sup>th</sup> her, together w<sup>th</sup> all those who are departed this life in y<sup>e</sup> true faith of X<sup>sts</sup> holy Name we may all have our perfect Consumation & bliss both in body & Soul thro Jesus X<sup>st</sup> our Lord. AMEN.”

THE WILL † OF MRS. TALBOT.

“In the Name of GOD Amen I Anne Talbott of the City of Philadelphia in the Province of Pennsylvania widow being sick & weak of Body but of Sound Mind & Memory do make this my last Will & Testament in manner following

“Imprimis, I will that my Body be decently buried by the Body of my late Husband the Reverend M<sup>r</sup> John Talbott dec<sup>d</sup> in the Church of St. James’s at Burlington in firm Hope of Pardon of my Sins & a Happy Resurrection through the Meritts of Jesus Christ my Saviour and my Will & mind is that a Decent plain Monument be erected in the sd Church at Burlington with a proper inscription to be composed by the Reverend M<sup>r</sup> Vaughan of Elizabeth Town & the Rev<sup>d</sup> M<sup>r</sup> Skinner of Amboy, or either of them—

“Item, I Give & bequeath to Samuel Hasel & Charles Read of the City of Philadelphia aforesd Merchants the Sum of Twenty pounds Each—

“Item, I Give devise & bequeath unto my Dutyfull & well

† Copied by me, from the original, (No. 194,) in the Office of the Register of Wills, in Philadelphia. G. M. H.

beloved Son Thomas Herbert † of the Island of Mevis Planter my Six Negros Viz<sup>t</sup> Sarah and Nanny, Pendall and Betty with her Child these four are all ready in the West Indies & my Negro Phillis & son Jackey who are now with me in Philadelphia also my two feather beds with all their Furniture Curtains Valens Quilts Blanketts Sheets Boulsters & pillows & Pillowbers and my Table Linnen Pewter & brass with all my Estate Goods & Effects whatsoever after the payment of my Funeral Expences Debts & Legacys aforesd unto him my sd son Thomas his Heirs and Assigns forever—

“Item, I nominate & Appoint Charles Read & Samuel Hasel aforesd Executors of this my last Will and Testament giving them full power to call all persons to Account who are by any ways or means whatsoever indebted to me, that they may be enabled to Comply with this my will hereby revoking & making Null all former Will or Wills by me heretofore made

“And acknowledging this to be my last Will & Testament—  
IN TESTIMONY whereof I have hereunto Sett my hand & Seal in Philadelphia this thirtyeth day of July in the Year of our Lord One Thousand Seven hundred and Thirty—

“Sign’d Seal’d Published  
& Declared to be her last  
Will & Testament  
before Us—

her  
ANNE a TALBOTT  
Mark



“GEORGE ROTH

“EDWARD WARNER

“MARY JACOB.”

The Testatrix was undoubtedly too sick to do more than make the first letter of her Christian name.

That the Church in Burlington, is, in this instrument, called “St. James’s,” instead of St. Mary’s, may possibly, have had something to do with the cause of the Jacobites. It is more reasonable however, to suppose, that Edward Warner, a Philadelphian,—the second witness, in whose handwriting the Will

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† In the *Parish Register* of Christ Church, Philadelphia, is this entry:  
“Burial—Thomas, son of Thomas Herbert, Sep. 21—1731.”

appears—confounded the name of the Church, with that of St. James', *Bristol*, Pa., (just opposite Burlington,) which was often served by Mr. Talbot.

The value of this Will, as a historical paper, cannot be over-estimated. Almost every line of it throws light upon some point otherwise unknown; and the interest in it culminates, when the eyes rest upon

THE EPISCOPAL SEAL OF JOHN TALBOT,  
with which it is sealed, by his widow. The impression on the wax is as distinct as though it were just made—on an oval ground, *a mitre, with a plain cross upon it; and under it, in large letters intertwining one another, the full name, "J Talbot."*

#### THE WILL OF MRS. TALBOT PROVED.

Appended to the Will of Mrs. Talbot, is this evidence of its proof:

"Philad<sup>a</sup> June 23, 1731. Then personally appear'd Edward Warner and Mary Jacob two of the witnesses to the foregoing Will, and upon their solemn affirmation according to Law did declare they saw & heard Ann Talbott the Testatrix above named sign seal publish and declare the same Will to be her Last Will and Testament and That at the doing thereof she was of sound mind memory and understanding to the best of their knowledge."

"Coram PET EVANS *Reg Gen*"

#### MRS. TALBOT'S EFFECTS.

"INVENTORY OF THE GOODS & CHATTELS OF ANNE TALBOT LATE OF THE CITY OF PHILADELPHIA WIDOW DECEASED TAKEN THE EIGHTEENTH DAY OF JUNE ANNO DOMINI 1731.

Cash	£ 15.. 16.. 4	Four Suits of pinnars	4 —
Nine Table Cloths	2.. 14 —	Seven Cambrick handkerchieves	.. 14 —
Seventeen Sheets	4.. 5	Three prs Sleeves & Ruffles	.. 2.. 6
Nine Towells	.. 11.. 3	Four Konting handkerchieves	.. 3 —
Fourteen pillow Cases	.. 11.. 8	Two prs Silk two prs Worsted & three prs thread hoss	1 .. — —
Eight Diaper & five Linen Napkins	10.. —	Five silk handkerchieves	.. 8 —
Eight holland Shifts	2.. 4 —	Three prs Gloves	.. 5 —
Five Ditto petty Coates	.. 10 —		
Six Linen Waste Coates	.. 10 —		
Six Ditto Aprons	.. 9 —		
Nine Fore head Cloths & seventeen Caps	.. 10 —		



Three Black Crape hoods	.. 5 —	Brass Kettle & two Iron potts	£ 2 — —
Four Girdles	.. 2.. 6	Six Case knives & Six Forks	.. 4 —
Two Black Fanns	.. 3 —	Tin Grater pudding pan & pepper box	.. 2.. 6
Two prs Shoes	.. 8 —	Three brass Candlesticks Snuffers & 2 Iron Candlesticks	8 —
Black Silk Short Cloke	.. 10 —	Warming pann	.. 9 —
Black padisoy Suit	2.. — —	pr Endirons Dogs Shovel & Tongs	.. 13 —
Black Velvet hood & Scarf	1.. 10 —	Frying pann & Grid-iron	.. 3.. 6
Four Silk Aprons	.. 8 —	Looking Glass & Swing ditto	4.. 10 —
Black Sattin Quilted petty Coate	1.. — —	Three Tables & Stand	2.. — —
	£37.. 14.. 3	Four Smoothing or Sadirons	.. 7 —
Brought Over	£37.. 14.. 3		£80.. 12.. 3
Blue persian Quilted petty Coate	10 —	Two Glass Tumblers Cann five Drinking Glasses and two Salts	.. 4 —
Stripd Sattin Suit	1 10 —	Lantern Sieve Wood Mortar & pestle	.. 6 —
Two Black Scarfs	.. 12 —	Bed Screws Bottles & Earthen Ware	£ .. 10 —
Stripd Sattin petty Coate	.. 5 —	Thirteen Chairs	1.. 6 —
Velvet Mask	.. 2 —	Dutch Table	.. 10 —
Black Silk hood	.. 2 6	Two pails three Wash Tubbs Safe & Bench	.. 10 —
Four Flanel petty Coates & 2 Waste Coates	.. 12 —	Tea Kettle	.. 8 —
Two Sattin & three Stuff Gowns	2.. 10 —	Seven Silver Spoons	5.. 5 —
Camblet Cloke	.. 12 —	Two Silver Thimbles	.. 3 —
Old Cloth ditto	.. 10 —	Two Gold Rings	1.. 10 —
Green Calamancha Quilted petty Coate	.. 10 —	Eight Vol of Dr. Beveridges Sermons	1.. — —
Calico Gown	12 —	Old Large Fol Bible	
Silk Night Ditto	12 —	Three Comon pray-ers and eleven other Bookes	1.. 15 —
Two Feather beds 2 bolsters 5 pillows		Five Trunks two Chests & two Cases of Bottles	1.. — —
2 prs blankets Rug		A Negro woman named phillis	27.. 10 —
Quilt Counter pane	13.. 10 —		£122.. 9.. 3
Curtains vailinge bazes head and Tester Cloths & bed steads		Appraised	
Two Cotton hamockers & Window Curtains	2.. 7.. 6	JNO CADWALADER	
Eight pewter Dishes		EDWARD ROBERTS.	
Bason & forty seven plates	5.. 17 —		
Two Tin Funels Six patty pans Cullen-der and Dripping pan	.. 5 —		
Jack and Spitt	1.. 2 —		

“ABUNDANCE OF COUNTRY PEOPLE COME TO DIVINE SERVICE.”

In 1732, Mr. Weyman acquaints the Society, “That his parish hath been lately very much afflicted with the small-pox, which hindred numbers of people from assembling together at divine service; but that now the contagion is abated, the Church begins to be full, and abundance of country people come frequently to divine service; that the number of his communicants increases; that within the compass of the last year, he hath baptized ninety children and six adults, at Burlington and elsewhere. That finding the Church at Bristol was destitute of a minister, he hath, upon the very earnest solicitation of the people, undertaken to serve them the first Sunday in every month, and hopes to do it without great difficulty, on account of the nearness of that town to Burlington.”

#### POST OFFICES AND THE MODES OF TRANSPORTATION.

“For some time the only Post offices in New Jersey were at Perth Amboy and Burlington; being on the direct route from New York to Philadelphia, they probably partook of the benefits of the first arrangements. Letters for large districts of country were sent to those places for distribution.

“The first advertisement noticed relating to the transportation by this route is in Bradford’s *Philadelphia Mercury* of March 1732–3, as follows:

“This is to give Notice unto Gentlemen, Merchants, Tradersmen, Travellers and others, that Solomon Smith and James Moore, of Burlington: keepeth two stage wagons intending to go from Burlington to Amboy and back from Amboy to Burlington again, once every week or oft’er if that business presents: They have also a very good store house, very commodious for the storing of any sort of Merchants Goods free from any charges, where good care will be taken of all sorts of goods.”

“In April, 1734, Arthur Brown gives notice that he plies in a boat between New York and South River in New Jersey, and that he will carry goods to Allen’s Town, Burlington or Philadelphia as cheap as other lines via Amboy or New Brunswick.”—*Whitehead’s History of Perth Amboy.*

THE CONGREGATION NEVER USED TO PAYING MR. TALBOT.

*Mr. Weyman to the Secretary. Extract.*

“Burlington March 10<sup>th</sup> 1734.

“REV<sup>d</sup> SIR:

“The Congregation at Burlington remain in the same state and disposition of mind as I found them, they constantly and duly attend the worship of God but do not care to do any thing toward the support and maintenance of the Ministry because they were never used to it by my predecessor M<sup>r</sup> Talbot who as a single person† did & could subsist upon the Honble Society’s bounty without their help but my circumstances are quite different having a numerous family. I am content and thankful for the present allowance I have from the Honble Society and should take it as a particular mark of their favor & kindness to me if they would but only be pleased to send a letter to the people of Burlington and Bristol to incite them to their duty in that particular manner and to declare to them their expectation of their conformity thereto according to their instructions to all churches abroad that expect ministers to be settled and established amongst them. The congregation I have at Bristol is increased above expectation and I find there’s a great disposition in the minds of the people in general to a conformity to the Church of England as by law established and to her modes and rights of worship but as they have been at first educated amongst Dissenters they cannot possibly join with knowledge decency or order with us for want of prayer Books for which cause I entreat the Honorable Society will please to furnish me with some dozens of them and of the whole duty of man or any other practical authors that they shall think fit to be distributed among them. I have baptized since my last account 23 infants, 3 adults and am preparing two more for Baptism at Easter.

“I am Rev<sup>d</sup> Sir

“Your most obed<sup>t</sup>

“Humble servant

“ROB<sup>t</sup> WEYMAN.”

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† Mr. Talbot did not marry—it seems—until about the time of his inhibition.

## PROCLAMATIONS RESPECTING THE FAIR.

“10 May 1735, the Fair was Proclaimed by the Court House Edw<sup>d</sup> Peirce May<sup>r</sup> Isaac Decou Recorder with the Aldermen and Comon Council men Present—

“The Cryer making 3 Proclamation. The Clerk dictated to y<sup>e</sup> Cryer as followeth (To wit)

“O yes. O yes. O yes.

“The Mayor Recorder Aldermen & Comon Council men of this City of Burlington Do Strictly Charge & Comand and on the behalfe of our Sovereigne Lord the King That all manner of Persons of what soever Estate Degree or Condition they be Having recourse to this Fair Keep the peace of the said Lord the King :

“That no manner of Persons make any Gatherings or affrays by which the same Peace may be broken or disturb’d upon Pain of Imprisonment.

“That no manner of Person or Persons Do Presume to sell in any Booth or Stall within this Fair any Beer Ale Rum Cider or any other Strong Liquor but he she or they who is or are poor Housholders within this City upon Pain that will fall thereon.

“That the said Housholders are hereby Strictly Charg’d & Comanded not to Sell or Expose for Sale any such Strong Liquors after the Hour of Seven in the Evening during this Fair upon Pain that fall thereon.

“That no manner of person or Persons buy nor sell but with true Weights & Measures upon Pain and Penalties which will be duly inflicted upon such Offender according to Law.

“That if any person or persons within this City shall gallop his or their Horse Mare or Gelding in the Streets thereof or imoderately pace or trot the same at any time therein (Except from the Cross Street near Joseph White’s House to the Point House) shall forfeit the sume of Six Shillings according to an Act of Comon Councill of this City in such cases made and provided.

“That no person or persons whatsoever within the Limitts & Bounds of this Fair shall Presume to break the Lords day in Selling Shewing or Offering for Sale or in buying or offering to buy any Comodities whatsoever (Except Fresh Meat) or in Sitting Tipling or Drinking in any Tavern Inn Ale house or Tip-



ling House or in doing any other thing that may tend to the Breach thereof upon the Pain and Penaltie's contained in several Acts of Parliament and the Laws of this Province which will be severely inflicted on the Breakers thereof.

"GOD SAVE THE KING."

--MS. Docket of the "Court of Conscience."

BURLINGTON HAS PARTICULAR ADVANTAGES.

*Mr Lindsay to the Secretary. Extracts.*

"Bristol upon Delaware Pensilvania March 9<sup>th</sup> 1736.

"HON<sup>LE</sup> WORTHY GENTLEMEN,

\* \* "Let me beg leave to inform you of my encouragement here and to inform The Honorable Society I have very little for all my services, the people of Bristol (a place very poor) have subscribed a very trifling thing but none else, they all generally say, as I do not reside among them they cant think of any thing, But if I did they would allow me something of their Country Produce.

\* \* "The Mission of Burlington that has some particular advantages such as the Societies large house some lands &c yet has a greater Salary than I who has vastly and by great odds much fatigue."

THE WHIPPING POST IN USE.

"17 May 1737.

"The Lord the King	}	Convicted before my Selfe the Recorder Rob <sup>t</sup> Smith & John Allen Esquire for Stealing a Cock of the value of 6 <sup>d</sup>
a		
"Jack y <sup>e</sup> Negro of the		
"Wid <sup>o</sup> Satterthwaite	}	

of Elizabeth Thomson on the Oaths of y<sup>e</sup> said Thomson, Gilbert Parker & other Proofes, Thereupon it was ordered that he be whipped at y<sup>e</sup> Whipping Post with 30 Lashes on his bare Back and that his Mistress pay the Charges thereof which was done accordingly."—MS. Docket of the "Court of Conscience."

DEATH OF THE REV. ROBERT WEYMAN.

October 5th, 1737, Mr. Weyman writes, "that he himself was then in all probability going out of life, through an atrophy,

consumption, and dropsy, and he therefore begged leave to take his last farewell of the venerable Society, with his sincere thanks for all their favours and good offices, and with his most hearty prayers to God Almighty to pour His blessing upon them, and to recompense all their works of mercy and charity at the resurrection of the just."

The Rev. Mr. Vaughan, minister of Elizabethtown, writes, November 29th, 1737, "that he embraced an opportunity then just offered of paying his duty to the Society, acquainting them that Mr. Weyman, the Society's missionary at Burlington, had exchanged this life for a better the day before, and had left a wife and six children in very low circumstances through the poor pittance of his fortunes;—that he had left the world with an universal good character, and was a true and faithful labourer in God's vineyard."

The Society, out of an especial regard to Mr. Weyman's good and faithful long services, gave his widow and children,† upon their humble petition, a gratuity of 60*l*.

REV. COLIN CAMPBELL, MINISTER AT BURLINGTON.

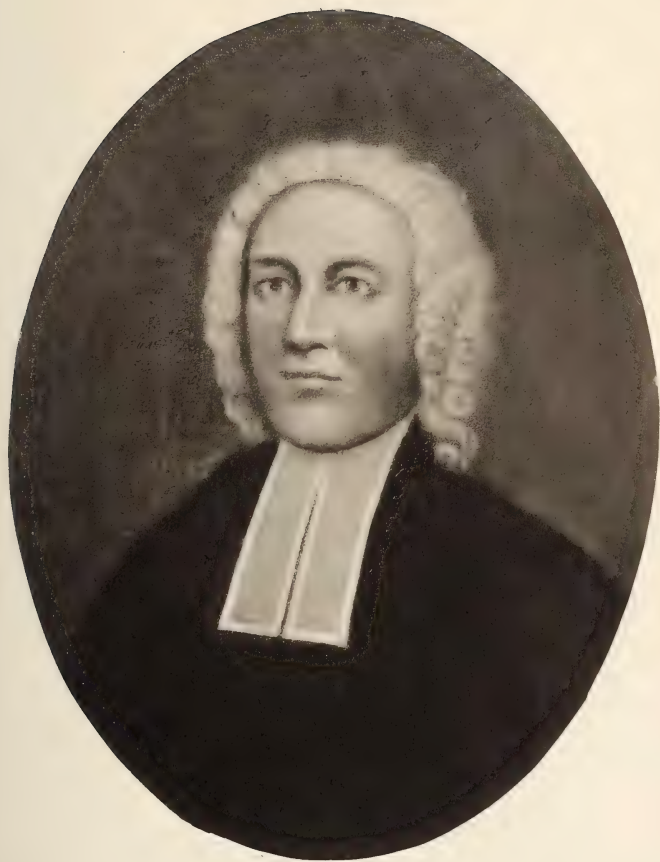
The report of the S. P. G., for 1738, says: "The Rev. Mr. Colin Campbell,‡ petitioning the Society to succeed Mr. Weyman in his mission, the Society after a proper Examination of his Testimonials and Letters of Orders, and after his reading Prayers and preaching with approbation, hath appointed him Minister at Burlington."

From "Burlington, June 2d, 1738," Mr. Campbell writes, "that he arrived there on the 10th of May, and was well

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† A son of Mr. Weyman became distinguished as a Printer. *Vide* "Thomas' History of Printing," Vol. II, p. 104.

‡ He was the *tenth* child of his father, (whose name he bore, and who had fourteen children, five daughters and nine sons,) and was born at Earnhill, Scotland, Nov. 15th, 1707. While a boy he attended school at Aberdeen and Inverness, and in the latter place, lived with his aunt, Lady Drummire. His father was born at Delmis, A. D. 1664, married Mary Duff, of Drummire, April 30th, 1691, and died in Nov., 1725. Rev. Mr. Campbell's grandfather was William Campbell, of Delmis, hereditary High Sheriff of Nairn, and as this office implies was of noble descent. A son of the Rev. Mr. Campbell, who made an excursion to Scotland in 1784, speaks in his journal of Lady Drummire, as his great-aunt, and mentions seeing at Delmis, the old Castle Campbell, where his ancestors had lived for two hundred years.



THE REV. COLIN CAMPBELL.





received by his Congregation, who seemed very much pleased that the Society had so soon taken care to fill the Place of their late worthy Pastor, whose methods and example he would diligently follow in the care of his Flock."

PROFANE SWEARING PUNISHED.

"20—1<sup>mo</sup> 1739 granted a Warrant against Jane Freeland for Swearing a Prophane Oath in my Presence fine 3 | or to Sitt in y<sup>e</sup> Stocks 2 hours.

"18: 2 1740 Comitted a fellow to Stocks for Swearing.'  
—*MS. Docket of the "Court of Conscience."*

DEATH OF THE HON. DANIEL COXE.

Daniel Coxe, whose name has appeared so often in these pages, was Associate Justice of the Supreme Court of New Jersey, from 1734 until the time of his death, which occurred at his residence, in Trenton, N. J.

His remains were buried in the grave of his wife, in front of the chancel, in St. Mary's Church, Burlington, where a large stone, in the floor, bears this incription: "DANIEL COXE, died April 25<sup>th</sup> 1739; Ætat 65. SARAH COXE, died June the 25<sup>th</sup> 1725; Ætat 35."

His voluminous Will, "containing Twenty four Sheets of paper & a part of a sheet," executed "the Twenty first day of March in the Eleaventh Year of George the Second King of Great Britain &c & in the Year of our Lord One thousand Seven hundred and Thirty seven" contains these paragraphs which appertain to Burlington:

"Item my Lot of Land in the town of Burlington cont<sup>s</sup> 4 Acres & 60 perches (be it more or less) on the east side of James Verree's Lot & front<sup>s</sup> on Delaware River in Burl<sup>n</sup> afsd of 500 foot (more or less) adjoyning to Hutchinson's or Tatham's Lot now the Society's for propogation of the Gospell the street dividing it from the orchard late Jeremiah Basse's & the orchard belonging to the point house now in the possession of Mr<sup>s</sup> Weyman & also All that my one acre Lot in Burl<sup>n</sup> afsd at or near the Point commonly called Tatham's Point all that & those two Lots of Land last mentioned cont'g as afsd (more or less) I give & devise unto my Son Daniel Coxe his Heirs &c afsd for ever sub-

ject nevertheless to & upon the conditions hereinafter mentioned & declared, Item my Lot of land of two acres & three quarters (be it more or less) to the westward of James Verrees Lots & Houses in Burl<sup>n</sup> afsd & near to the place or Settlem<sup>t</sup> late John Wetheril's since Joseph Welshe's & now John Eaton's & fronting also on Delaware River I give & devise unto my Son W<sup>m</sup> Coxe & to his Heirs &c afs<sup>d</sup> for ever, Item the Residue of my Lots of Land in Burl<sup>n</sup> if any more to me of right belonging either in law or in Equity I give and devise the same unto my Daughter Rebecca Coxe her Heirs &c afsd for ever."

LAYMEN MARRY TEN COUPLES TO MR. CAMPBELL'S ONE.

*Mr. Campbell to the Secretary. Extract.*

"Burlington Oct. 8, 1739.

"REV<sup>d</sup> SIR:

—"I must likewise acquaint the Society not so much by way of complaint, since I am in friendship and good understanding with the Persons, That Messrs. Allen and Bustel, the former my Churchwarden and the latter one of the vestry, do marry ten couple to my one, to my great prejudice."—

THE SOCIETY TAKES LITTLE NOTICE OF ITS HOUSE.

*Mr. Campbell to the Secretary. Extract.*

"Burlington May 3<sup>d</sup> 1740.

"REV<sup>d</sup> SIR:

\* \* "I am heartily sorry the society takes so little notice of their house here, which if not timely look'd to will inevitably go to ruin and decay ; I heard last Year by a private letter, the Society had concluded to give the charge of that House to the Rev<sup>d</sup> M<sup>r</sup> Cummings at Philadelphia and myself, but their instructions concerning this, has not yet come either to him or me."

THE PENALTY FOR STEALING TWO SKEINS OF YARN.

"Oct 8, 1741, a Warr granted at the Sute of Elizarabeth  
The King Hough for Stealing &c & the S<sup>d</sup> being Con-  
a victed before the May<sup>r</sup> & Recorder on the  
Elinor Holms 9<sup>th</sup> Inst was Sentenced to be Whipped at the  
publick whipping post in this City which  
was performed on the 10<sup>th</sup> Inst by Benj<sup>n</sup>

Wheat the City Whipper & said Elinor Holmes departed the City according to the Sentence of the Said Court. She was whipped on the Bare Back w<sup>th</sup> tenn Lashes—being convicted of Stealing two Skains of Yarn valued by the plaintiff under 20 Shillings.”—*MS. Docket of the “Court of Conscience.”*

## A LARGE BEQUEST LOST.

*Mr. Campbell to the Secretary. Extract.*

“Burlington May 12, 1742.

“R. D. SIR:

—“I have sent inclosed the Copy of a Will wherein there is a large bequest made to my Church, if justice were done it, its pity our old Mission, & a Mission of as great consequence to y<sup>e</sup> Society as many in North America (considering it has a footing in the center of y<sup>e</sup> Kingdom of Quakers) Should thro’ length of time & villany be divested of its proper rights. I have at my own Expençe in consultations of Lawyars expended £5 Ster<sup>s</sup> already upon it, and all of them agree that the church has a good right and the subject in debate if recover’d is worth at least £300 Sterling.—

“R D Sir Your most humble Servant

“COLIN CAMPBELL.”

## MARRIAGE OF THE REV. MR. CAMPBELL.

“June 9<sup>th</sup> 1742 The Rev<sup>d</sup> M<sup>r</sup> Colin Campbell missionary at Burlington was married to M<sup>rs</sup> Mary Martha Bard,† of the Same place Gent<sup>wn</sup> married by the Revd M<sup>r</sup> Currie.”—*Parish Register.*

Other records state further, that this solemnization took place in St. Mary’s Church; the Rev. Wm. Currie who officiated, being at that time, missionary at Radnor, Pa.

† This lady was the daughter, (born March 10th, 1719, and baptized on the 29th of the same month by Rev. Mr. Talbot,) of Col. Peter Bard, one of his Majesty’s Council and Second Judge of the Supreme Court of New Jersey. Her mother was Dinah Marmion, who left Leicestershire, at seven years of age, with her parents, Samuel and Elizabeth Marmion, whose graves are in the centre of St. Mary’s Church yard.

OBSTRUCTIONS WHICH THE MISSIONARIES MEET WITH.

*Mr. Campbell to the Secretary. Extract.*

“Burlington Nov<sup>r</sup> 2<sup>d</sup> 1742.

“R D S:

—“I must now beg leave to shew the Society (and that plainly) what are the obstructions that I and our Missionarys in Pennsylvania & New Jersey meet with; & does & will render our labours the less effectually, Let our endeavours be never so faithful & diligent; The Society I hope know that the majority of the People here especially on the Western Division of this Province as well as in Pennsylvania are Quakers, and it is common with the Mobb; for so I must call them who are not truly Governors; to measure Orthodoxy in Religion from numbers & power, our Gov<sup>r</sup> tho’ a Member of your Society, yet allows the majority of the Representatives in Assemblys of his Council, Judges of the Courts & Justices of the Peace to be Quakers—How to accompt for this I cannot tell but so it is and what the consequences are Government itself begins now to feel, altho’ we have felt it to our sad experience long agoe. Let the Society judge how inconsistent with English Liberty that Judges sitting on our Benches, Justices of the Peace &c shall exact Oaths of English Subjects, who by no means will take them themselves or Juries who sit before them who by bare Affirmations will take away our Lives & Fortunes & laugh at Men who offer to take the Oath they themselves impose nay sue & imprison them if they refuse; they are the execution of English Laws here the Quakers scorn rendered and England’s shame, thus Men against their consciences are forced to embrace Quakerism for their power and number.—

“I have often before now complained of Justices of the Peace’s Marriage, not that I contended for taking away the power of any sect to marry among themselves, but when they marry promiscuously, & men of bad Morals in y<sup>t</sup> station, who neither care for our form nor any other yet daily marry, brings Religion into contempt—None can know the abuses committed here in these matters but one on the spot. Poligamy & every other unnatural thing is committed & incestuous Marriages.



Were a meer Stranger to come that had never seen the English Laws nor known he wou'd personally think they were founded on villany & deceit, and all a farce; while things are suffered to go on as they do. In a word the Church seems to be like the Greek Church under the Ottoman Yoke; if any or all these things are redress'd let this Letter be publish'd (if not we must be silent under our load) For in point of prudence I have behaved myself since I came here, in amity with those People, yet I think it my duty in discharging my conscience thus to my Employers and Superiors, and think if that correspondence which is kept up among Jews Jesuits & Quakers in iniquity were kept up in integrity among us it would be better for us what is the effect of Quakerism now in Pennsylvania but a nursery of Jesuits, no less than two Priests are in Philadelphia & 4 in Conestogoe, a County in the Country and what the end of the Quaker power will prove we may plainly guess, many Irish Papists turn Quakers and get into places as well as Germans, O English policy alas for it, and a Quaker Author lately sent his Books here, one *Elves from London*, making our Blessed Lord to be the meer Son of Joseph & Mary, one would think that England wants now to give the finishing stroke to Christianity being wearied of such an obsolete Religion & introduce Atheism at once, my heart bleeds to write more on this subject & concludes

“R D S. Your most Humble Serv<sup>t</sup>”

“COLIN CAMPBELL.”

#### CHURCH BUILT AT MOUNT HOLLY.

In 1742, Mr. Campbell writes, that “at a place called Mount Holly, about eight miles from Burlington, the people have built a handsome Church, and given it, by a deed of gift, to the Society and three other trustees, of whom the missionary at Burlington is to be always one.” He also records the liberality of “the worthy Peter Baynton, in roofing and shingling St. Mary’s Church at his own expense.”†

† The Will of Peter Baynton of Philadelphia, who died in March, 1743—and whose tomb, as well as that of his son, Benjamin, is among the more noticeable in the older portion of St. Mary’s Churchyard—gives these particulars: “I will and bequeath to my Dear Wife Mary six hundred Pounds and Forty Pounds pr Annm during her natural life to be raised out of my estate

## HISTORY OF THE CHURCH

## MR. CAMPBELL'S FIRST CHILD.

The birth, and baptism on the eighth day after, of the first child of Rev. Mr. Campbell, is thus noted in the *Parish Register*: "July 2d, 1743, was born the Daughter of Colin and Mary Campbell, and Baptized July 10th, by the Rev'd M<sup>r</sup> Jenney, Rector of Christ Church, Philad'a and Commissary Pensilvania; Mary Ann Campbell."

Likewise all and every part of Estate Real and Personal came by her to me and my Negro Woman Amorest and during her Widowhood her Choise to live & abide in any House in Philadelphia or Burlington that I may be posses'd of at my Decease Clear of Rent all which I declare to be in Lieu of her right of Dower I will and bequeath to my Youngest Son Benjamin Baynton Four hundred Pounds to be put out to Interest as soon as it may be Conveniently done without distressing other parts my Estate and both Principal and Interest to be paid him when at age Likewise I give him the House and Lotts in Philadelphia the North side Arch Street which I bought of William Pywell And that he be brought up and Educated till he be bound apprentice out of the Rents and Issues of my Estate I will and bequeath to my Cozen Elizabeth Derkinderen the Brick House and Corner Lott in the High Street in Burlington which I bought Last of Simon Nightengale to her and her heirs and Assigns for ever Likewise the Bed and all the furniture belonging to the Room She usually Lodges in I give to my Father in Law John Budd Ten Pounds pr annm during his Natural Life I give To my Sister in Law Ann Wheeler as a token of my Love Twenty-five Pounds and to my late apprentice John Stapleford five pounds to my Dear Sister Ruth Banfill Twenty five Pounds Sterling to my Aunt Elizabeth Devit Twenty five pounds Irish Currency to the Poor of Philadelphia in General Ten Pounds. To the Poor Communicants of the Episcopal Church in that City five pounds to the Church at Burlington Ten pounds to be Disposed of as the Vestry may think proper and to my good friend Benjamin Pollard of Boston as a token of my friendship I give him my Two Volumes of Chambers's Dictionary in Case he survives me I will they be sent him Moreover I will and bequeath to my Dear Wife Mary over & above what is already mentioned One hundred Pounds Value in such of my Household Goods as she shall please to make Choise of And I give will and Bequeath all the Residue and Remainder of my Estate both Real and Personal (subject nevertheless to the above) wherever it may be found to my Eledest Son John Baynton to him and his Heirs and assigns forever And I appoint and Ordain my Dear Wife so long as she remains a Widow my Son John together with my very good Friends Jossua Madox and Thomas Bourn of Philadelphia Merchts to be Executors of this my Last Will and Testament To whom I give as a token of my most friendly regards To Jossua Madox my Gold ring set with Emeraulds and to Thomas Bourn my Gold Clasps. \* \* my three Silver Tankards to my Nephew Peter Banfill \* \* to Ten Poor Widows three of them in Burlington and Seven in Philadelphia such as my Executors may nominate Ten pounds to each and to my God children Daniel Jone's Daughter Ann Josua Madox's Daughter Mary Charles Willings: son Thomas Samuel Hassell's son Samuel and to Alexander Woodrofs Daughter Sarah to each the said Children fifty pounds And out of the Residue or Remainder of my Estate two hundred & fifty pounds towards the building of a New Episcopal Church in Philadelphia—if began to be built within one year after my childrens decease And my Will is that those Several Legacy's be paid within two years after my Childrens decease \* \* Declared by the Testator to be his Last Will in the Presence of us Colin Campbell Mary Campbell Rebecca Bard."

## LEGACIES FROM THOMAS LEEDS.

## Memorandum

That the sum of Eight pounds being a legacy left to the Revd Mr Campbell by Thos Leeds late of Burlington Deceased, was paid to Him by John Allen of the same place Esq. one of the Executors of the sd Will the 14 of Decbr 1743 in full of sd Legacy of which he the sd Colin Campbell acknowledge himself fully satisfied and paid as $\frac{p}{p}$ Rect of ye sd Date.....	£8 · 00
Also That the sd John Allen paid into the hands of the Church Wardens Revel Elton & William Lyndon for this present year 1744 the sum of twenty pounds being also a legacy of the said Thos Leeds left to the sd Church as acknowledged by their receipt bearing date March 17th 1743.....	20   ... ..
Also paid by Jno. Allen into the Hands of the above said Church Wardens the sum of Nine pounds being another Legacy left by sd Leeds to the Church and as by their Receipt dated August the 9th 1744.....	9   ... ..

—MS. Account Book.

## GIFT OF SILVER PLATE.

In 1745, the Parish received a piece of silver which, in September, 1839,—nearly a hundred years afterwards—was made into an alms-bason, having engraved in its centre, a plain Latin cross, above which are the letters J H S surmounted with a semi-circular halo. On the bottom of the bason, in Roman letters, is the following: “This plate given to the Rev’d Mr. Campbell by Mrs. Katherine Pierce, for the use of St. Mary’s Church in Burlington. 1745.”

## UNUSUALLY IMPORTANT ACTION OF THE VESTRY.

“AN ABSTRACT of the proceedings of the Minister Ch: Wardens and Vestry of St Anne’s Church in Burlington on the 19<sup>th</sup> day of November A D 1745, of & Concerning the Sale of a Tract of Town bound Land belonging to the said Church toward the purchasing of a Convenient House & Lot for a Glebe or Par-

sonage house for the accommodation and Use of the present Incumbent & his Successors &c

" Being met. Present the Rev<sup>d</sup> M<sup>r</sup> COLIN CAMPBELL

" M<sup>r</sup> WILLIAM LYNDON }  
 " M<sup>r</sup> JOSEPH WHITE jun<sup>r</sup> } *Church Wardens*

" JOHN ALLEN ESQ<sup>R</sup>  
 " REVEL ELTON ESQ<sup>R</sup>  
 " DOCT<sup>R</sup> THO<sup>S</sup> SHAW  
 " M<sup>r</sup> W<sup>M</sup> HEULING  
 " M<sup>r</sup> STEPHEN WILLIAMS  
 " M<sup>r</sup> JOHN BUDD  
 " M<sup>r</sup> ROWLAND ELLIS } *Vestry men*

" The Rev<sup>d</sup> M<sup>r</sup> Campbell having at Sundry times heretofore signified to the Vestry the difficulties he labour'd under for want of a Convenient house to dwell in, the old parsonage house being gone to Decay and Scituated in a very unhealthy place to live at (if repaid) That in a former Vestry it was Resolved that the Land belonging to this Church adjoyning to Schuylers Plantation sho'd be sold in order to buy or build a dwelling house for y<sup>t</sup> use and purpose, which remains yet to be done for want of buyers ; That the s<sup>d</sup> Land for years past is found by experience to have been much diminish'd in its value by reason of the waste & Consumption made by ill minded people cutting and clandestinely carrying away the wood & timber thereof and in process of Time (if not disposed of now to Richard Smith jun<sup>r</sup> who offers a valuable consideration for it) in all probability it will fetch but a mean price: That by the sale of this Tract of Land which brings neither profit to the Church nor any advantage to the Minister as it lies, together with some Legacies and other moneys being now become the property of the Church such a Conveniency may be had, by purchasing the house & Lot of Ju<sup>o</sup> Kemble at this juncture on Sale; Upon this Remonstrance the Vestry went to view the afores<sup>d</sup> House and Lot of s<sup>d</sup> Kemble and finding y<sup>e</sup> premises very suitable and Commodious for the purposes afores<sup>d</sup> returned to the House Of Thomas Hunloke at the sign of the Angel in Burlington to Treat with said Kemble and further to consult proper measures for Effecting and accomplishing the same.



“ Her late Majesty Queen Ann’s Charter being openly read and the powers and priviledges therein largely contained thoroughly weighed and rightly consider’d and Council had thereon

“ AND the Question being put whether the above mention’d Tract of Land be sold after some Debate had about the sale thereof Resolved Nemine Contradicente That the afores<sup>d</sup> Tract of Land adjoining to Schuylers Plantation and belonging to this Church be Conveyd by Deed from this Corporation to Richard Smith jun<sup>r</sup> of Burl<sup>n</sup> to whom the same is sold for the sum of Seventy five pounds Lawful proclamation money in hand paid, which said Sum of Seventy five pounds being bona fide the full value for which the same Land is sold together with other moneys given to the said Church is now laid out in the purchase of the same John Kembles House and premises which this Corporation after some offers purchased of the same Jn<sup>o</sup> Kemble and Anne his Wife for the sum of one hundred and Seventy five pounds procl<sup>n</sup> money as an Augmentation to the Church to Continue in Succession to perpetuity pursuant to the Charter as by a firm and absolute Conveyance thereof made by the s<sup>d</sup> John Kemble and Anne his wife to the use of y<sup>e</sup> s<sup>d</sup> Church bearing Date December the 24 A D 1745 or the Inrollment thereof in the Secretarys Office at Burlington more largely appears In which Deed by Consent of the Minister Church Wardens & Vestry men now present this Clause is incerted, Viz. That in Case of y<sup>e</sup> Death or removal of the present Minister or of any other Lawful and Orthodox Minister that may hereafter succeed in the Cure of this Church ; Its consented to and agreed, That the s<sup>d</sup> Dwelling house and premises as now purchas’d with the Church’s money, shall be and remain in the Trust and Care of the Church Wardens then being who are hereby Order’d and directed to take Care thereof and to Lett the Same for the benefit of the Church during such vacancy as it shall seem most meet and Convenient to them with the advice and Concurrence of the Vestry for y<sup>e</sup> uses aforesaid any thing in the said Deed contained to the Contrary thereof in any wise Notwithstanding : And for a further satisfaction to those that shall come hereafter and may be Concerned in the affairs of this Church as this Vestry is at present, Its Ordered and Agreed that the above minute be drawn at

Large and Engrossed in the Church Book whereby it appears upon what grounds the Vestry proceeded in this matter and the necessity requiring the sale of the one and the purchase made of the other and both justified and Supported by our Excellent Charter

“By Order of the Vestry ROWLAND ELLIS *Secry.*”  
—*MS. Account Book.*

#### A CENTENNARIAN.

The *Parish Register* has this entry: “May 30th, 1746, memorandum. This day came to hear me preach at the house of Henry Cooper in Northampton Township; the Widdow Bell; born in New England a poor woman maintained by said township; aged as she told me before my whole Congregation there, one hundred and two years; had her eye sight and hearing perfectly well, walked upright, and had the entire use all her other faculties; witness. Colin Campbell, minr at Burlington.”

#### A PARSONAGE PURCHASED.

*Minister and Churchwardens of Burlington to the Secretary.*

“Burlington New Jersey June 2<sup>d</sup> 1746.

“REV<sup>d</sup> SIR

“We the Minister & Churchwardens of S<sup>t</sup> Marys Church in Burlington in behalf of the Vestry and congregation of s<sup>d</sup> Church beg leave to embrace this opportunity of returning our thankful Acknowledgm<sup>t</sup> to the Hon<sup>ble</sup> Society and our worthy benefactrix (if alive) for the handsome donation, of forty pounds sterl. which we received November last and in as much as we have a Bell already and a parsonage house being very much wanting we unanimously concluded the money could not be better laid out than in purchasing of such a house which we have now done with a convenient garden lott at the rate of £110 sterl. ₤ Exch<sup>se</sup> for the use and benefit of our present incumbent and his successors in office forever—the which we could not have done nor accomplished without that donation—We cannot indeed boast of our liberality hitherto to our Missionary because several of our wealthiest of our Members are lately dead and the remaining among us are really not of ability but our purchasing of this house and new fencing our burying [ground] may be Testimo-

nies of our good will—We can say with truth that mutual love and respect subsists between us and our Missionary which will we hope induce the Society to continue the means of grace among us and not think the worse of us because poor—We hope ere this comes to hand the Providence of God who sets bounds to the rageings of the Sea and the madness of the people has put a check to that unnatural rebellion we hear has broke out in our mother Country and the nation restored to peace in the free exercise of their Religion and liberties which with our hearty prayers to God for the success of the Gospell which may God continue to prosper in your hands as worthy instruments is and shall be the sincere prayers of

“D<sup>r</sup> S<sup>r</sup>

“Your most obliged & sincere

“Friends & hble Servants

“COLIN CAMPBEL *Min<sup>r</sup>*.

“WILLIAM LYNDON } *C<sup>eh</sup> Wardens.*

“JOSEPH WHITE jun<sup>r</sup> }

THE SOCIETY'S HOUSE BURNT TO THE GROUND.

*Mr. Campbell to the Secretary.*

“Burlington June 28, 1748.

“REV<sup>D</sup> DEAR SIR,

“I wrote Nov<sup>r</sup> last two Letters the one by the Ship Widow Capt<sup>n</sup> White, who I hear is taken, the other by Capt<sup>n</sup> Mann of New York; but knows not whether either reach'd your hands, wherein I acknowledged the receipt of yours by M<sup>r</sup> Sturgeon; and one since the Postscript dated Nov<sup>r</sup> last the 3<sup>d</sup> I have now nothing material to acquaint you with respect to my Cure, but that we remain in the same unity & good order as I formerly wrote; But I'm sorry to acquaint you that on the eighth day of March last, the wind strong at N West, a poor Man liveing in the Societys House either by his carelessness in not sweeping the Chimneys or by some other Accident unknown the House at Midday catch'd Fire & marr'd all endeavours to quench it, burnt down to the Ground; and little or nothing

saved but some old Iron & the Bricks,† I happened that day to be burying a Man at Bristol, but was told when I return'd that it was impossible to save it, the shingles being so old & dry ; The Society are certainly at no great loss by this Accident ; altho' I'm heartily sorry it happened ; because I have from time to time acquainted them of its runious condition and would have fallen to ground of itself in a year or two more ; and but three Months before the Accident happened I enquired of some Tradesmen here what they would give for the Materials & pull it down themselves (they answer'd no more than Ten pound Sterling p<sup>r</sup> exchange) so dear is the price of all labour here ; and as to the Societys ordering £15 Sterling to defend their rights ag<sup>st</sup> Burge, I find since that Decon has made a private bargain with Burge of his share in debate & would have me alone carry on a Law Suit with Burge in the Society's Name which I refused to do until I had acquainted them and therefore have not drawn upon the Society till further orders ; I beg you'll be pleased to acquaint the Society that I want to be indulged with their leave to come to London to transact the Executory of a Brother of mine lately deceased in the West Indies most of his affairs being in the hands of Merchants in London ; I have now been upwards of 10 years in the Society's service and cannot reproach myself with any misconduct in my station tho' matters don't turn out here agreeable to our wishes, yet I think I have by the Grace of God done what I could ; I have drawn upon the Treasurer for one half years Salary ; let me know the Society's mind concerning the above request as soon as conveniently you can—

“ I am Rev<sup>d</sup> Dear Sir,

“ Your most obliged humble Servant

“ COLIN CAMPBELL.”

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† “Old men among us still remember a cellar, which was said in their boyhood to belong to this house. This cellar was filled up, when improvements were made, some years ago, in that quarter. The huge buttonwoods and willows, in that vicinity, are possibly, the only survivors of its trees.” *Rev. Wm. Allen Johnson's MS. lecture, delivered at Library Hall, Burlington, Feb. 14th, 1870.*



## MUTUAL LOVE BETWEEN PASTOR AND PEOPLE.

*Mr. Campbell to the Secretary. Extract.*"Burlington July 5<sup>th</sup> 1749."REV<sup>D</sup> DEAR SIR

—"I cheerfully and conscientiously make it my study to answer the Society's good purposes by Preaching, statedly to my three Congregations of Burlington Bristol and Mountholly, who are all peaceable and orderly, mutuall love subsisting between us; since my last have baptized 8 Adults 26 Infants and receive to the Communion at Burlington 50—at Bristol 14 and at Mountholly 10 persons; I love not to amuse the Society with pompous accounts, but shall always strictly keep to truth, altho' not generally rewarded with that favour, that impudence and pompous Boasting without modesty and distant from truth meets with; which I hope the coming of Bishops here which I hear the Parliament have taken into consideration, will effectually prevent; and reward conscientious missionarys and discourage those that are not."

## INCREASED FACILITIES FOR TRAVEL.

"In 1751, a boat left 'Crooked billet wharf,' Philadelphia, once a week for Burlington, whence 'a stage wagon with a good awning'—kept by Fretwell Wright at the 'Blue Anchor in Burlington,' John Predmore at Cranberry, and James Wilson at Amboy Ferry—ran to the latter place, where 'good entertainment for man and horse would be found' at the house of Obadiah Ayres. Great dependence seems to have been laid upon the attractions of their passage-boat between Amboy and New York, which was commanded by Matthew Iseltine. She is described as having 'a fine commodious cabin, fitted up with a tea table, and sundry other conveniences.' It was believed that by this route passengers could go through in twenty-four or thirty hours less time than by any other."—*Whitehead's Perth Amboy.*

## DEATH AND BEQUEST OF THE PARISH CLERK.

In 1752, Mr. Campbell reports that "Mr. Paul Watkinson, who had been clerk of St. Mary's Church from the year 1707,

(*forty-five years*,) died lately much lamented, and had left his house with a lot of land, worth a hundred pounds sterling, after the death of his widow, to the repairs of that Church for ever."

The headstone, for the grave of this old worthy, may be seen in the East wall (outside) of the chancel of the old St. Mary's; it's inscription reads: "Here Lieth the Body of PAUL WATKINSON who Departed this Life the 10 of July 1752 Aged 72 years."

#### CHANGE OF STYLE IN RECKONING TIME.

The change of style in reckoning time, took place in England, by legislative enactment, after the 2d of Sep., 1752, that being the last day of Old Style, and the 14th instead of the 3d, being the first day of New Style; and the legal year which had previously begun with the 25th of March, (Feast of the Annunciation, commonly called Lady-Day,) was made to begin with the first of January. This should be kept in mind in reading the preceding portion of this HISTORY.

#### AN EXTRAORDINARY STORM.

The following is from Mrs. Campbell's household account book: "It was very remarkable that upon Tuesday, the 10th day of March, 1752, we had the severest gust of thunder and lightning, attended with snow and hail, which continued from one o'clock in the afternoon until five, without intermission. The like has not been known by the memory of the oldest people. Mr. Campbell rode to Mt. Holly in the midst of it, and Dr. Ross along with him." [Dr. John Ross, a physician residing at Mount Holly.]

#### THE CHURCHWARDENS' ACCOUNTS FOR SEVERAL YEARS.

"April 19 } This day William Lyndon & Abram Heulings the present Church  
1759 } Wardens Exhibited their accos which for several years past have  
Remained open and unsettled, and are as follows, Viz

## " ABRAHAM HEULINGS ESQR DR.

" To sundries as <sup>of</sup> his Acct of particulars for Collection money, subscription money for Rent, and for Cash recd of William Lyndon &c from his being first Elected as Ch. Warden to the above Date, in the whole the sum of Eighty Six pounds thirteen Shillings & five pence $\frac{1}{2}$ .....	£86	13	5 $\frac{1}{2}$
Ballice due A. H.....	9	16	2
	96	9	7 $\frac{1}{2}$

## " WILLIAM LYNDON DR.

" To Charity Money Box Do &c now remain- ing in his hands the sum of.....	£7	12	1
" To Cash remaining Do for Rent.....			

## " PR CONTRA CR.

" By Sundry Disbursements for repairing the Kitchen belonging to the Clark's house as the Church's property, for Cash pd for the Large window in the East end of said Church The Clarks Salary for 4 Years past and other Disbursmts to Wm Lyndon &c In the whole the sum of Ninety six pounds Nine shill and seven pence half penny...	£96	9	7 $\frac{1}{2}$
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—MS. Account Book.

## THE MISSIONARY'S LABOUR NOT IN VAIN.

In 1759, Mr. Campbell writes, that " he goes on with cheerfulness and diligence in performing the duties of his several churches at Burlington, Mount Holly, and Bristol, not only by reading the public service and preaching, but also by publicly catechising the youth, and grounding them in the principles of our holy faith; and he hath the satisfaction to find that his labour is not in vain."

## THE CHURCHWARDENS ACCOUNTS APPROVED.

*April the 7th 1760 Easter Monday Abraham Heulings and William Lyndon the Present Church Wardens Exhibited their Accounts which being inspected proved and Allowed of by the Vestry are as follows Vizt*

Abraham Heulings Charges himself from the 19th day of April 1756 with the fol- lowing Articles by him Receivd as Church Warden to this Day.....	Dr.
--	-----

## HISTORY OF THE CHURCH

To Collections at the Door Reed in the whole .....	£	12	00	10½
To Cash by subscriptions reed the sum of £ .....		45	18	2
To Ditto Reed of Fr Giffing for Rent .....	£	31	10	0
To Do Reed of William Lyndon .....	£	20	08	0
To Do Reed of John Tylee rent .....	£	2	05	0
	£	112	02	0½

NB Left in his hands a Note of Willm White on Interest Principal sum is £4 13s 0d and one Do of Jno Tylee for £2 5s 0d doubtfull

Ballance of Willm Lyndon the other Church Warden's accmpt of Charity Money .....	£7 15s 11d
Baln of sd Lyndon's Collection Money .....	£0 11s 8d

£8	7	7
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## PER. CONTRA CR.

By Cash pd for Wine, Bread, & sundries in all .....	£4	01	7
By Do pd Wm Borradaill, Moses Thomas Jno Neal and Joseph Ferguson the sum of .....	£27	12	6½
To Cash paid Francis Giffing the Clk to this Day .....	£64	00	0
To Do pd Jos Rockhill Jno Neal Moses Thomas and Joseph Ferguson for the window at ye East end of ye Church .....	14	04	6
To Cash paid Is: Heulings this Day April 7th .....	00	17	4
Balance due to ye Church in his hands .....	01	06	1
	112	02	00½

—MS. Account Book.

## MR. CAMPBELL IN CONVENTION AT PHILADELPHIA.

May 20, 1761, Wednesday. At a convention of the clergy held in Philadelphia, among the twelve clergymen present was the Rev. Mr. Campbell.

"The Rev. Dr. Smith was elected president, and with Rev. Mr. Reading, was appointed to wait upon the governor, to request his approbation of our present meeting, and his protection during our sitting.

"The gentlemen reported that the governor was pleased to say that he could have no possible objection to our meeting together, and that we might depend upon his countenance and protection at all times."—*Dorr's History*, p. 125.



## COMMENCEMENT AT THE PHILADELPHIA ACADEMY.

*Mr. Campbell to the Secretary. Extract.*

"Burlington June 26, 1761.

"REV<sup>d</sup> D<sup>r</sup> SIR :

—"I had the honor with some others of my Brethren in the Mission of this Province, upon invitation to be at Philadelphia, the middle of last month when there was a commencement in that Academy under the Presidency of D<sup>r</sup> Smith where the youth who received their degrees acquitted themselves with general approbation, beyond what could well be expected from such an Infant institution labouring under such a variety of discouragements. When the day after a voluntary convention of the Clergy in the Mission of that Province met at Philadelphia; and we of this Province were kindly and Brotherly invited to join them; having obtained leave of their Governor for that purpose for a free meeting and a conference with one another where among other things D<sup>r</sup> Smith who presided at the convention produced a copy of an answer to a letter wrote by M<sup>r</sup> M<sup>c</sup>Clennachan to the Arch Bishop of Canterbury. The answer so judicious fatherly and indulgent; and at the same time setting M<sup>r</sup> M<sup>c</sup>Clennachan's conduct, in such a true and fair light, turning his own Argum<sup>ts</sup> so home upon himself; That we unanimously voted our sincere thanks to the good Arch Bishop; for his charitable opinion of us, when exparte misrepresented to him by M<sup>c</sup>Clennachan and his adherents and humbly requested his Grace would graciously condescend to permit said answer to be printed for the benefit of the community as well as for the advancement of Religion in general in these parts; The Arch Bishops prognosticks have not failed to come to pass his partys zeal every date abates; his warmest friends have deserted him; So that in the end he will have sufficient cause to lament his rash and imprudent conduct; and undutiful behaviour to his superiours.—

"I am Rev<sup>d</sup> D<sup>r</sup> Sir &c

"COLIN CAMPBELL."

## LARGE NUMBER BAPTIZED.

In 1761, "the Society's Missionary at Burlington, and visiting occasionally Mount Holly and Bristol, reports, in the three places, seventy-four baptisms and fifty communicants."

## MOUNT HOLLY CONGREGATION RECEIVES A CHECK.

*Mr. Campbell to the Secretary. Extract.*

"Burlington Dec<sup>r</sup> 26, 1761.

"REV<sup>d</sup> D<sup>R</sup> SIR

"I hope you rece'd my last of June 26<sup>th</sup> I can write you now of no material alterations in the state of my congregations since —That of Burlington and Bristol continue to be decent and orderly and lately many of the old people have died in a manner suddenly by violent pleuretic disorders occasioned by sudden alterations in the weather here; which runs upon extreams of heats and cold and these places much decline in trade which occasions the young people to remove where they may profit themselves better in lands or trade where the Country is more extensive by means of our good success against our enemies and the generality of the people have bent their minds in a more than ordinary degree; after the world I am affraid to the too much neglect of labouring after the bread which perishes not because of the present temptations they meet with and the extraordinary encouragement the farmer gets for every thing he raises which has advanced the price of our provisions and fire wood since the seat of the War has been here at least a C<sup>t</sup> from what it was seven years ago inso much that it is with the utmost difficulty that we of the Mission can support our families—My Congregation at Mountholly, which was a very flourishing one has lately received a cheque; by means of some Enthusiastical people who have connections with some of that stamp in Philadelphia under the Ministry of M<sup>r</sup> M<sup>c</sup>Clenachan who having upon my refusing the use of my pulpit to that Gentleman endeavoured to raise a schism among the people of that part of my Congregation and altho my remonstrance and reasons given to the people why I deny my pulpit to M<sup>r</sup> M<sup>c</sup>Clenachan (are cogent) viz. that he left the Societys service in a manner that did him no honor, that he had no licence from the Bishop of London

to preach here and that they not only transgressed the rules of obedience to their lawful Pastors in the Church but even those of common honesty for about sixteen years ago they made a deed of Gift of their Church to the Society and to the Mission of Burlington in trust and his lawful Successors in Office for the Society of which I am the only surviving Trustee and all this under their own hands now in the public records of this Province. But neither reason nor remonstrance can have much weight with people who are blindly led by a man and in a manner a stranger to them who prepossesses them with notions that he alone is the only preacher of Christ in America; and all in the Mission without exception are Arminians immoral men; advancing the dignity of humane nature &c. These are high charges but he has made no other proof of this but his own say so; in order to establish his own reputation; at the expence of the characters of his brethren; the one third part of whom; he does not so much as personally know——

“I am with due regard and esteem Rev<sup>d</sup> Sir &c

“COLIN CAMPBELL.”

#### MARRIAGE OF A BARONET.

The *Parish Register* has the following: “By His Excellency Josiah Hardy’s Licence Directed to me, March y<sup>e</sup> 17<sup>th</sup>, 1762, were Lawfully Married S<sup>r</sup> John S<sup>t</sup> Clair Barronet and Elizabeth Moreland, Gentlewoman, according to the Rites and Ceremony of the Church of England, by me

“COLIN CAMPBELL, *Missionary*.”

#### STRAYING SHEEP RETURNING.

In a letter dated June 25, 1762, Mr. Campbell “with pleasure acquaints the Society, that his straying sheep, who ran after Mr. Maclenaghan’s party,† are by the blessing of God on his endeavours, reduced to a sense of their sin in a causeless separation, and are returning daily to their proper fold.”

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† For further information respecting Rev. Wm. Maclenachan, see *Collections P. E. Hist. Soc.*, Vol. II, pp. 250–255.

## HISTORY OF THE CHURCH

A CONVENTION AT BURLINGTON.

*Mr. Campbell and others to the Secretary. - Extracts.*" Burlington New Jersey Oct<sup>r</sup> 1, 1762." REV<sup>d</sup> SIR:

" It has been the custom of the Clergy in this Province for some years past in conformity to the printed instructions of the Society, to meet together annually at a stated time for the benefit of mutual advice & assistance and in order to inform ourselves of the state of religion in the different parts of the Province and if necessary to transmit accounts thereof to the Society, accordingly we have at different times addressed them on various subjects that have fallen under our consideration.

" We have now a convention at Burlington and several matters have come before us, of which in due time we shall take liberty to inform that Venerable Board. \* \*

" With our duty to the Society, We beg leave to subscribe ourselves their and particularly

" Rev<sup>d</sup> Sir &c" SAM<sup>L</sup> COOKE

" T. B. CHANDLER

" ROB<sup>T</sup> M<sup>O</sup>KEANRICH<sup>d</sup> CHARLTON *Miss<sup>y</sup> for**Staten Island*

ISAAC BROWN

" COLIN CAMPBELL."

ADDRESS OF THE CLERGY TO THE SECRETARY.

" Perth Amboy New Jersey, Dec. 6th, 1762.

" REV<sup>d</sup> SIR:

" The Clergy of this Province together with the Rev<sup>d</sup> Mr. Charlton of New York having occasionally met together in Amboy beg leave to address the Venerable Society and to represent several particulars which are apprehended to be of some importance to the Church in this Province. \* \*

" While we were lately together at Burlington application was also made to us in behalf of a large body of people living in Mountholly who profess themselves Members of the Church of England and have been under the care of the Rev<sup>d</sup> Mr. Campbell. They represent that such services as Mr. Campbell is able to do them consistent with his duty to the other parts of



his Mission are inadequate to their wants. They set forth their spiritual necessities in the most earnest and moving manner and beg us for Christ's sake to make known their case to the Honorable Society. As nothing less seems to be sufficient than a new Missionary in that quarter we informed them what qualifications would be expected by the Society previous to such a request and promised that when they should be thus qualified we would recommend them as they desired. \* \*

" RICH'D. CHARLTON,	ISAAC BROWNE,
" COLIN CAMPBELL,	SAML. COOKE,
" T. B. CHANDLER,	ROBT. MCKEAN."

REMOVALS HINDER THE GROWTH OF THE CHURCH.

*Mr. Campbell to the Secretary. Extract.*

" Burlington Janry 4<sup>th</sup> 1763.

" REV<sup>D</sup> DR SIR

" The Government here has been good enough to indulge us at Burlington with a lottery for the benefit of our Church for the necessary repairs of the Church being the most antient in the Province and the repairs of the Parsonage house which I hope as it is now full and drawing it will turn much to our advantage; Burlington tho' a pleasant Village upon the River Delaware yet a place of little or no trade being shakled therein by Philadelphia being nigher the Sea; hinders its increase of Inhabitants and the wealthiest people in it being Quakers having the start of any Church people—settling here altho' settled earlier than any Mission in the Province; yet for want of trade the young people of the Church persuasion are unwillingly forced to remove to other parts where they may advance their livelihood which much hinders the growth of the Church; yet I can with truth and pleasure assure the Society that the few among us and sincere hearty and religious members with whom I have now lived these twenty five years in the greatest love harmony peace & quietness studying my own business and continuing in the esteem of our Quaker Neighbours.—Rev<sup>d</sup> Sir &c

" COLIN CAMPBELL."

## GOVERNOR FRANKLIN.†

Governor Franklin and his wife‡ arrived in the Delaware River in February, 1763; and reached Perth Amboy on the twenty-fourth of that month. He was received with the usual demonstrations of respect, had his commission publicly read, and took the oaths of office there. In a few days he proceeded to Burlington, and published his commission there, according to the usual custom. These two places had been the seats of the separate governments of East and West Jersey, under the proprietors, and after the two were united by the surrender to the Queen in 1702, they continued down to the Revolution to be alternately the places at which the legislatures met, and the courts of the province were held. Congratulatory addresses were made to him from all quarters. He soon took his residence at Burlington, occupying, during a considerable part of his time, a house situate on the beautiful banks of the river there, where he remained until 1774. *Elmer's Biographical Sketches*, p. 52.

PEACE WITH ONE ANOTHER, AND WITH DISSENTERS.

*Mr. Campbell to the Secretary. Extract.*

"Burlington June 25<sup>th</sup> 1763.

"REV<sup>D</sup> SIR

—"I can with truth and pleasure acquaint the Society that my several congregations live peaceably with one another as well

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† William Franklin, Governor and Chancellor of the colony of New Jersey, son of Dr. Benjamin Franklin, was carefully educated, aided his father in his philosophical experiments, and, through his influence, was appointed clerk of the House of Assembly of Pennsylvania, and postmaster at Philadelphia.

When his father was appointed the agent for Pennsylvania (and afterwards of New Jersey) in England, the son had leave from the Assembly to resign his office of clerk, that he might accompany him to London. There he entered the Middle Temple, to prepare as a lawyer in Philadelphia, and was called to be a barrister; afterward he received from the University of Oxford the honorary degree of Master of Arts.

In 1762, he was appointed Governor of the Province of New Jersey, an office then much sought for. The first announcement of this preferment is stated to have been by a paragraph in the newspaper: "This morning, was married at St. George's Church, Hanover Square, William Franklin, Esq., the newly appointed Governor of New Jersey, to Miss Elizabeth Downes, of St. James' Street." *Elmer's Sketches*, p. 59.

‡ As introductory to the other evidences—which will hereafter appear—that the wife of Gov. Franklin took a practical interest in the parish, it is worthy of mention, that a card still preserved [1876,] has these words: "Mrs. Franklin's compl'ts to Mr. Campbell & has sent a surplice which she desires may be presented to the Church of Burlington. Novbr 16:"

as with those who dissent from us ; and are in an encreasing state in so much that that of Burlington are about enlarging the Church from the profits of a lottery they obtained lately thro' favor of the Government and that of Mount holly have finished a new Gallery for the reception of people who were so crowded † in the body of the Church that before rendered it very inconvenient.

"We hear with joy that amongst other blessings on the confirmation of the late peace that God hath put into the hearts of his Majesty and those in authority under him to see the expediency of appointing a Bishop for the superintendency of the Churches and Clergy of the Episcopal Churches here——

"Rev<sup>d</sup> Sir &c

"COLIN CAMPBELL."

"THE PEOPLE SINCERE, HEARTY AND RELIGIOUS."

"In 1763, he reports no less than 115 baptisms, and in his three congregations fifty persons added to the communion ; and assures the Society that the people of his Mission are sincere, hearty and religious, with whom he has always lived in the greatest harmony."

"ON THE VERGE OF SIXTY."

In 1763, Mr. Campbell writes, that "being now on the verge of sixty, and greatly weakened by an inflammatory fever, which settled in his thigh, and confined him all the month of January, he finds he cannot perform his duty with the same activity as formerly ; but trusts he shall, through God's assistance, do his utmost in the discharge of his duty to God and the Society."

"ABSOLUTE NECESSITY OF AN ITINERANT MISSIONARY."

*Mr. Campbell to the Secretary. Extract.*

"Burlington July 30<sup>th</sup> 1764.

"R D<sup>r</sup> SIR,

——"The peoples Religion is more now than heretofore measured by the number of Sermons they hear and the fre-

† In 1763, he states that "this congregation, [of Mt. Holly] which at his first coming consisted of but *four* families of the Church of England, is so increased by the divine blessing on his endeavour, that they think of applying to be made a separate mission. In 1764, they bound themselves to the Society to pay a missionary 30*l.* sterling. In that year, he baptized ninety-six infants and nineteen adults. In the next year, he baptized one hundred and sixteen infants and seven adults."

quency of them, no such matter about the practice as an idle speculative, faith is so much insisted upon and preached up by y<sup>e</sup> variety of Enthusiastical Dissenters of all kinds; and if the Missionarys don't preach thrice of a day in the long parching hot Summer sultry days, and twice a day in the shortest most bitter & intense Frost if they ride abroad their feet and Noses may be ready to drop off by the severity of the Weather; they are not in their Dialect a pains taking; Soul saving Ministers; but idle Drones hirelings &c for my own part I have seen so much of these things in my Youth in North Brittain that early gave me a dislike to these things, & inclined me to seek after a rational Religion that tends to peace harmony & order & is a stranger to every evil work and confusion; all which I have found to be verified both in the doctrine & worship of the Church of England; upon the whole there is certainly an absolute necessity of an Itinerant Missionary in the Western parts of this Province where is none but myself in this County, neither any in Gloucester Salem Cumberland or Cape May Counties to the Westward of me; if the Society wo<sup>d</sup> be pleased to establish such a Mission and make Mountholly head quarters & they comply with their security in such case I believe they would be found to be Men of Conscience and zeal but to insist so selfishly upon one for themselves alone I do not think so right however have promised and now do to set their case and Petition before thè Society.

"I am Rev<sup>d</sup> D<sup>r</sup> Sir, Your most ob hble Servant

"COLIN CAMPBELL."

#### FOUR SUFFRAGANS SUGGESTED.

In "Thoughts upon the present state of the Church of England in America," "written in 1764,—Author uncertain,"—we have the following:

"His Majesty's Royal Protection is extended to Protestants of all Denominations, and the Church of England humbly hopes for it in this instance of settling Bishops in America. This appointment is not only useful but necessary to the welfare of that Church, to the regular administration of its offices and purposes of Religion and Virtue which is the end of its establishment. This design appears reasonable in itself, and free from every material Inconvenience or just objection: And if his



Majesty, upon a view of the Equity, the Safety, and Advantage of it, thinks fit to give orders for carrying it into execution, the mode must be referred to his Majesty's Determination. However, the following thoughts are humbly submitted for consideration, which occur after reflecting upon it, and which though imperfect may excite better.

"Four suffragan Bishops to the See of Canterbury or London may be appointed by the King in conformity to the Statute in the twenty-sixth year of Henry VIII. \* \*

"First. The Residence of the four Bishops might be at Burlington in New Jersey, or at New York. His Diocese might comprehend all that is East of the River Delaware.

"Second. At William and Mary's College at Williamsburg in Virginia. His Diocese might comprehend all that is west of the River Delaware as far as the Southern Boundary of North Carolina.

"Third. At Charlestown in South Carolina. His Diocese might comprehend all from the Northern Boundary of South Carolina to the Gulf of Florida, and also the Island of Jamaica, for the passage to Jamaica is said to be easier from the Continent than the other Islands.

"Fourth. At Coddington College in Barbadoes. His Diocese might comprehend all the Islands, exclusive of Jamaica. \* \*

"If this Proposal is not thought fit to be taken into consideration at this Juncture, there is little reason to hope for it ever succeeding. But the wise and good men in general are convinced from Reason and Experience, that the appointment of Bishops in America would have been at all times of considerable service, and is now become much more necessary for the cultivating Religion and Virtue, for the Propagating Principles conducive to the Quiet of the State, and securing the Allegiance and Loyalty of his Majesty's subjects in those parts; and, therefore, if unhappily it is thought advisable to lay aside so excellent a design, the Members of the Church of England, both at home and abroad, will receive this Decision with the most serious concern. Yet they will continue their sincere endeavours to carry on every good purpose agreeably to the Principles of their Religion as far as its imperfect state there will allow; and always shew themselves faithful, active and vigilant to the best of their ability in maintaining the Peace and Security of his Majesty's Government in the Colonies."—*Collections P. E. Hist. Society*, pp. 162-4.

WHO SHALL HAVE MOST SERVICES, THE ONLY DISPUTE.

*Mr. Campbell to the Secretary. Extracts.*

“Burlington April 20, 1765.

“REVEREND DEAR SIR,

“I hope you received my last of July y<sup>e</sup> 30<sup>th</sup> enclosing a Copy of a Bond of Security lodged in my hands to Petition the Society for a separate Mission for Mountholly; \* \* if these people would enter into obligation \* \* to give me but half of what they promise to give to a resident Missionary they might be indulged with more of my services; \* \* which proposal I solemnly protest is not so much for any lucrative view of gain to myself, as the easing the Society of further Expence; which in gratitude I ought to do; to a Venerable Body by whose bounty I and numerous Family have subsisted for 28 years and upwards without whose bounty neither I nor none of my Brethren in this Province could support themselves for one third of the year; as there is no establish<sup>t</sup> of any kind here; and the People left to their liberty to give or withhold as they see proper; who think we as much obliged to them for their attendance upon us; as they are to us for Preaching to them; and as I live where Quakerism prevails; and are chief in places of profit and trust in the Govern<sup>t</sup> whose tenets are among others freely give freely receive; and consequently are against maintenance either of their own Teachers or others; and to tell the truth, at what they freely may be said to get from their own Teachers is worth little so it is hardly worth paying for; and tho’ by the Blessing of God upon my endeavours I have baptized numbers of Families that have been bred in that way; and are orderly, devout, sober exemplary livers; yet tho’ convinced of the superiority of our doctrine and Worship to what they were taught; are not easily persuaded to part with any of their Money for the support of the Ministry, but think the Society’s bounty sufficient; \* \* we of this Province live peaceably with one another; as I do myself and congregations with all Dissenters whatsoever; the only dispute I have with my People who shall have most of my services.

“I am Rev<sup>d</sup> Dear Sir, Yours &c

“COLIN CAMPBELL.”

A LETTER WHICH MAKES THE EARS TINGLE.

*Clergy of New Jersey in Convention to the Secretary. Extract.*

“Perth Amboy Oct<sup>r</sup> 3<sup>d</sup> 1765.

“REVEREND SIR,

“It was very soon after the Incorporation of that Venble Body, that earnest Addresses were made from divers parts of America requesting a Bishop. Applications to the same purpose from Governors of Provinces, from the Clergy & from Vestries, were frequently repeated for a course of years, setting forth the great disadvantages the Church was under, since neither Ordination Confirmation nor a regular discipline could be had while it labored under so essential a defect, as to be without one. The Society fully convinced of the reasonableness of the request, and judging an American Episcopate, even so early, to be highly expedient, thought fit to engage very heartily in the Cause; & Representations in favour of it were made to the Queen. A standing Committee was appointed to find out ways and means for the support of it—And a place was purchased in this Province at a great Expence for the Bishops Residence: but when the matter was in a fair way of being speedily accomplish’d the death of that excellent Princess alone prevented it.

“Altho’ the most favorable opportunity was now lost, yet the Affair was not dropt with her death. For in the beginning of the next Reign we still find it to have been a principal object of the Societys attention—in conformity to a Resolution solemnly deliberated & agreed upon Viz<sup>t</sup> ‘That the important Affair of Bishops and Bishopricks to be settled in America, be considered in the *first* place.’

“But what steps were afterwards taken and for what reasons so useful a plan, recommended and patronized by so respectable and venerable a Body with the most disinterested and charitable intentions was rejected we know not; nor have we at present the means of informing ourselves. All that we know with any certainty is that notwithstanding the discouragements they met with, they continued still to have the cause at heart; and when nothing else could be done, a considble Fund was raised by several of its most illustrious Members for the support of a Bishop



—whenever so great a Blessing should be obtained for the Church in America.

“ We fully believe the present worthy Members of the Society have the same sentiments on this subject, with their predecessors; and indeed they have not been backward, on all proper occasions, to declare them to the World. We are also so happy at this time as to have a Prince on the Throne, whose favourable disposition cannot be doubted—And as by the increase of the Church through the natural growth of the Country, and more especially through the unwearied application, the inexhaustible Charity & amazing success of the Society, the reasons which at the beginning of this Century rendered American Bishops expedient amount now in our opinion to an absolute necessity; we therefore whose Names are under written, having long waited in hopes of seeing the Church put on a more respectable footing & never expecting a more favorable time for an application of this nature, have, upon careful consideration, thought it our duty, after the example of some of our Brethren, to Address the Throne—humbly imploring His Majesty’s Gracious protection of the Church in these remote parts of his Dominions, and that one or more Bishops may be speedily sent us.

“ The favor of presenting our Address we have requested of the great patron of the Church in America that most excellent Prelate, who so deservedly fills the first Post in the Church of England, and is at the head of the Society—The Mediation of the Most Reverend the Archbishop of York, and of the Right Reverend the Lord Bishop of London we have thought it our duty particularly to request—And we beg leave also with all deference and submission to apply to our never failing & avowed Patrons, the worthy Members of the Society in general humbly imploring their influence, either jointly or separately, in such a manner as they shall think proper, that our Petition may be granted—without which we have reason to fear, that the great things they have done for the Church in America, at so prodigious an Expence will in the end be ineffectual. We could enlarge both upon the necessities for, & the advantages of an American Episcopate; but as we are addressing those who have thoroughly considered the subject, it is sufficient to say, in the



words of the Society to her late Majesty Queen Anne, that it would greatly 'tend to the Glory of God by the advancement of sound Religion, the Honor of His Majesty, the prosperity of his Subjects and the flourishing state of the Church in these parts.'

"But in our present situation our case in this respect is peculiarly unhappy. Altho' the Professors & Friends of the Church in these Colonies amount to near a Million, and are diffused over a Country far more extensive than any Kingdom in Europe, yet we still continue to be an Episcopal Church without Bishops, and to have Canons without Discipline. The Apostolical & most useful institution of Confirmation, we have no possible ways of obtaining. And yet such is the indulgence of the Government to every other Religious denomination, that there is not a Sect within any part of His Majesty's Dominions, but has the full enjoyment of all its Institutions and Rights. Even the Moravians in the Neighbourhood of this Province whose principles both as Subjects & Christians have but a very doubtful appearance are allowed upon their barely asking it, the very privilege which the Members of the National Church, for more than half a Century have been trying to obtain—but with what success our Enemies can tell with pleasure. And yet that our conduct has been such as to deserve the frowns of the Government we are not conscious. On the other hand we firmly believe that its best security in the Colonies does and must always arise from the principles of Submission and Loyalty taught by the Church. The Clergy in general are constantly instilling these great principles into the people, and yet their most reasonable request, so frequently repeated has been unsuccessful; while those who are equally zealous in propagating the principles of Independency both in Church & State, have every possible indulgence! When these things come to be considered by His Majesty and his Ministers, we flatter ourselves, that the trifling or malicious objections of our Adversaries will not be regarded.

"The plan that has been long settled and agreed upon, we understand is that the Bishops to be sent us are to be invested only with those powers which are inseparable from their Office with Jurisdiction over none but the professors of the Church. They are to hold no Courts for the Trial of Testamentary or

Matrimonial Cases, they are not to interfere either with our Provincial Governors or Subordinate Magistrates—nor to infringe or diminish any privileges & liberties enjoyed by any of the Layety, even of our own Communion. This plan is so universally harmless and unexceptionable, that we think every tolerable objection is effectually excluded. If any were to be injured, they would have reason to complain; but since none can be harmed, and so many thousands will be greatly benefited, and probably the Salvation of many Souls is dependant upon it, in what light must the objections appear?

“ Indeed it has been given out with great assurance that sending Bishops to America would disoblige by far the greatest part of the Inhabitants (no less than 19 in 20 is the proportion that has been mentioned) and consequently would be ill policy in the Government—But we who are upon the spot can see with our Eyes and hear with our Ears, and think ourselves capable of judging of the Fact; and we beg leave to assure the Society that the assertion is utterly false and groundless. None would be disobliged at all but the Presbyterians and Independents, to whom we may join the Enemies of Revelation in general; and in our Opinion they all united do not exceed a third part of the whole. The *Lutherans* amounting to many thousands, would not be disobliged—nor the *Quakers* who are more numerous: and who fear not any influence or authority the Church may obtain, but actually dread the increasing power of the Presbyterians in this Country—so that it appears to us here that the badness of the Policy of granting our request, can be supported only on this principle; that it is more prudent to gratify one Enemy of the Church in a perverse & unreasonable humour, than two Friends of it in y<sup>e</sup> most equitable proposals.

“ If the Dissenters and their Adherents *at home* must not be offended by assisting and supporting the Church in America; our case is, and we fear that of the Church of England soon will be truly deplorable. If the Enemies of our Ecclesiastical Constitution have already become so formidable by the Indulgences & Concessions that have been granted them & if those Indulgences & Concessions must still be continued: we can form some judgment of their future power, from their past improvement.

And we are sadly apprehensive that the time is not far distant when they will be able ; not only to prevent our having Bishops in America, but once more to exterminate Episcopacy throughout the Kingdom & subvert the Church ; in which case the State must again shift for itself as well as it can.

“ We are Reverend Sir &c

“ MYLES COOPER *President of ye Convention.*

“ RICHARD CHARLTON	SAMUEL SEABURY
“ ISAAC BROWNE	ROBT MCKEAN
“ COLIN CAMPBELL	ANDW MORTON
“ SAMUEL AUCHMUTY	LEO CUTTING
“ SAM <sup>L</sup> COOKE	JOHN OGILVIE
“ THO <sup>S</sup> B CHANDLER.”	

#### A SECOND, AND THIRD, LINE OF STAGES.

“ In 1765, a second line of stages was ‘ set up ’ at Philadelphia, for New York, to start twice a week, and go through in three days at two pence per mile. The vehicle used was a covered Jersey wagon without springs ;—but the lapse of nine years seems not to have worked any increase of speed. The following year a third line of ‘ good stage wagons, and the seats set on springs,’ was established to go through in two days in summer and three in winter, at three pence per mile, or twenty shillings for the whole route. These lines, it is thought ran to the Blazing Star Ferry, on the sound below Elizabethtown. The wagons used were modestly called ‘ Flying Machines ’—and the title soon became a favorite.” *Whitehead’s Perth Amboy.*

#### PASSED IN THE FIFTH YEAR OF GEORGE III.

“ An Act to enable the Reverend Mr. Colin Campbell, the present Rector of Saint Mary’s Church in Burlington, with the Church-Wardens and Vestry-Men of said Church, or the major Part of them, to sell Two Hundred and Six Acres of Land in Somerset County, devised to the Ministry of said Church ; and to enable Trustees to put the same to Interest, until a convenient Glebe can be purchased near the said Church ; and other Purposes therein mentioned.

“ Sect. 1. Whereas, Thomas Leciter, late of Piscataway, in the Eastern Division of this Province of New Jersey, did, in and



by his last Will and Testament, give and bequeath unto the Church of Saint Ann, in Burlington, now Saint Mary's, for the Use of the Ministry of said Church, Two Hundred and Six Acres of Land, lying and being upon Stony-Brook, in the said Eastern Division of this Colony. And Whereas, the Reverend Colin Campbell, the present Minister of said Saint Ann's, now Saint Mary's Church, hath presented a Petition to the Governor, Council and General Assembly of this Province, setting forth, that great Inconveniences have and do daily arise to the Minister and Church, from the distant Situation of said Lands from the said Church, and that Waste may be committed, and the Estate lessened in Value, and the good Intentions of the Donor, for the Maintainance of the Minister of said Church, be in a great Measure frustrated; and therefore praying Leave to bring in a Bill, to empower the Minister, Church-Wardens and Vestry-Men of said Church, or the major Part of them, to sell and dispose of the said Lands in Fee Simple, and to purchase for the Purposes in the said Will, other Lands nearer and more convenient to the said Church, and until the Produce of the said Two Hundred and Six Acres can be so laid out, that the same shall be put to Interest, and the Interest thereof applied yearly to the Use of the Minister: And it seeming reasonable and highly convenient, that the said Lands, for the Reasons above set forth should be sold, and the Monies therefrom arising, should be applied in purchasing other Lands more convenient and better situate for the Uses in the said Will mentioned;

"2. Be it Enacted by the Governor, Council and General Assembly, and it is hereby Enacted by the Authority of the same, That it shall and may be lawful, and the said Colin Campbell, together with the Church-Wardens and Vestry of said Church, or the major Part of them, (of whom the said Colin Campbell, or the Minister of said Church for the Time being, always to be one) are hereby authorized and empowered, to sell and convey the said Two Hundred and Six Acres, situate, lying and being at Stony-Brook, in the County of Somerset aforesaid, \* \*

"3. And be it Enacted by the Authority aforesaid, That the Monies arising from the Sale of the said Lands, shall, by the Purchaser or Purchasers thereof, be paid into the Hands of the said Colin Campbell, John Lawrence, Esq; and Edward Tonkin, or any two of them, who are hereby empowered to receive the same; and upon Receipt thereof, the same to pay and lay out in the Purchase of such Lands adjacent to the said Church, as will best answer the intentions of the said Thomas Leciter, and shall be approved of by the said Minister, Church-Wardens



and Vestry of said Church for the Time being, or the major Part of them, of whom the Minister for the Time being always to be One; and the Deed or Deeds, Conveyance or Conveyances, for the same Lands so purchased, shall be given and executed to the said Minister, Church-Wardens and Vestry-men of said Church forever, for the Use and Support of the Minister of said Church for the Time being, agreeable to the Bequest of the said Thomas Leciter, and to and for no other Use or Purpose whatsoever; and until such convenient Lands can be purchased, it shall and may be lawful for the said Colin Campbell, and the said John Lawrence and Edward Tonkin, to put the said Monies out to Interest, upon good real and personal Security, and the Interest yearly and every Year to receive, and the same to pay to the said Colin Campbell, or to the Minister of said Church for the Time being, whose Receipt or Receipts shall be a sufficient Discharge or Discharges to them, or either of them, for the Interest so paid." \* \*

THE NEW STAMP ACT CAUSES MUCH ALARM.

*Mr. Campbell to the Secretary. Extracts.*

"Burlington, Dec<sup>r</sup> 26<sup>th</sup> 1765.

"REV<sup>d</sup> DEAR SIR:

\* \* "We have been much alarmed since the first of last Month that the New Stamp Act was to take place here by virtue of an Act of the British Parliament. \* \* In this Province however they that have shown their dislike to the Act taking place; have hitherto forbore these public violences that others have been guilty of. But business of all kinds seems to be stagnated & a general cry for want of Money and decay of Trade: and yet Provisions of all kinds are kept up so high at Market that it is with the utmost difficulty we of the Mission can support our Families with the utmost Economy: as I have little or nothing by way of support from my Congregations; and a large Family of 6 Young Children to maintain cloath & educate, & Exchange has fell lately so much that I have lost 40 | Sterling on the Sale of my present half years Bill which I have now drawn upon the Society's Treasurer for payment.

"I have lately obtained an Act of our Assembly in this Province for the benefit of my Successor for the Sale of a Tract of

Land devised to my Church of Burlington in the year 1709 by way of Glebe cont<sup>d</sup> 200<sup>d</sup> and six Acres but being at the distance of thirty or forty Miles therefrom renders it of little value to the Mission here, but being sold & the Money arising from the Sale appropriated to the purchasing of Lands near this place; may be of much service to my Successor, tho' this is not a proper time to sell, yet being in power to sell may wait for a more proper opportunity.

"I am Rev<sup>d</sup> Dear Sir &c

"COLIN CAMPBELL."

#### A MARRIAGE CERTIFICATE.

"Burlington April 28<sup>th</sup> 1766.

"These do certify and declare to all whom it may concern, that Adam Sheppard,† and Margaret Burrs Widdow, both of this City, were this day lawfully married—according to the Rites and Ceremonies of the Church of England as by law established, by virtue of a Lycence, of this date from his Excellency Wm. Franklin Esqr, our present Governor, in such case, directed to me; I say married by me, date and place as above.

"COLIN CAMPBELL *Clerk and*

—*Original MS.*

"*Missionary*——"

#### ON FIRE ABOUT THE STAMP ACT.

*The Archbishop of Canterbury to Rev. Dr. W. Smith of Pennsylvania—Aug. 2, 1766. Extract.*

"The beginning of last year we thought an ecclesiastical settlement of Quebec was almost made, on which a Bishop might easily be grafted. But that was opposed by one great man as too favourable, by another as not favourable enough, to the Papists. Then the Ministry changed: we were to begin again; and could get nothing but fair words, though the King interposed for us. Now it is changed once more, and whether we shall fare better or worse for it, I cannot guess. I have begged the Bishop of London to take out a Commission. He is backward; but I hope at length to prevail, and then we may set up our Corresponding Societies. There were no improper expres-

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† The coachman of Governor Franklin.

sions in the Address of the Connecticut or of the New York and New Jersey clergy; but they came when both you and we were on fire about the Stamp Act; and so were not presented. But the King was apprised of the contents of them, and desired they might be postponed."

#### DEATH AND BURIAL OF THE REV. MR. CAMPBELL.

In the *Providence Gazette* of August 23d, 1766, we have the following:

"Aug. 14. On Saturday last, (Aug. 9) died after a short Illness, the Rev. Mr. COLIN CAMPBELL, many years Missionary at Burlington in New Jersey; and on Sunday last he was interred in Burlington Church,† his Remains being attended to the Grave by a great Number of People of different Persuasions, assembled from various Parts of the Country, to testify their Regard to his Memory. A suitable Sermon was preached by the Rev. Dr. SMITH, of Philadelphia; who having introduced a short and just Character of the Deceased, in the following Paragraph, a Copy of it was requested to be here inserted, viz.:

"Methinks according to the usual Mode, you now expect an Application of this Subject, in a long and circumstantial Account of Him whose Dust we have just consigned to its kindred Dust. But I knew my worthy departed friend so well—such was his Abhorrence of the too frequent Prostitutions of Truth and Justice, in many of our modern Characters of the Dead—that were he now alive, and to speak for himself, he would suffer no more to be said of him, but that—He endeavoured to be (what you will all allow he was) a Man of strict and severe Honesty; faithful in the Discharge of every Trust, and particularly of his most sacred Trust, as a Minister of the Gospel of JESUS. He was a Lover of Peace, and rather willing to bear any tolerable Wrong than ruffle the Serenity of his own Temper. His loss to you is great, but to his worthy bereaved Wife and Children, irreparable."‡

† An original, life-size portrait (in oils) of the Rev. Colin Campbell, received from some of his descendants residing near Trenton, N. J., was placed in the sacristy of St. Mary's Church, in December, 1870. It represents its subject with a large white wig, and in academic gown, cassock and bands.

‡ Mr. Campbell had nine children, five daughters and four sons.

## HISTORY OF THE CHURCH

## ON THE DEATH OF COLIN CAMPBELL.

*By Elizabeth Graeme.†**[Daughter of Dr. Graeme, grand-daughter of Sir William Keith.]*

Shall vice and power claim the farewell tear,  
 And shall it flow not, for the soul sincere?  
 Forbid it truth, forbid it honor too,  
 And mark out COLIN to our mortal view.

The faithful pastor of a little flock,  
 Plac'd in their hearts, he ne'er shall be forgot;  
 Firm honesty; his every deed did plan;  
 With pure religion join'd to form the man.

His social virtues, strong I could paint forth,  
 The tender parent, and the husband's worth:  
 Domestic bliss his house did still afford;  
 A hearty welcome from a cheerful board:

What e'er he gave he freely did impart,  
 And shared his bounty with an open heart;  
 The best affections in his mind did blend,  
 Too well I feel he was the steady friend.

The starting tear does here that truth reveal,  
 Nor wish the honest weakness to conceal;  
 The struggling sigh will heave for those we love,  
 Though faith beholds them with blest saints above.

*Dated Graeme Park,  
 30th Oct. 1766.*

*—Providence Gazette.*

## REV. NATHANIEL EVANS OFFICIATING OCCASIONALLY.

"The Rev. Mr. Evans, a short time missionary at Gloucester, officiated occasionally at Burlington, during the vacancy occasioned by Mr. Campbell's death. He died early, but established by his zeal and fidelity, the character given him by the Society, of 'a pious promising young gentleman.' In a letter dated 'Haddonsfield, New Jersey Dec. 12, 1766,' he writes to the Secretary, 'I have been to Egg Harbour and travelled the Shore over, which is full 30 miles long & preach'd daily always using the Common Prayer. \* \* \* I preached in two Dissenting Meeting Houses twice, at the peoples request; and made use of the Liturgy, with which the people appeared well pleased.' He adds: 'My present situation is in the centre of Quakers, who are a majority of people in this County & with whom I live in great harmony and in an intercourse of mutual civility.'"

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† Afterwards, the celebrated Mrs. Ferguson.



## THE SOCIETY'S LANDS AT BURLINGTON.

*Mr. Evans to the Secretary. Extract.*

"Haddonsfield, Jany 20, 1767.

"REVEREND SIR:

\* \* "I obtained at Burlington a Certified Copy of Surveys of sundry Parcels of Land the Society's property which I thought might be of service to enclose. The first and last of which are held at present without any equitable claim by others. If the Society should see proper to transmit to any person here their Power of Attorney, there could be no difficulty in dispossessing the present holders as the Title is indisputably clear, these two parcels are thought to be worth at least £250 this Currency. \* \*

"Rev<sup>d</sup> Sir &c"NATH<sup>l</sup> EVANS."

THE REV. JONATHAN ODELL, M. A., RECTOR.†

In the *Parish Register*, in the handwriting of Mr. Odell, is this record:

"Jonathan Odell, M. A., was appointed, by the Society for propagating the gospel in foreign parts, to succeed Mr. Campbell, as Missionary at Burlington, Decem'r 25th, 1766, and he arrived at Burlington, on the 25th of July, 1767, and was the next day regularly inducted into St. Ann's (now St. Mary's,) Church, in the said city of Burlington, by his Excellency Wm. Franklin, Esqr., Governor of the Province of New-Jersey."‡

† Mr. Odell was born at Newark, N. J., Sept. 25th, 1737; was M. A. of Nassau Hall; educated for the Medical profession, and served as Surgeon in the British Army; left the Army while stationed in the West Indies, went to England, and prepared for Holy Orders. He was ordained Deacon, Dec. 21st, 1766, in the Chapel Royal of St. James' Palace, Westminster, by the Rt. Rev. Dr. Terrick, Bishop of London; and in January 1767, he was advanced to Priest's orders.

‡ Induction, in the Church of England, is thus performed: The Inductor, on the day appointed, goes with the new Incumbent to the Church, and taking his hand places it upon the key in the Church door, saying, "I induct you into the real and actual possession of the Rectory of \_\_\_\_\_ with all its profits and appurtenances." Then he opens the door, and puts the rector in possession of the Church, who offers his private devotions, and then tolls the bell to summon his parishioners. *Hook's Church Dictionary.*

## HISTORY OF THE CHURCH

THE CHURCH VERY MUCH OUT OF REPAIR.

*Mr. Odell to the Secretary. Extract.*

"Burlington October 2<sup>d</sup> 1767.

"REVEREND SIR:

\* \* "There are in Burlington about 200 Families of Inhabitants, of which number we may rate about one in four to belong to the Church of England; the rest except three or four Presbyterians are all Quakers. There is a considerable number from the Country in the Neighbourhood of the Town, who also attend Divine Service at Church where they *all* behave *decently & not a few devoutly*. The Church itself is very much out of repair: but a Lottery having been some time since granted by the Provincial Legislature in order to facilitate the necessary reparations, I hope to be able ere long to give you an Account of the accomplishment of that undertaking. I should have mentioned before that the Parishioners at Mount Holly are at least as numerous as those at Burlington and likewise give a decent devout attention to the publick Worship.

"I am Reverend Sir &c

"JON<sup>N</sup> ODELL."

A MISTAKE CORRECTED.

*Mr. Odell to the Secretary. Extract.*

"Burlington Jany 6<sup>h</sup> 1768.

"REVEREND SIR:

\* \* "When I wrote my former Letter I was mistaken with regard to the number of Communicants in Burlington & Mount Holly. At an Administration of the Holy Sacrament here soon after my arrival there were 35 Communicants which I then supposed to belong all to the Parish of Burlington; but I found upon a more particular inquiry that the Sacrament of the Lord's Supper had never been administered in the Church at Mount Holly & that it had hitherto been usual for the Communicants of both parishes to assemble on Sacrament Days at Burlington. \* \*

"I beg leave to subscribe myself &c

"JON<sup>N</sup> ODELL."



THE REV. JONATHAN ODELL.





## THE NAMES OF THE CHURCH IN BURLINGTON.

On the outside of the vellum cover of the first *Parish Register*, we have the title, "PARISH REGISTER OF ST. MARY'S CHURCH, BURLINGTON." On the inside of the same cover, quite near the top, we find these words: "The Register of the Church of St. Ann's at Burlington." Immediately under this is the following:

"MEMORANDUM. This Church was called St Ann's (in the first Charter, granted Octob<sup>r</sup> 4<sup>th</sup> 1704 by Lord Cornbury) after the name of the Queen; but when a more ample charter was granted in 1709, Janu<sup>r</sup> 25<sup>th</sup>, by Lieu<sup>t</sup> Governor Ingoldsby, the Church was called St Mary's, and so continues to be denominated, on account of its first foundation-stone having been laid on the 25<sup>th</sup> of March, which was in 1703, but this, it seems, was not adverted to till afterwards—

"JON<sup>N</sup> ODELL.

"April 7<sup>th</sup> 1768."

Mr. Odell had been in Burlington but a little more than eight months, when he made the above memorandum; and was probably unacquainted with all the facts which appear in the letters of Mr. Talbot, and the '*History*' of Mr. Bass, those papers having been copied in England and brought back to America, in the year 1836, (See pp. 6 and 127). Mr. Talbot in his letter of 'April 10th, 1703,' (See p. 33) says: 'I laid the corner stone of *St. Mary's* Church;' and in his letter of May 3d of the same year, (See p. 36) he says: 'I was at Burlington last Lady day, and after prayers we went to the Ground where they were going to build a Church, and I laid the first stone. \* \* We called this Church *St. Mary's*, it being upon her day.'

In his '*History of the Church at Burlington*,' (See p. 127) Mr. Bass who, as well as Mr. Talbot, was personally acquainted with every step of its progress from the beginning, writes, (See p. 129) 'The Church of *St. Mary* in Burlington had the foundation-stone laid on the 25th of March, 1703; being a day sacred to the memory of the Annunciation of the Conception of our Blessed Saviour to the Virgin Mary, which gave name to the Church.'

He further writes, (See p. 130): "The members began to think it convenient to form themselves into a regular Society, according to the Law and Customs of England, and thereupon addressed themselves to his Excellency, Lord Cornbury, (since Earl of Clarendon,) her Majesty's Governor, who on the 4th of Oct., 1704, [the date first referred to in the above Memorandum of Mr. Odell,] *granted his Warrant* for a Patent," etc. A copy of this we have, on p. 130, wherein the name "St. Annes" appears.

Moreover Mr. Bass writes, (See p. 133): "In 1709, the Government devolved upon Col. Richard Ingoldsby, under whose administration, our Vestry (that *by some unaccountable neglect, had omitted to pass the charter designed for us, by the Earl of Clarendon,*) [Lord Cornbury,] got it now passed, under the Broad Seal of this Province, whereby they *became incorporated by the name* of the Minister, Church-Wardens, and Vestry of the Church of ST. MARY in Burlington; which was enrolled in the Secretary's Office, the 25th of January, 1709," (the other date referred to in the above Memorandum of Mr. Odell.) From all which we find, that Mr. Talbot named the Church *St. Mary's*, when he laid the first stone in 1703; that Lord Cornbury, in his Warrant for a Patent of Incorporation in 1704, called it *St. Ann's*, but this charter never having passed, it was never *legally St. Ann's*; and that in 1709, the year after Lord Cornbury was superseded, the charter was passed, wherein, *not St. Ann's*, the name 'designed' for the Church by Cornbury, but ST. MARY'S, the name given it at the first, became its name in law.

It will be observed, that neither here, nor elsewhere, except in the Will of M<sup>rs</sup> Talbot, (See pp. 246-8) is there any allusion to the name *St. James*, as belonging to the Church in Burlington.

THE QUAKERS THE MOST FRIENDLY OF ALL DISSENTERS.

*Mr. Odell to the Secretary. Extracts.*

"Burlington, July 5, 1768.

"REVEREND SIR;

\* \* "I think it my duty to represent to the Society the importance of a Mission at Trenton. There is no other Episcopal Church on the Great Road between Burlington & Brunswick; a distance of more than 40 Miles. Within the

memory of many Persons yet living, the Inhabitants of Trenton & the country for some distance round it were chiefly Members of the Church of England ; the few Dissenters that were among them were mostly Quakers, a people, in this Country, of all Dissenters the most friendly to those of our Communion. \* \*

"In a former Letter I acquainted the Society that agreeably to my instructions, I had concluded with the People here to attend Divine Service of the two Churches of Burlington & Mount Holly alternately, upon condition, as stipulated in your Letter to the Wardens & Vestries of both Parishes that they of Mount Holly would contribute adequately to my support. They have since come to an Agreement & have agreed to give yearly at least £26 Currency, which I doubt not will be punctually paid & that they will *exceed* rather than *fall short* of that Sum. The Rents of the Parsonage Lot & House together with a Farm at some distance in the Country belonging to the Church in Burlington amount to £42: 10. in Currency ; besides which the Vestry at a late Meeting proposed to allow me as much as they should be able to procure by way of subscription from the Congregation.

"I am &c

"JON<sup>S</sup> ODELL."

#### MARRIAGE OF THE REV. MR. FRAZER.

"July 13th, 1768. The Rev. Wm. Frazer of Amwell, and Rebecca Campbell of Burlington, were lawfully joined together in marriage at Burlington, by Jonathan Odell, minister." *Parish Register*.

#### A VOLUNTARY CONVENTION.

"A voluntary convention was held in New Brunswick Oct. 12th, 1768, at which were present among others the Rev'd. Messrs. Odell, Frazer, Thomson and Seabury, who, 'considering maturely the distressed situation of many of the widows and children of the Episcopal Clergy in America, who by reason of the smallness of their income are not only disabled from making any future provision for their families, but are scarcely able with the greatest economy to support them with a decency becoming their characters even during their lives,' agreed upon

a scheme for their relief which they submitted to the Venerable Society. The document containing the plan is quite an elaborate one, with sixteen articles."

#### MR. ODELL TO SOLICIT A CHARTER.

In 1769, the Rev. Mr. Odell was appointed one of a committee, of two in each of the three provinces of New York, New Jersey and Pennsylvania, to solicit the passing of the charter for the Corporation for the Relief of the Widows and Orphans of deceased clergymen, in said provinces. His Excellency, Gov. Franklin, of New Jersey, readily ordered the seal affixed to it, and the charter for New Jersey was completed in May of that year.

#### THE CORPORATION FOR THE RELIEF OF WIDOWS AND ORPHANS OF CLERGYMEN, CHARTERED.

The charter for this Corporation constituted Rev. Richard Peters, of Phila., President, Rev. Thos. B. Chandler, D. D., of Elizabethtown, Treasurer, and Rev. Jonathan Odell, of Burlington, Secretary.

"The first Tuesday after the Feast of St. Michael, the charter day as fixed by the letters patent, fell in 1769, upon the 3d. October; and in that month of 'pathetic loveliness,' in the tranquil town of Burlington, a place ever deserving the interest of Churchmen in America, as having been designated for the first American Episcopal See—where the first Episcopal residence was purchased, and where the first bishop who was ever on this continent resided—our Corporation first assembled. Clerical members had travelled from New York, Pennsylvania, and several parts of New Jersey, to be present; and among the representatives at this earliest meeting was John Lawrence, Esq., Mayor of Burlington. 'The President having taken the chair, the different charters were read and compared with each other. On the day following, the members who were met being nineteen in number, presented an address of thanks to his Excellency Gov. Franklin, which he answered with the warmest wishes for the success of the pious design for which the Corporation had been erected, and added that, it would always give him pleasure to render any acceptable service to the members of the Church of England.' This address and the



reply are set out in the early minute-book of the Society, kept with remarkable beauty of chirography by the first secretary Mr. Odell."† *Wallace's Sketch*, pp. 18-19.

#### THE CHURCH BUILDING ENLARGED.

In 1769, the building was extended Westward, with the addition of a gallery, and this, although the town itself had increased but little, if at all.

"The Society is informed by the Rev. Mr. Odell, that the Church at Burlington is completed, and is not only a comfortable building, but an ornament to the place, being 63 feet by 33. Governor Franklin was very liberal on the occasion, and his lady has made them a present of a very rich and elegant furniture for the pulpit, desk and table."‡

#### MRS. CAMPBELL'S ACKNOWLEDGMENTS.

*Mr. Odell to the Secretary. Extract.*

"Burlington, N. Jersey, April 6, 1769.

"REVEREND SIR:

"I have this moment received your very kind favor dated Dec<sup>r</sup> 14, 1768, for which I beg you to accept my warmest thanks, together with those of M<sup>rs</sup> Campbell who also takes the liberty through your hands of presenting her grateful acknowledgements to the Society for the favor done her in allowing her to draw for £25 over and above the Salary due to her late Husband at the time of his death.

"I am the more in haste to dispatch this Answer to your obliging Letter because in my last Dec<sup>r</sup> 31<sup>st</sup> my concern for the Widow led me to express an apprehension that in the multiplicity of your more important affairs M<sup>rs</sup> Campbell's Application to the Society had escaped your Notice. I therefore now seize

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† Mr. Odell was Secretary of this Corporation from 1769 to 1774.

‡ A new bell also, was hung in the belfry. It is still (1876) rung, and bears this inscription: "ST. MARY'S CHURCH IN BURLINGTON. 1769."

the opportunity offered me by Capt<sup>n</sup> Trent (who sets off in a few Hours) to beg your pardon for such a groundless apprehension.

"I am Reverend Sir,

"Your most obed<sup>t</sup> Serv<sup>t</sup>

"JON<sup>N</sup> ODELL."

#### A FURTHER ADDITION TO THE BURYING-GROUND.

On the 5<sup>th</sup> of August, 1769, Doctor Jonathan Smith conveyed to the "Minister, Wardens, and Vestrymen of Saint Mary's Church" a "Piece of Ground bounded & limited as follows, viz., on the South by a Line, beginning at the North-East Corner of the Burying-ground now belonging to Saint Mary's Church & running along the Fence, as it now stands on the North side of the said Burying-ground, to the North-West Corner of the same; thence by a line running Northward fifteen foot along the Fence which now bounds the Western side of a Lott belonging to the said Jonathan Smith & adjoining to the North side of the Burying-ground aforesaid; and thence by a straight line running Eastward to the Place of beginning," "Provided always (and it is the Consideration for which the Premises are granted & conveyed as aforesaid) that \* \* \* the said Minister Wardens & Vestrymen \* \* \* shall within the space of five years next ensuing the date of these Presents, erect \* \* \* upon the whole length of the Boundary Line last above mentioned, a good and sufficient Brick wall, five foot high & nine inches thick, \* \* \* and that after the completion of the said wall, the said Jonathan Smith his Heirs and assigns shall be forever thereafter exempted from all Demands on account of Partition fences between his said Lott & the Burying-ground aforesaid." The "Indenture" for this, was "Sealed & delivered in presence of William Smith" and "Thomson Neale;" and acknowledged, the same day, before "Rob<sup>t</sup> Smith one of the Judges of the Court of Comon Pleas for the County of Burlington."—*Original Deed.*

## SIGNATURES OF ATTESTATION.

At the foot of each page of the *Parish Register*, beginning with the rectorship of Mr. Odell—for ten consecutive pages—there is this :

“JON<sup>N</sup> ODELL *Minister*

“*Attested by* { WILLIAM LYNDON† } *Wardens.*”  
 { ABR<sup>M</sup> HEWLINGS }

“In the collections of the Sussex, (England) Archæological Society,”—writes one who has examined them†—“I have found an explanation of the custom of the clergyman and church wardens signing their names at the foot of the page in the *Parish Register*. I think your records are rare instances of it being done in this country, as it is not to be found in the Registers of Christ Church, Philadelphia.”

“The writer in this article of the Sussex Collection, p. 23, Vol. xxii, the Rev. E. B. Ellman, M. A., says Church Registers ‘date from the 30th year of the reign of Henry VIII. It is however much to be feared that notwithstanding Lord Cromwell’s strict injunctions for the safe keeping of these valuable records, and the protestation which every incumbent was obliged to make when instituted to a benefice during the reign of Elizabeth, that ‘hee would keep the Register book according to the Queen’s Majesty’s Injunctions’ much carelessness in their custody during the reigns of Edward VI, Mary, and Elizabeth, comprehending a period of about 100 years, was found to have taken and some falsification to have been practised; to prevent the possibility of which for the future, a reinforcement of Lord Cromwell’s original injunctions of 1538, which had been lost sight of, became necessary; and this was affected by means of the 70th Canon of our Church, which was ordained the first of James I (1603). By this Canon it was ordered that the Church Book shall be kept in the parish church in a coffer or chest, to be provided at the charge of each parish. These coffers were to be provided with three locks and the same number of keys, and of these keys one was directed to remain with the minister, and the other two with the churchwardens severally. And the Canon then goes on to direct that henceforth, upon every Sabbath-day, immediately after morning or evening service, the minister and churchwardens should take the book, which was

† “William Lyndon, one of the Wardens of this Church, died on the 3d, and was buried on the 5th day of May, 1770; Burlington.” *Parish Register*.

‡ Mr. Wm. John Potts, of Camden, N. J.

directed to be of parchment or of very stout paper, out of the coffer; and in the presence of such wardens the minister was to write and record in it the names of all parties christened, together with the names and surnames of their parents and also the names of all persons married or buried during the preceding week and the day and year on which any such event occurred. And having done this, they were again to replace the book in the coffer, and keep it until the next Sunday under the same regulation of locks and keys. Each page when filled was to be signed at the foot with their names. The Canon then further provides for attested copies of such entries being sent once in every year to the Bishop's Registry. These coffers were the origin of our Church chests, some of these chests indeed, were original coffers, having their treble locks and keys in a perfect and efficient state.' ”

OFFERINGS FOR THE RELIEF OF WIDOWS AND ORPHANS OF  
DECEASED CLERGYMEN.

In 1770 there was a donation to the “Corporation for the Relief of the Widows and Orphans of Deceased Clergymen,” from Governor Franklin, of £10; and a contribution from St. Mary's Church of £5, and 8s.

THE REV. GEO. WHITFIELD IN BURLINGTON.

In 1770, Craft's MS. of “*Daily Occurrences*” has this item: “6 mo. 16 dy. The great Calvinistic preacher George Whitefield, preacht before the Court House. Great audience. Deal of humour, &c.”

“METHODISTIC EMISSARIES TAKING UNCOMMON PAINS.”

*Mr. Odell to the Secretary. Extract.*

“Burlington June 28, 1771.

“REVEREND SIR,

\* \* “The state of Religion in general in my Mission continues to be not unpromising notwithstanding some inconveniences arising from time to time among us from the frequent Visits that are made us by a number of methodistic Emissaries who are taking uncommon pains to get footing in this Country. I have hitherto been in hopes that their diligence may be defeated by letting the Novelty pass without any open warmth of



opposition, which might inflame the weak but honest minded few, who for a while are apt to admire those Itenerants, but may be expected ere long to change their admiration into indifference.

“I am Sir &c

“JON<sup>N</sup> ODELL.”

#### A FELLOW OF ST. JOHN'S COLLEGE BURIED.

“Rev<sup>d</sup> Mr Jonathan Downes, Late a Fellow of St John's College, and Rector of St Peter's in Barbados, was buried Oct<sup>r</sup> 14, 1771, at Burlington.” *Parish Register*.

[This was a brother of Mrs. Franklin, the wife of the Governor.]

#### MARRIAGE OF THE REV. MR. ODELL.

“Married—May 6<sup>th</sup> 1772, Rev<sup>d</sup> Jonathan Odell & Anne De Cou were married at Burlington by me—W<sup>m</sup> Thomson Miss<sup>y</sup> at Trenton.” *Parish Register*.

#### PUBLICATION OF THE BANNS OF MARRIAGE.

Among the last few leaves of the *Parish Register*, there are two pages in the handwriting of Mr. Odell, headed, “Register of the Publication of the Banns of Marriage;” under which, from January 1768, to February 1773, there are entries of *thirty* couples “published”—each three successive times. One of these—as a sample of the rest—reads: “1770, Novem<sup>r</sup> 25<sup>th</sup> & Decem<sup>r</sup> 2<sup>d</sup> & 9<sup>th</sup>—Thomson Neale & Mary Moon, both of Burlington.”

#### MR. ODELL DECLINES THE CONTRIBUTION OF HIS CONGREGATION.

In the Report of the S. P. G.'s proceedings for 1773, there is this passage: “The Rev. Mr. Odell, who generously declined the intended contribution of his congregation at Burlington, until the debt contracted by rebuilding their Church should be discharged, acquaints the Society that this event hath taken place, and that the Vestry have now agreed to pay him for the future £30 currency, nearly equal to £19 sterling a year. The

people at Mount Holly have been punctual in their payment of £26 currency, so that the whole Mission annually contributes about £35 sterling. [The Society paid £50 sterling.] He is in hopes of prevailing with his people to raise a sum of money among themselves, which, though but £100, might be put out to interest, and by accumulating would in time amount to such a sum as would support their minister with less assistance from the Society."

THE LOTS OF GROUND IN BURLINGTON.

*Mr. Odell to the Secretary. Extract.*

"Burlington July 5, 1774.

"REVEREND SIR,

"In answer to my request respecting the Lots of Ground in Burlington purchased by Gov<sup>r</sup> Hunter you are pleased to inform me 'that the Society how much soever they might be inclined to indulge me, in this request do not at present think themselves at liberty so to do;' and that their doubts upon this head arise from a circumstance intimated in my Letter, the Lots in question being 'appropriated to the use of an American Bishop whenever one shall be appointed; and whence the profits arising from the Lands in the meantime are supposed to be also appropriated to the same use.' Whether this be so or not can be known as you observe only by having recourse to the original Deed of Conveyance. And 'if I can convince the Society, from thence, that the fact is otherwise and that the Society have the power, you kindly tell me in conclusion, that you believe I may depend upon their inclination to oblige me.'

"Whatever determination the Society may come to concerning this matter, the assurance of their *inclination* in my favor will be thankfully remembered by me; for I can truly declare that I value the good opinion & approbation of that Venerable Body much more than I should value a meer addition to my income.

"The original Deed of Conveyance is I suppose in England: but there is a Copy of it upon Record here in the Provincial Secretary's Office from which it appears that those Lots are conveyed to Gov<sup>r</sup> Hunter his Heirs & Assigns 'to and for the only proper use benefit and behoof of the Society for the propagation

of the Gospel &c' without any manner of reserve or limitation. We have it is true in this Country a tradition, and only a tradition (which however is I suppose founded in fact) that the purchase was made with a view of providing a place of Residence for an American Bishop, whose appointment seems to have been at that time daily expected. There was then upon one of the Lots in a pleasant situation a very large and commodious Mansion House, which if the expected establishment of our Episcopate had taken place would probably have been appropriated to the use of the Bishop. But as it happened, unfortunately for the interest of Religion in this Country, that the Society had not the opportunity of putting the House to that use; they assigned it for a Dwelling House to Mr Weyman, their Missionary at Burlington, who lived in it, if I am rightly informed, until by some Accident, it took Fire and was entirely destroy'd. Mr Campbell, my immediate predecessor, succeeded Mr Weyman in the Mission, and was allowed to enjoy the Rents of the Ground for near 30 years, to the time of his death. \* \*

"I am Rev<sup>d</sup> Sir &c

"JON<sup>N</sup> ODELL."

DR. ODELL ADMITTED TO MEMBERSHIP IN THE MEDICAL SOCIETY.

"At a general meeting of the New Jersey Medical Society, held at Princetown, November the 8<sup>th</sup> 1774, the Rev. Dr Odell presented himself a candidate for admission into this Society, who being well-known by many of the Society as a regular practitioner,† and being well recommended, he was, without the usual mode of examination, admitted unanimously a member, and took his seat accordingly.

"Voted, unanimously by this Board, that, as at the two preceding meetings, motions have been made for an application to the Governor of the Province for a Charter of Incorporation, for the members of this Society, they do now proceed with spirit in their endeavors to obtain it; and for that end, do constitute and appoint Doctors Odell, Cochran and Barnet a committee to

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† According to *Craft's MS.* of "*Daily Occurrences*," Dr. Odell began the practice of Medicine in Burlington, July 25th, 1771.

confer with the Attorney General, or any other gentleman who may assist them in the affair, and they are to endeavor to carry the design into execution in the most ample and expeditious way." *Transactions of N. J. Medical Society*, p. 37.

#### GOV. FRANKLIN REMOVES TO PERTH AMBOY.

"In 1774, Gov. Franklin removed to Perth Amboy. The task undertaken by a governor of one of the provinces of Great Britain was one of great difficulty. His difficulties were greatly increased by the persistent attempt of the king, and his ministers and parliament, to tax the people of the colonies, without the consent of their representatives, which they were resolute in resisting. He seems to have been an amiable man, and to have performed his duty, with so much forbearance and good temper as to have become quite as popular as any governor could be. He was earnest in his endeavors to promote the welfare of the province. He purchased and improved a farm, imported from England agricultural implements, and collected one of the best libraries in the province. He was a handsome and very agreeable man, abounding in facetious anecdote, and thus resembling his father. That father continued on good terms with him until the war was in active progress. His last visit to him was after he removed to Perth Amboy in 1774. They then discussed the controversy between the mother country and her colonies. They were far from agreeing. No man in America was more fully resolved upon resistance, at whatever cost, than the elder Franklin. The son, who disapproved the earlier measures of the British ministry, was still mindful of his oath as a royal governor; and remained a thorough government man, deeming the opposition of the colonists more mad than the measures of the ministry." *Elmer's Biographical Sketches*, p. 52.

#### FUND FOR MAINTAINING AN ORTHODOX MINISTER OF THE CHURCH OF ENGLAND.

"We the Subscribers do promise to pay, on Demand, into the hands of the Church Wardens of S<sup>t</sup> Marys Church in Burlington, or Either of them, the Several Sums affixed to Our Names, in Order to establish a Fund for maintaining an Orthodox Min-



ister of the Church of England in the Service of St. Mary's Church in Burlington aforesaid; the Interest of which Fund is at all times hereafter to be at the Sole Disposal of the Wardens and Vestry of the said Church, for the use aforesaid. Witness Our hands the thirteenth day of March, 1775.

"Dan Ellis, £15:0:0; John Tonkin, 10:0:0; Jn<sup>o</sup> Lawrence, 15:0:0; Jacob Perkins, 6:0:0; Jam How, 15:0:0; Abraham Heulings, 15:0:0; John Neale, 3:0:0; Arent Schuyler, 10:0:0; William Gamble, 6:0:0; John Fort, 4:0:0; Thomas P. Hewlings, 10:0:0; William Heulings, 10:0:0; Daniel Hancock, 6:0:0; Thomas Neale, 5:0:0; Mary Tonkin, 10:0:0; Edward Kemble, 10:0:0; William Newbold, 15:0:0; R. Strettel Jones, 15:0:0; Jos: Bloomfield, (provided the Wardens & Vestry are elected by the Parishoners,) 15:0:0; William Smith, 5:0:0; Wm. Coxe, jun., 10:0:0; Jacob Perkins, 3:0:0; Isaac Perkins, 3:0:0; William Perkins, 3:0:0; Rob<sup>t</sup> Lucas, 3:0:0; George Painter, 6:0:0; Thomas Hancock, 3:0:0."—*Parish Archives*.

DR. ODELL PRACTICES MEDICINE TO MAINTAIN HIS FAMILY.

*Dr. Odell to the Secretary. Extract.*

"Burlington April 17, 1775.

"REVEREND SIR,

\* \* \* "In the conclusion of your Letter (for the polite and friendly manner of which I sincerely offer you my thanks) you intimate that 'the opinion entertained by some Members of the Society in respect to the value of my Mission' had been an obstacle to the obtaining of my request concerning the Lots in Burlington. In answer to which I must beg leave to observe that notwithstanding the value of my Mission I should actually find it difficult, if possible, to maintain my Family which is a growing one,† did I not call into my aid the practice of Physick, for which Profession I was originally educated. And even with the addition which that has made to my Income (though I can

† The *Parish Register* has these entries: "Baptized, April 21st 1773 at Burlington, Mary, first-born of Jonathan Odell and Anne his Wife, born the 19th of March preceding."

"Baptized—Novr 13—1774 William Franklin, 2d Child of Jonathan & Anne Odell—born Octr 19."

truly declare that I have all along made it a point to avoid every unnecessary Expence) I am now but just out of Debt. It is painful to a mind susceptible of any ingenuous feelings to be drawn as it were to make a boast of such things as ought rather to be left for the generous discovery or the candid acknowledgement of others. \* \*

“Rev<sup>d</sup> Sir &c

“JON<sup>N</sup> ODELL.”

DR. ODELL, CHAIRMAN OF COMMITTEE TO PRESENT A  
CHARTER.

“At a general meeting of the New Jersey Medical Society, held at New Brunswick, May 9th 1775, it appearing on the last minutes, that Doctors Cochran, Odell and Burnet were appointed to present a petition to the Governor and Council for a Charter of Incorporation for this Society, Doctors Cochran and Burnet being present, were called upon and do report, that they did (pursuant to their appointment) present a petition, with a copy of a Charter, and some objections were made to the Charter, which they mentioned. And thereupon it was agreed by the Society that the Charter should be carefully inspected and amended, and again presented at Burlington, the next Convention of the Governor and Council, by the following gentlemen, viz., Doctors Odell, Cochran, Burnet, Smith, Wiggins and Bainbridge, or any three of them.” *Transactions of N. J. Medical Society*, p. 38.

#### STATE OF THE CHURCH IN NEW JERSEY.

In the year 1775, we find the following: “The state of the Church in New Jersey is of late become a very respectable one, through the charitable interposition of the Society. The Missionaries are all unblameable in their conduct, and some of them eminently useful. Instead of the small buildings, out of repair, in which the congregations used to assemble twenty years ago, they have now several that make a handsome appearance, both for size and decent ornament, particularly at Burlington, Shrewsbury, New Brunswick and Newark; and all the rest are in

good repair; and the congregations in general appear to be as much improved as the churches they assemble in.

"The Society are indebted for this agreeable intelligence to their very excellent missionary Dr. Chandler, of Elizabethtown."

#### OUTBREAK OF THE AMERICAN REVOLUTION.

The causes which resulted in sundering the colonies from the Mother country, were complex and, some of them, secret. The "religious element" entered more largely into them than many suppose. The unpublished MSS., on both sides, show that they extended through a long period of time. More than seventy years before armed hostilities commenced, John Talbot, in a letter to his friend, uttered a prophetic warning. See his remarkable words, on p. 33, under date 10th April, 1703.

To supply a link in these papers, we quote the familiar facts from *White's Universal History*:

"The contest began at Lexington in the spring of 1775, by a skirmish, between the British troops and the armed provincials, for the possession of certain magazines. At the same time the deputies assembled at Philadelphia, assuming the title of 'Congress of the United Colonies of North America,' resolved upon raising an army for the defence of the country, and issued a paper currency for its payment. The first battle was fought at Bunker's Hill, near Boston, on the 17th June; and though neither side could boast of any decisive success, the royal troops suffered severely, and the real advantage remained with their antagonists. George Washington, who had acquired considerable military reputation in the late colonial war with France, now received from congress the command in chief of the insurgent forces."

"MINISTERS OF THE CHURCH BOUND TO PROMOTE PEACE."

*Dr. Odell to the Secretary. Extract.*

"Burlington July 7, 1775.

"REVEREND SIR,

"The Society will doubtless, expect from their Missionaries, at this important & melancholly crisis every effort of prudent zeal in the discharge of their duty, as Ministers of the Church,

## HISTORY OF THE CHURCH

always bound to promote as far as in them lies, a spirit of peace and good order among the Members of their Communion. At the same time the Society cannot be unacquainted with the difficulties under which we now labor in this Country. But I think it unnecessary for me to trouble the Society upon this distressful topic; because they will receive every needful information from better hands; and in particular from an Address of the Philadelphia Clergy to the Bishop of London, to which Address I beg leave to refer you, for a just & true representation of the present state of the Church and of the situation of the Clergy in general in these Colonies. We think it of the utmost importance to the general good of the British Empire, that these matters should be thus truly stated and we most ardently pray that in these perplexing & alarming troubles, we may by prudence & integrity of conduct contribute our mite towards obtaining a recovery and securing the future permanency of that harmony & peace upon just and practicable grounds, which is essential to the happiness & glory of the whole Empire. \* \*

"I am Rev Sir, &c

"JON<sup>N</sup> ODELL."

## TWO LETTERS OF DR. ODELL SEIZED.

"In Oct. 1775, a man named Christopher Carter, was arrested on his departure for England and his papers seized by the local committee of Inspection and Observation. Among them were two letters from Dr. Odell; one anonymous, addressed to the Rev. Dr. Thomas B. Chandler, London, the other signed 'Jon. Odell,' directed to 'Mrs. Bullock, Brixton Causeway, Surry, near Westminster.' The Committee having taken the Doctor's parole not to leave the city, referred the matter to the Council of Safety, before whom he appeared Oct. 8th. The Council resolved to send the letters to the Committee of Safety of New Jersey, and on their prisoner giving his word of honor to appear when required, he was discharged.

"In the New Jersey Provincial Congress, Oct. 12th, 1775, among other proceedings, 'A letter from the Chairman of the Committee of Safety of Penn., enclosing two letters said to have been written by the Rev. Mr. J. Odell, of Burlington, to cer-



tain persons in Great Britain, and referring the consideration of the said letters to this Congress, was laid before the Congress, and the several letters were read, and ordered a second reading.'

"A memorial from Rev. Mr. Odell prays that this Congress will be pleased to appoint an hour for his being heard this day, was read, and ordered a second reading.

"Ordered: That Mr. Odell hath leave to return to his house at present, upon his parole of honor to attend this Congress on Tuesday next, at 3 o'clock, P. M.

"Tuesday, Oct. 17, 1775.

"3 P. M. Pursuant to the order of the day, the Congress resumed the letter of the Committee of Safety of Penn., the letters said to be written by the Rev. Mr. Odell and Mr. Odell's memorial; and Mr. Odell attending was called in and heard, and then ordered to withdraw. Whereupon, after deliberating thereon, the previous question being put, that the determination of Mr. Odell's case be postponed till to-morrow morning; resolved accordingly.

"Wednesday, Oct. 18. The Congress resumed the consideration of Mr. Odell's case; and having deliberated thereon, are of opinion that it appears, from the general purpose of Mr. Odell's letter that he disapproves of, and is in principle opposed to, the measures of defence adopted by the Continent, to prevent the oppressive designs of the British ministry; but, as this Congress would by no means violate the right of private sentiment, and as Mr. Odell's letter does not clearly appear to have been intended to influence public measures, and as some degree of ambiguity is contained in several parts thereof, this Congress do therefore decline passing any public censure against him." —*American Archives, Series Fourth, Vol. III, pp. 1224, 1227.*

#### THE EARNEST WISHES OF DR. ODELL.

In the report of the S. P. G. from Feb. 1775 to Feb. 1776, we find the following: "The Rev. Mr. Odell in his letters expressed his most earnest wishes that in the present alarming troubles, the prudence and integrity of the missionaries may contribute towards a recovery of harmony and peace, or at least

secure them from the violence of the times; but the Society have reason to believe that Mr. Odell has met with a disappointment of his wishes in his own person."

SONG FOR A FISHING PARTY NEAR BURLINGTON, ON THE  
DELAWARE, IN 1776.

[To the 3d verse Dr. Odell† has appended this note: "*Protestant* was a term adopted by a circle of Loyalists."]

How sweet is the season, the sky how serene;  
On Delaware's banks how delightful the scene;  
The Prince of the rivers, his waves all asleep,  
In silence majestic glides on to the Deep.

Away from the noise of the fife and the drum,  
And all the rude din of Bellona we come;  
And a plentiful store of good humour we bring  
To season our feast in the shade of Cold Spring.

A truce then to all whig and tory debate;  
True lovers of Freedom, contention we hate;  
For the Demon of discord in vain tries his art  
To inflame or possess a true *Protestant* heart.

True Protestant friends to fair Liberty's cause,  
To decorum, good order, religion and laws,  
From avarice, jealousy, perfidy, free;  
We wish all the world were as happy as we.

We have wants, we confess, but are free from the care  
Of those that abound, yet have nothing to spare;  
Serene as the sky, as the river serene,  
We are happy to want envy, malice and spleen.

While thousands around us, misled by a few,  
The Phantom of pride and ambition pursue,  
With pity their fatal delusion we see;  
And wish all the world were as happy as we!

ODE FOR THE KING'S BIRTH-DAY.

[Written by Dr. Odell on occasion of the King's birth day, June 4th, 1776, and sung by a number of British officers, (captured at St. John's and Chambly by Gen. Montgomery) who were prisoners at that time at Burlington; and who, to avoid offence, had an entertainment in honor of the day prepared on

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† "Dr. Odell and Mr. Stansbury were the two most important loyal versifiers of their time." "As a political satirist," says Winthrop Sargent, in his collections of "*The Loyalist Poetry of the Revolution*," p. 202, "Dr. Odell is entitled to rank high. In fertility of conception, and vigor and ease of expression, many passages in his poems will compare favorably with those of Churchill and Canning."

an island in the Delaware, where they dined under a tree. They had their band of music on the island, and "that," says Craft, "had liked to have made a Rumpus." Was "Hail Columbia," suggested by these lines?]

O'er Britannia's happy Land,  
 Ruled by George's mild command,  
 On this bright auspicious day  
 Loyal hearts their tribute pay.  
     Ever sacred be to mirth,  
     The day that gave our Monarch birth !

There, the thundering Cannon's roar  
 Echoes round from shore to shore ;  
 Royal Banners wave on high ;  
 Drums and trumpets rend the sky.

There our Comrades, clad in Arms,  
 Long enured to War's alarms,  
 Marshall'd all in bright array,  
 Welcome this returning day.

There the temples chime their bells ;  
 And the pealing anthem swells ;  
 And the gay and grateful throng  
 Join the loud triumphant song !

Nor to Britain's Isle confin'd—  
 Many a distant region joined  
 Under George's happy sway,  
 Joys to hail this welcome day.

O'er this Land among the rest,  
 Till of late supremely blest,  
 George, to sons of Britain dear,  
 Swelled the song from year to year.

Here we now lament to find,  
 Sons of Britain, fierce and blind,  
 Drawn from loyal love astray,  
 Hail no more this welcome day.

When by foreign Foes dismay'd,  
 Thankless Sons, ye call'd for aid ;  
 Then, *we* gladly fought and bled,  
 And your Foes in triumph led.

Now, by Fortune's blind command,  
 Captives in your hostile Land ;  
 To this lonely spot we stray,  
 Here unseen to hail this day.

Though by Fortune thus betray'd,  
 For awhile we seek the shade,  
 Still our loyal hearts are free,  
 Still devoted, George, to thee.

Britain, Empress of the Main,  
 Fortune envies thee in vain ;  
 Safe, while Ocean round thee flows,  
 Though the *world* were *all* thy Foes.

Long as Sun and Moon endure,  
 Britain's Throne shall stand secure,  
 And Great George's royal line,  
 There in splendid honor shine.  
     Ever sacred be to mirth,  
     The day that gave our Monarch birth!

## DECLARATION OF INDEPENDENCE.

"The congress," says *White's Universal History*, "now resolved on the decisive step of a declaration of independence, which was issued on the 4th of July, 1776; and they at the same time established a federative union among the belligerent colonies, assuming the title of 'The United States of America.' But the slender forces of the new republic were for some time hardly able anywhere to face the numerous and well-appointed armies of Britain. They lost New York and New Jersey, and congress was compelled to take refuge in Maryland."

## DR. ODELL PAROLED.

"July 20, 1776. *Ordered*, That Peter Tallman, Esq., Chairman of the County Committee of Burlington, be directed to take the parole of the Rev. Jonathan Odell, a person suspected of being inimical to American liberty; that he confine himself on the East side of Delaware river, within a circle of eight miles from the Court House in the city of Burlington."

"Thursday, August 1, 1776. A letter from the Rev. Mr. Odell, praying, for certain reasons, that he may be excused from signing the parole heretofore ordered, and offering a new parole binding himself not to hold any political correspondence with the enemy, or to furnish them with provisions or intelligence, read. Whereupon the Convention having taken the same into consideration, *Ordered*, that Mr. Odell sign the original parole sent to the Committee of Burlington."—*Force's American Archives*, 4th Series, Vol. VI, pp. 1651, 1656.

## GOV. FRANKLIN CONFINED AS A PRISONER OF WAR.

"All the hopes, no doubt for several years fondly indulged in by Governor Franklin, of the final success of the royal cause, were doomed to disappointment. He was arrested by order of the Provincial Congress in 1776, and confined as a prisoner of



war. He was not exchanged until he had suffered an imprisonment of two years and five months. In the mean time his library was burned by an accidental fire; and his wife, who is represented as an elegant woman, amiable and intelligent, died in New York. He took up his residence in that city, remaining there several years, aiding the royal arms, as President of the Board of Associated Royalists, and by all other means in his power. In 1782, he returned to England, after a sojourn in America of twenty years.

"In consideration of the losses he had sustained by the confiscation of his property and otherwise, the British government granted to him eighteen hundred pounds, nearly nine thousand dollars, and allowed him a pension of nearly four thousand dollars a year, thus placing him, in a pecuniary point of view, in a better situation than if he had remained Governor of New Jersey. He afterwards married again, an Irish lady, and died in 1813, at the age of about eighty-three.

"The author of a work published in 1802, says: 'Governor Franklin, in point of person, is above the common size, with the eye and figure of a veteran. Although subject to the gout, he appears to be strong and athletic, and was accounted one of the handsomest men in America. He is now about sixty-five years of age, and resembles his father in a variety of particulars. Like him he is cheerful, facetious, admirably calculated for telling a pleasing story, and no enemy to social converse, hilarity, and the pleasures of the table, when indulged in moderation. Like him, too, he makes his ablutions every morning, and is equally partial to an air and a water bath.'"—*Elmer's Biographical Sketches*.

#### THE EXHIBIT OF PAROCHIAL WORK BY DR. ODELL.

From the day when Dr. Odell became the rector of St. Mary's Church, to Dec. 21st, 1776,—a period of nine years and five months—the *Parish Register* has twenty-six closely written folio pages, of most neatly, and accurately, kept records; the totals of which are, Baptisms 249, Marriages 122, Burials 131,—a very large exhibit.

DR. ODELL WILL NOT SACRIFICE ANY PRINCIPLES, AND  
BECOMES A REFUGEE.

*Dr. Odell to the Secretary. Extract.*

"New York Jan'y 7, 1777.

"MY DEAR SIR:

"You may possibly have heard that I attempted to send a Letter to you above a twelve month since, and that my Letter being intercepted embarrassed me not a little with Committees and Conventions, who were willing to find offence where none was intended. I told them and have had several occasions of telling them since, a very honest truth, that I did not mean to *dissemble* my sentiments concerning the measures of Congress, but that I had made it a Rule to myself from the beginning of our troubles, not to interfere directly or indirectly in Public Affairs, and tho' I neither could nor would make any sacrifice of my principles or duty, either as a Loyal Subject or a Minister of the Church of England,† yet my political conduct should be inoffensive, if they would allow a passive conduct to be so, and in short that I presumed it reasonable in me to expect I should be indulged in the unmolested enjoyment of my private sentiments so long as I did not attempt to influence the sentiments or conduct of other men, and that private sentiments ought not to be made matter of public notice, much less of public censure. I concluded such a tenor of conduct *in our situation* was not only *necessary* but at the same time becoming the characters of Clergymen and especially of Missionaries and therefore would be approved of by the Society. But this specific system did not screen me in particular from much jealousy and misrepresentation.

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† When a Deacon is ordered in the Church of England, "before the Gospel, the Bishop, sitting in his chair, causes the Oath of the King's Supremacy, and against the power and authority of all foreign Potentates, to be ministered unto him as follows: 'I, ——— do swear, that I do from my heart abhor, detest, and abjure, as impious and heretical, that damnable Doctrine and Position, That Princes excommunicated or deprived by the Pope, or any Authority of the See of Rome, may be deposed or murdered by their Subjects, or any other whatsoever. And I do declare, that no foreign Prince, Person, Prelate, State, or Potentate, hath, or ought to have, any Jurisdiction, Power, Superiority, Pre-eminence, or Authority, Ecclesiastical or Spiritual, within this Realm. So HELP ME GOD.'"—*Ordinal of the Church of England.*

“ A Parole was demanded of me, limiting me to within 8 miles of Burlington & binding me to forbear all political correspondence on the subject of the public dispute, not to furnish any provisions nor to give any intelligence to the Kings Troops. After giving this Parole I remain'd unmolested at home till about the middle of last Month, when a Body of Hessians under the command of Count Donop came to Burlington intending to take Post with us for the Winter. Some of my Neighbours thought it advisable to meet the Commandant on his approach to the Town and to request him to spare the Inhabitants from Insult and their property from pillage, they requested me to go with them & assist in this charitable Address as an Interpreter. I did so and had the pleasure to find that I had a pretty good prospect of being of real service to my peaceable Neighbours. But five Gondolas lying in the River began to cannonade the Town in order to prevent the Troops taking Quarter with us. Many Houses were damaged but nobody hurt. The Hessian Commandant however having with him no heavy Cannon thought proper to retire that Night to Bordentown intending to return with Artillery sufficient to make good his quarters. In the mean time tho' I believe every candid man will wonder why we should be punished for having been left defenceless and for having solicited safety from the Kings Troops in our defenceless condition, even supposing us to have assented to those measures which had brought the Troops into the country & even to our Doors; yet true it is, that as soon as it was known on board of the Gondolas that the Troops had left us, the Town was cruelly insulted and from day to day kept in Alarm by those River Tyrants. Mr Lawrence, young Mr Hawlings & myself were in particular pursued by two captains & a number of armed men. We made our escapes & were under the necessity of taking refuge among the King's Troops, and as the design of taking Post at Burlington was soon after given up, I have been obliged to leave my wife & 3 children (the youngest not five weeks old) and to ramble as a Refugee God knows when to return.

“ In this situation I take the liberty to request that you will communicate the contents of this Letter to the Society; perhaps I ought rather to have written to the Secretary, but my little

narrative seemed to require a stile of more minute freedom than one can well use, unless to an intimate acquaintance and I hope the Society will admit of this apology. I suppose it can hardly be necessary to tell you what I presume you will take for granted that I among most of my Brethren thought it my duty to shut up my Church and discontinue my attendance on the Public Worship from the fatal day of the Declaration of Independency.

"Public news I need not give you as you will receive better intelligence from others. I shall only mention that if the Kings Troops on their arrival at Trenton had crossed the River Delaware (which notwithstanding the want of Boats was most undoubtedly practicable) they would certainly have taken possession of Philadelphia without any opposition. You will oblige me by informing the Society that I lost almost all the Fence round the Point Lot last Winter by the Soldiers quartered in the Barracks at Burlington, who made Fuel of the Rails and it has cost me £36 to renew the Fence, which after all will probably be again destroy'd this Winter. Two years Rent of the Glebe Land near Prince Town amounting to £60 I expect to lose and indeed there is no prospect of my getting any Rent from that quarter nor any Salary from my Parishioners in future, until this unnatural War is happily terminated, and when that will be God only knows, though I hope it may be nearer than many are apt to imagine.

"I am &c

"JON<sup>N</sup> ODELL."

"THE PEOPLE ALMOST UNANIMOUS IN THEIR AVERSION TO INDEPENDENCY."

*Dr. Odell to the Secretary. Extract.*

"New York Jan 25. 1777

"REVEREND SIR:

"The Society has doubtless of late received from the Clergy of this City and some Missionaries who have taken refuge here a general account of the State of the Church in this unhappy and distracted Country. For my own part this is the first



opportunity I have had for a long time of writing to England, except a few days ago immediately after my arrival here, when I wrote in great haste to Dr. Chandler by the Bristol Man of War just then on the point of Sailing.

“The people of my Mission in these times of public distraction have in general discovered a spirit of moderation and have been almost unanimous in their aversion to independency; but the progress of that party in the Country who seem long since to have been determined on that fatal measure has been conducted in such a manner as to preclude any effectual opposition. In fact the Independency *assumed* by the Congress long before they declared it, made it both difficult and dangerous to attempt any other opposition than a *silent* testimony of disapprobation.

“In such a situation, having no opportunities of consulting with each other, the Clergy have been obliged to conduct themselves with delicacy and caution. About 15 Months ago we had a meeting of our Corporation for the Relief of the Widows & Children of the Clergy—when we shall be able again to meet is a question that gives us much anxiety—on that occasion we wrote a joint Letter to the Society which I hope has been received and with candid indulgence approved by the Society, who will have discovered that our unavoidable embarrassments were encreased by the *indiscreet* conduct (to say no more) of the Philadelphia Clergy. Since the declaration of Independency the alternative has been either to make such alterations in the Liturgy as both honor and conscience must be alarmed at, or else to shut up our Churches, and discontinue our attendance on the public Worship. It was impossible for me to hesitate a moment in such a case and I find that many of the Clergy in Pennsylvania and every one in New Jersey (Mr. Blackwell only excepted) have thought it their indispensable duty in this perplexing situation to suspend our public Ministrations rather than make any alteration in the established Liturgy. At the same time we were persuaded that in every other respect to pursue a conduct inoffensive if possible even in the eye of our Enemies, was what the Society both wished and expected from us & what we owed to our own characters as Ministers of the Gospel;

happy if in this most trying time our conduct meets with the Society's approbation.

"I am Reverend Sir &c

"JON<sup>N</sup> ODELL."

THE FRIENDLINESS OF THE VESTRY TOWARDS DR. ODELL.

*Dr. Odell to the Secretary. Extract.*

"New York, Aug<sup>t</sup> 18. 1777.

"REVEREND SIR :

\* \* \* Since my being driven from home I have been occasionally employed as a Deputy Chaplain in the Army which has afforded me some relief; but still my losses are very considerable and without the aids I have received from England my Family must have suffered greatly. If I remember well the deduction which has been made from my Salary amounts to £15, which added to my Salary for the Six Months from Christmas to the 25<sup>th</sup> of June last makes £40 Sterling for which Sum I have this day drawn Bills on the Treasurer of the Society payable to the order of Mess<sup>rs</sup> Edw & W<sup>m</sup> Laight in which I hope I shall have the approbation of the Society.

"My present situation makes it impossible for me to send any Parochial Notices. I have been informed that the Vestry of Burlington met on Easter Monday last and Voted that my Salary of £30 currency should be continued notwithstanding my absence. It is very uncertain whether they may be able to carry this Vote into effect but it gives a pleasing proof of their friendly disposition in these times of Trial to

"Rev<sup>d</sup> Sir &c

"JON<sup>N</sup> ODELL."

#### CESSATION OF PUBLIC WORSHIP.

In 1779, it is stated "that there has been a total cessation of public worship in the provinces of New Jersey and Pennsylvania, and almost every Missionary driven out." After this date we lose our venerable guide, the S. P. G., as the Churches lost the "nursing care and protection" which she had so long and generously supplied.

## JAMES LAWRENCE BORN AND BAPTIZED.

The *Parish Register* has the following:—"1781, Baptized by the Rev<sup>d</sup> M<sup>r</sup> Frazer, Nov<sup>r</sup> 14, James, of John and Martha Lawrence."

This child, born in Burlington the same year, was Capt. James Lawrence, who distinguished himself in the American Navy, and made immortal the words, "Don't give up the ship." His remains, buried first at Halifax, were afterwards brought to the city of New York, and deposited in Trinity Church yard, where a handsome monument was erected to his memory.

## GEN. WASHINGTON, AND BARON STEUBEN.

That brief chronicler—James Craft—before quoted, in his curious MS. of "Daily Occurrences," still existing with some of his descendants, in Burlington, makes these notes: "1782, 3 mo. 23 dy. Gen. George Washington in our city." "1782, 3 mo. 30 dy. Baron Steuben in our Town."

## DR. ODELL MAKES AN ADDRESS.

Early in the Spring of 1782, standards were presented to the King's American Dragoons with imposing ceremonies, when the Rev. Dr. Odell made an address, in the presence of a large number of distinguished officers of the British Army and Navy, including the Prince William Henry, (afterwards William IV,) who was, at that time, in New York, as a midshipman in the fleet of Admiral Digby.

## ENGLAND RECOGNIZES AMERICAN INDEPENDENCE.

"The recognition by England of American Independence was first made in the provisional articles of peace signed at Paris, November 30th, 1782. The definitive treaty to that effect was signed at Paris, Sep. 3d, 1783."—*Anderson's Colonial Church*, p. 399.

## DR. ODELL GOES TO ENGLAND.

Sir Guy Carleton succeeding Sir Henry Clinton as commander-in-chief of the British forces in 1782, arrived in New

York, in May. On November 5th, 1783, he evacuated the city; after the signing of the treaty of peace. Dr. Odell accompanied this gentleman to England.

DR. ODELL REGARDS HIMSELF AS STILL THE RECTOR.

*Rev. Dr. Odell to his Wife.*

“London, 5 of July, 1784.

“MY DEAR NANCY

“Your last letter of May 2d, gives me an account of conduct in the Vestry, which I confess surprises me. However I do not mean to upbraid them, if they are not of themselves conscious of their ingratitude towards me, it were in vain to attempt convincing them, either by argument or expostulations. All I shall say is, let them look to their Church which they must confess I have a right to tell them is a monument of the indefagitable and disinterested Zeal of a Man whose Family had every reason to expect all the kind Returns and friendly attentions in their power especially at a time like that which has torn me so long from them. Give my love to Mr. Lawrence and Mr. Ellis, and tell the latter that I entrust you, as my lawful attorney, to make a formal demand of him for payment into your hands of all rents and issues arising from the Church Estate, whether in Burlington or at Stony Brook, from the time of my being forcibly driven away by an armed Body. As no part of that Estate can belong to or be disposable by any Person but the Minister of St. Mary's Church for the time being, to whose use that estate was given, not by the Inhabitants of Burlington, nor by their Ancestors, but by Strangers chiefly and one lot at least of it by aids contributed by my Friends and collected by myself, and they certainly know that I am in fact the Minister of that Church until I shall either voluntarily resign or be legally dispossessed of my right which is a real and Substantial Freehold, not in the smallest degree affected by the revolution. And you will further please to inform Mr. Ellis that the Vestry may expect, on my Part, that I shall not tamely relinquish my Claim to rigid Justice, but avail myself of every



lawful and Practicable means to compel them to do that which they ought to Blush not to have done of their own accord.†

"I hope shortly to write to you more at leisure. At present I can only add that I have at last good reason to think my—

DR. ODELL IN PROSPERITY AT LAST.

When the Province of Nova Scotia was divided, Dr. Odell was called to a seat in his Majesty's Council in the Province of New Brunswick, and became the Secretary, Registrar, and Clerk of the Council, with a salary of a thousand pounds sterling.

† Margaret Morris, a Quakeress, who purchased Gov. Franklin's house on the bank, when the Governor removed to Perth Amboy; and who occupied it during the stormy days of the Revolution, kept a journal from which we make the following extracts: "Dec 14th 1776. Several of our friends called to see us; amongst the number was one (Dr. Odell) esteemed by the whole family, and very intimate in it; but the spirit of the devil still continued to rove through the town in the shape of tory-hunters. A message was delivered to our intimate friend, informing him a party of armed men were on the search for him—his horse was brought, and he retired to a place of safety.

\* \* \* From the 13th to the 16th, \* \* \* parties of armed men rudely entered the town, and diligent search was made for tories: \* \* \* a loud knocking at my door brought me to it—I was a little fluttered, and kept locking and unlocking that I might get my ruffled face a little composed—at last I opened it, and half a dozen men all armed, demanded the key of the empty house. I asked what they wanted there; they said to search for a tory. The name of a tory, so near *my own door*, seriously alarmed me, for a poor *refugee* \* \* \* was at that very time concealed like a thief in an auger hole—I rung the bell violently, the signal agreed on if they came to search, and when I thought he had crept into the hole, I put on a very simple look, and cried out, 'Bless me, I hope you are not Hessians.' \* \* \* —but I'll go with you into Col. Cox's house. \* \* \* So I marched at the head of them, opened the door, and searched every place, but we could not find the tory,—strange where he could be. We returned—they, greatly disappointed—I, pleased to think my house was not suspected. \* \* \* They left us, and searched J. V's [James Veree] and the two next houses, but no tory could they find. \* \* \* In the evening I went to town with my refugee, and placed him in other lodgings. \* \* \* Dec. 18th. \* \* \* Our refugee gone off to-day out of the reach of gondolas and tory hunters. \* \* \* Dec. 22d. \* \* \* This afternoon we hear of our refugee again, and that he has a got a protection, as it is called. The rage of tory-hunting a little subsided. \* \* \*

\* \* \* Jan. 12th 1777. \* \* \* We have some hopes that our refugee will be presented with a pair of lawn sleeves, when dignities become cheap, and suppose he will then think himself too *big* to creep into his old auger hole—but I shall remind him of the *place*, if I live to see him created first B—p of B—n." The "auger hole," to which the Quakeress thus playfully alludes, was, no doubt, "the Secret Chamber," under the roof of the South East wing of her residence, entered from a room adjoining by opening a linen closet, drawing out the shelves, prying up the moveable back, and admitting a person, by stooping, to a dark, but quite roomy apartment, which had no window, or aperture for light, and could only be entered, in this mysterious way. Before the Gov. Franklin house was demolished in 1873, I went into this secret chamber, with extraordinary interest.

G. M. H.

## HISTORY OF THE CHURCH

There, after a long separation from them he was rejoined by his family.† The duties of these offices he faithfully discharged for

† In 1810, Dr. Odell addressed the following lines to his wife:

ON OUR THIRTY-NINTH WEDDING DAY.

6 May, 1810.

Twice nineteen years, dear Nancy, on this day  
Complete their circle, since the smiling May  
Beheld us at the altar kneel and join  
In holy rites and vows, which made thee mine.

Then, like the reddening East without a cloud,  
Bright was my dawn of joy. To Heaven I bowed  
In thankful exultation, well assured  
That all my heart could covet was secured.

But ah, how soon this dawn of Joy so bright  
Was followed by a dark and stormy night.  
The howling tempest in a fatal hour,  
Drove me, an exile, from our nuptial bower,

To seek for refuge in the tented field,  
Till democratic Tyranny should yield.  
Thus torn asunder, we, from year to year,  
Endured the alternate strife of Hope and Fear;

Till, from Suspense deliver'd by Defeat,  
I hither came and found a safe retreat.  
Here joined by thee and thy young youthful train,  
I was o'erpaid for years of toil and pain;

We had renounced our native *hostile shore*;  
And met, I trust, *till death to part no more!*  
But fast approaching now the verge of life  
With what emotions do I see a Wife

And Children smiling with affection dear;  
And think—how sure the parting and how near!  
The solemn thought I wish not to restrain;  
Tho' painful, tis a salutary pain.

Then let this verse in your remembrance live,  
That, when from life released, I still may give  
A token of my love; may whisper still  
Some fault to shun, some duty to fulfill;

May prompt your Sympathy, some pain to share;  
Or warn you of some pleasures to beware;  
Remind you that the Arrow's silent flight,  
Unseen alike at noon, or dead of night,

Should cause no perturbation or dismay  
But teach you to enjoy the passing day  
With dutiful tranquillity of mind  
Active and vigilant but still resigned.

For our Redeemer liveth and we know,  
How or whenever parted here below,  
His faithful servants in the Realm above,  
Shall meet again as heirs of His eternal love.

upwards of thirty years.† He is called in the annals of that Province, "The Honorable and Rev. Jonathan Odell."—*Sabine's American Loyalists*, p. 485.

#### THE PARISH A LONG TIME WITHOUT A MINISTER.

##### SAMUEL ROE INVITED TO BE READER.

In the *Records* of St. Mary's Church is the following:—"At a meeting of the congregation of St. Mary's Church at Burlington, on Monday, the 18th of October, 1784, Mr. Samuel Roe having obtained a license from the clergy and laity lately met in Convention at the city of New York, to be a Reader in any Church that should give him a call for the purpose; and whereas the Church at Burlington hath been for a long time without a minister to officiate therein, it was the unanimous voice of the congregation to invite the said Samuel Roe to be the Reader of this Church, which was accordingly done."‡

##### SAMUEL ROE, ORDAINED.

"Samuel Roe was ordained Deacon, Sept. 16th, and Priest the 18th, 1785, in the City of New Haven, in the State of Connecticut, by the Right Rev'd Dr. Samuel Seabury."—*Parish Register*.

Two others were ordained with him, one of whom was Samuel Spraggs.

This was the third occasion of ordination by Bishop Seabury, after he received the Episcopate from what has been so fittingly called, "the Catholic remainder of the Church of Scotland."§ And "wheresoever" the "Apostles doctrine and fellowship" is

† At an advanced age he relinquished his appointments and retired from public life. He died at Frederickton, N. B., Nov. 25th, 1818, aged 81 years. His widow, Anne, died at Frederickton, in 1825, aged 85 years.

‡ "Samuel Roe was Licensed to officiate as a reader in the Episcopal church, by the Rev'd Clergy of New York, October 7th, 1784, and was received by the Wardens, Vestry and congregation of the Church of St. Mary's, in the City of Burlington, Oct. 18th, to be their Reader."—*Parish Register*.

§ The Rev. Samuel Seabury, D. D., of Connecticut, was consecrated a Bishop, in Aberdeen, Scotland, Nov. 14th, 1784, by Robert Kilgour, Bishop of Aberdeen; Arthur Petrie, Bishop of Moray and Ross; and John Skinner, Coadjutor Bishop of Aberdeen. He returned to America early in 1785.

carried, by the American Church, till the remotest times, "this, that" the Scottish Church "hath done, shall be spoken of for a memorial of her."

SUBSCRIPTIONS TO RETAIN THE SERVICES OF THE REV.  
SAMUEL ROE.

"Whereas the Rev'd Samuel Roe Minister of St. Mary's Church in Burlington hath received a Call from some Churches in the Delaware State with a Salary of three hundred and fifty pounds £ Annum besides perquisites. And whereas the said Samuel Roe has Signified that unless his Salary here is Augmented to two hundred pounds Exclusive of what he receives at Bristol, he shall not be Doing Justice to his Family, if he refuses to take up with the said offer. We the Subscribers in order to make up the said Sum Do freely and Chearfully Give the Sums affixed to our respective Names Over and Above the rents of our pews, and Do promise to pay the same unto Daniel Ellis—In Quarterly payments, that is to say on the first of May, the first of August, the first of November and the first February 1787 for the purpose aforesaid. And we Do further agree that should there be more subscribed than will pay the same the surplus shall be appropriated to the raising of a Fund for the maintaining a minister in the said Church. Witness our hands the thirtieth Day of January 1786:

Daniel Ellis.....	£ 6 00 0	Jno. Lawrence.....	£6 00 0
Joshua M. Wallace.....	10 00 0	John Land.....	0 17 6
Bowes Reed.....	6 00 0	Wm. Smith.....	1 00 0
R. Strettell Jones.....	6 10 0	John Stockton.....	0 10 0
Jno. A. DeNormandie, <sup>7</sup>		Thomas M. Gardiner.....	0 15 0
order.....	5 00 0	Geo. Smith.....	0 10 0
Geo. Mitchell.....	3 00 0	D. Denny.....	1 10 0
Fred Kisselman.....	10 00 0	John Baillie.....	3 00 0
Jos. Bloomfield.....	6 00 0	Ellis Wright.....	2 00 0
James Esdall.....	1 10 0	James Gregson.....	3 00 0
Aaron Schuyler.....	1 10 0	Samuel Hendry.....	2 00 0
Samuel Bullus.....	3 00 0	John How.....	3 00 0
Sterling & Norcross.....	4 00 0	Joseph Scott.....	3 00 0
Dr. Samuel Treat.....	2 00 0	Abraham Scott.....	1 10 0
George Griscom.....	1 10 0	Jos. Stoute.....	0 10 0
John Smick.....	0 15 0	Rich'd Stoute.....	0 10 0
Nathaniel Coleman.....	0 15 0	Sam'l Allen, <sup>7</sup> order.....	1 10 0

—Parish Archives.



THE REV. SAMUEL SPRAGGS, TEMPORARILY OFFICIATING.

On the 4th day of September, 1786, St. Mary's Church being vacant,<sup>†</sup> a committee was appointed to treat with the wardens of St. Andrew's Church, Mount Holly, with a view to obtaining the services of their minister, the Rev. Mr. Spraggs,<sup>‡</sup> until they could "supply themselves with a gospel minister." The result was an arrangement<sup>§</sup> that Mr. Spraggs should preach in Burlington, one-fourth part of the time, which appears to have continued for more than a year.

OFFICIAL COMMUNICATIONS FROM ENGLAND.

"A Convention of the Protestant Episcopal Church, in the State of New Jersey," was held in St. Mary's Church, Burlington, on the 27th & 28th of Sep., 1786, "being the third sitting," (the two former Conventions having been, at New Brunswick, July 6th, 1785, and at Perth Amboy, from May 16th to 19th, 1786.) Among the members, those from Burlington were Abraham Hewlings, Esq., and Col. Blathwait Jones.

"A letter from the Lords Archbishops of Canterbury and York, addressed to the president of the general convention, received by the June packet, was read;" also

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<sup>†</sup> Sometime after July 28th, 1786, "a difficulty having arisen between Mr. Roe and his people, the connection between them was dissolved."

<sup>‡</sup> At a meeting of the vestry of St. Andrew's Church, Mount Holly, held Oct. 29th, 1785, "Mr. Spraggs produced to the Board his admission to the Order of Deacon and Priest by the Right Rev'd Samuel, Bishop of Connecticut and also a License and Authority to officiate a Minister of the Gospel according to the Liturgy of the Church of England except such part thereof as shall be repugnant to the Civil Constitution of the American States which were read in order." "It was moved to the Board by Mr. Spraggs whether some persons from this Congregation ought not to be appointed to meet a Convention of the Clergy & Laity of the Episcopal Church of this State at their next sitting & it was unanimously Agreed that some persons ought to be appointed and thereupon, Resolved that Mr. Spraggs & Mr. John Clark, Mr. Wm. Budd & Mr. Read be appointed for that purpose."

<sup>§</sup> At a meeting of the vestry of St. Andrew's Church, Mount Holly, Nov. 18th, 1786, this record only appears; "Whereas the Wardens and Vestry of Burlington Church have made application for a part of Mr. Spraggs time we do agree with the Consent of a majority of the Vestry that Mr. Spraggs has our approbation to be there  $\frac{1}{4}$  part of his time and we do also agree, that Mr. Spraggs and Mr. John Clark be a Committee to meet with the Wardens and Vestry of Burlington in that City to Confer and agree with them concerning said matter on Saturday 25th inst."

"A letter addressed to the committee of the general convention, from the Archbishop of Canterbury, dated July 4, 1786, enclosing an act of the British Parliament respecting the consecration of Bishops for foreign countries, together with the said act, was read ;

"*Ordered*, That the said letters and act of parliament lie on the table.

"A journal of the general convention, held at Philadelphia, from the 20th to the 26th of June, 1786, inclusive, was read, and ordered to lie on the table.

"*Resolved*, That four clerical and four lay-delegates be appointed to represent the Church in this state, in the general convention to be held at Wilmington on the 10th of October next.

"*Agreed*, That the clergy and laity severally appoint their own delegates, and that each order submit their choice, when made, to the approbation or rejection of the other ; but that this mode of electing delegates be not drawn into precedent. The Reverend Messrs. Beach, Ayers, Frazer and Ogden—John Chetwood, Henry Waddell, Joshua M. Wallace and John Cox, Esquires, were duly elected, and approved delegates, for the purpose aforesaid."—*Journal of said Convention*.

THE VESTRY RECOMMEND MR. JOHN WADE FOR ORDERS.

Towards the close of 1787, the vestry agreed to recommend Mr. John Wade to the Rt. Rev. Bishop White,<sup>†</sup> for orders, provided the congregation at Mt. Holly join with them in said recommendation.

THE REV. JOHN WADE, MINISTER.

At the Easter meeting in 1788, the Rev. John Wade appears as minister. At the same meeting however, a committee was

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<sup>†</sup> The Rev. William White, D. D., of Pennsylvania, and the Rev. Samuel Provoost, D. D., of New York, were consecrated Bishops in the Chapel of the Archbishoppal Palace, at Lambeth, England, February 4th, 1787, by John Moore, Archbishop of Canterbury, William Markham, Archbishop of York, Charles Moss, Bishop of Bath and Wells, and John Hinchliffe, Bishop of Peterborough. The two American Bishops soon returned, reaching the United States, April 7th, 1787.

appointed to confer with the Rt. Rev. Bishop White, and ascertain whether it will be in his power to recommend "a faithful servant of Jesus Christ," as minister of St. Mary's Church, in Burlington; and also to confer with the vestry of St. Andrew's Church, Mount Holly, with a view to obtaining the services of the Rev. Mr. Spraggs, until a minister can be procured.

## THE REV. MR. WADE'S ONLY RECORD.

The only record in the *Parish Register* of Rev. Mr. Wade, is this: "John, born September the 1 Day 1778, son of Abraham Van Sciver and Mary his Wife, and baptized March the 19 Day 1788, per John Wade."

## THE REV. LEVI HEATH, RECTOR.

The Rev. Mr. Heath,† was settled as minister, April 13th, 1789, having officiated for some months previous.

He preached the opening sermon at the Eighth Convention in the State of New Jersey, held in Trinity Church, Newark, June 1st, 1791; for which he received a vote of thanks.

The following exists in the Parish archives, in his own hand:

"Feb<sup>r</sup> 14<sup>th</sup> 1792. Rec<sup>d</sup> of W<sup>m</sup> Updike the sum of Three pounds paper money in part for the last Years Rent due last Easter.

"Rec<sup>d</sup> by me LEVI HEATH Rector  
of St. Mary's Burlington."

£   S   D

3: 0: 0   Paper.

## JAMES FENIMORE COOPER.

James Fenimore Cooper, was born in Burlington, Sep. 15th, 1789. His father, William Cooper, had founded the village of Cooperstown, New York, in 1785, to which place the son was taken when a few months old. The family, originally

† Levi Heath was ordained Deacon, in the Cathedral Church of Hereford, England, June 29th 1783, by the Bishop of Hereford; and Priest, by the same Prelate, Oct. 18th, 1784.

Quakers, became Churchmen, soon after their removal to the State of New York.†

ARRANGEMENTS AND SUBSCRIPTIONS FOR THE PROPOSED  
ACADEMY.

“Agreed, that the Salary of the Principal be One hundred and twenty pounds per Annum, till the number of Students and Scholars amounts to Forty five in the whole, and that the Trustees be accountable to him until they pay the same. That when the number exceeds forty five the Salary shall be One hundred and fifty pounds per Annum. The Salary of the Principal, and of the Assistant Teachers shall be paid in four equal quarterly payments. That the hours of School shall be from the first day of May till the first day of September, from six till eight o’clock in the morning, from nine till twelve in the forenoon, and from two till five in the afternoon; in the other months from half an hour after eight till twelve in the forenoon, and from two till half past four in the afternoon. That the Instructors shall be punctual in their attendance. The Principal to attend during the Summer Session, two hours in the morning, two hours in the forenoon, viz: from ten till twelve o’clock, and three hours of the afternoon, during the Winter Session the whole time appointed for School hours. The Assistant Teachers to attend during the year the whole time appointed for School hours. That there shall be a vacation of a week at Easter, of ten days beginning with Christmas day and ending on the third day of January, and a vacation from the fifteenth of September till the first of October both days exclusive. That five Trustees

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† After completing his studies at College, Mr. Cooper entered the Navy as a midshipman, in 1805. In 1810 he married, left the Navy, and became a writer of fiction, rapidly producing “The Spy,” “The Pioneers,” “The Pilot,” etc., which excited great interest, his works being distinguished by purity and brilliancy of an unusual degree.

Mr. Cooper was baptized on Ash-Wednesday, 1851; and confirmed, by his brother-in-law, Bishop De Lancey, July 27th, the same year; both in Christ Church, Cooperstown. The best biographical notice of Mr. Cooper is contained in the address of Wm. Cullen Bryant, at a public meeting in Metropolitan Hall, New York, after Mr. Cooper’s death, Feb., 1852.



shall be a Quorum to do business. That there shall be a Stated Meeting of the Trustees once a month, and occasional Meetings when necessary. That they or any of them may attend at the Academy to hear the recitations at any time they think proper. That they shall at their own cost provide suitable buildings for the Academy that they shall direct the order and course of Instruction. That they shall make rules for the good order and government of the Institution. That the Principal, and under him the Assistant Teachers shall attend to the discipline of the School. That Corporal punishment shall be inflicted as sparingly as possible; tokens of disgrace to be substituted instead thereof, that the minds of Offenders may be mortified.

"That Certificates according to merit shall be given to such Pupils as pursue and finish with reputation the course of Study within the compass of this Institution, signed by the Principal and Trustees of the Academy. Other pupils who have gained the honors or Premiums of the Institution, and have persevered in diligence and good behaviour till they leave it, shall be entitled to a Certificate thereof.

"WE THE SUBSCRIBERS in pursuance of the foregoing plan do agree to pay into the hands of the Treasurer in one week from the Organization of the Institution, the Sums annexed to our respective names. Burlington, May 5th 1792.

Bowes Reed.....	£ 3 00 0	Isaac Wetherill.....	£ 3 00 0
John M. DeNormandie.....	3 00 0	Samuel How.....	3 00 0
Jno. Lawrence.....	3 00 0	Jacob Myers.....	3 00 0
Joshua M. Wallace.....	3 00 0	Esek L. Hartshorne.....	3 00 0
Joseph McIlvaine.....	3 00 0	David Greenman.....	3 00 0
William Coxe jun.....	3 00 0	Joseph Grier.....	3 00 0
Israel Tonkin.....	3 00 0	Daniel Ellis.....	6 00 0
James Kinsey.....	3 00 0	Amos Hutchin.....	3 00 0
Fred Kisselman.....	3 00 0	Jam's Sterling.....	3 00 0
Saml Bullus.....	3 00 0	William McIlvaine.....	3 00 0
Samuel Treat.....	3 00 0	Ellis Wright.....	3 00 0
Joseph Bloomfield.....	3 00 0	Wm. Coxe (Sunbury).....	5 00 0
Thos. D. Hewlings.....	3 00 0		

—Parish Archives.

#### AGREEMENT BETWEEN THE RECTOR AND VESTRY.

"Memorandum of an Agreement made this first day of October 1792 Between the Reverend Levi Heath on the one part and the Church wardens & vestry men of St. Mary's Church in the City of Burlington on the other part, Witnesseth,

## HISTORY OF THE CHURCH

"First. The Revd Mr. Heath engages to give up & resign the said Church together with the parsonage house lots & every property whatever belonging to the said Church on Easter Monday next ensuing the date hereof.

"Secondly. In consideration of the foregoing agreement the said wardens & vestrymen agree to allow the said Revd Mr. Heath the sum of Sixty pounds one half payable in three months from this date the other half payable on the said Easter Monday which is considered by the said Mr. Heath in full of every claim on the said Church.

"Thirdly. It is agreed between the parties, that the average of Rents & profits of the Farm at Stony brook belonging to the said Church shall be received by the said wardens & vestrymen.

"Fourthly. It is agreed that the said Mr. Heath shall have permission at any time before Easter Monday next to absent himself from the service of the said Church for the purpose of procuring an establishment in another place.

"Fifthly. It is agreed that the wardens & vestry men shall have liberty at any time before the said Easter Monday to use the said Church for the purpose of hearing any Candidate who may offer as Minister of said Church.

"In Witness whereof the Parties to this agreement do bind themselves respectively in the penal sum of one hundred & twenty pounds for the faithful performance of the said agreement —And have hereunto set their hands & seals on the day & year first abovementioned.†

THOMSON NEALE	[L. S.]	WILLIAM SMITH	[L. S.]
DANL ELLIS	[L. S.]	JOSEPH SCOTT	[L. S.]
JNO LAWRENCE	[L. S.]	ROBERT LUCAS	[L. S.]
JNO NEALE	[L. S.]	WILLIAM COXE jun	[L. S.]
DANIEL HANCOCK	[L. S.]	JOSHUA M. WALLACE	[L. S.]

Sealed and delivered in the presence of

RACHEL BRADFORD

JOHN WALLACE

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† On the 28th of May, 1793, the charter of the Church was amended so as to contain this provision: "That if at any time nine or more members of the said vestry shall agree so to do, they may discharge said minister, giving him six months notice of their intention, after which time his salary shall cease, and the said minister shall peaceably leave the church."

## THE REV. HENRY VANDYKE, RECTOR.

The Rev. Mr. Vandyke† was elected Rector of St. Mary's Church, Burlington, July 1st, 1793. He had charge also of Moorestown, and partially; of St. Andrew's, Mount Holly. His grand daughter—Mrs. Cornelia Vandyke Clark, still (1876) residing at Mount Holly, and from whom we have gathered nearly all the particulars concerning him which follow—writes, "Mr. Vandyke was a man of deeds rather than words, quiet and reserved, almost to austerity in his deportment, and a close student. He possessed the power of inspiring the fullest confidence, even in the humblest of his flock—and intercourse always ripened into attachment. He was slightly above the medium height, dark complexion, with a deep-set, calm, penetrating black eye. He was a sound, staunch Churchman, 'High Church' in his views."

## SUBSCRIPTIONS TO BUILD THE BURLINGTON ACADEMY.

"IN REPUBLICS by the very principles of which merit talents and information are qualifications sufficient to entitle their pos-

† Henry Vandyke, the only son of Rhodolphus Vandyke and Elizabeth (Oudanarde) Vandyke, was a descendant of Henricus Vandyke, Attorney General for the Dutch settlement of New Amsterdam, who came to this country about 1640, and whose name appears on the Public Records as early as 1655. Henry Vandyke was born in Nassau street, New York, in 1740. The bricks, and other material, for the house in which he was born, had been imported, by his father, from Holland, and in 1839 the walls were still standing. He was a graduate of Columbia College. About that time his father retired from business, and removed from New York to Old Mills, now Bridgeport, Connecticut. In obedience to his father's wish he studied Law. He settled in Stratford, and there married Miss Huldah Lewis, a young lady of culture and high respectability. The names of himself and wife appear on the Church list of communicants as early as 1767. His profession was always distasteful to him, and, later in life, he resolved to relinquish it, and devote himself to the Ministry. He pursued his course of Theology under the instruction of old Dr. Samuel Johnson.

Himself and two others (losing all hope of obtaining ordination at home) had taken their passages for England, when Bishop Seabury's unexpected return changed their purpose and he made one of the four first ordained clergymen of our American Church, Aug. 3d, 1785. He was advanced to the Priesthood by the same Prelate in New Haven, Ct., Sep. 16th, 1785. During the first years of his ministry he had charge of the Church at Peekskill, New York. He established several stations through the country around, where he was in the habit of reading the service and preaching in Dutch to his congregations. While rector of St. Peter's, Perth Amboy, and Christ Church, New Brunswick, he was chosen President of the 9th Convention of the Church in New Jersey, held in Christ Church, New Brunswick, June 6th, 1792.



essor to the most important offices of the State, Seminaries of sound and useful learning ought to be promoted. Sensible of this a number of persons established an institution under the title of the Burlington Academy, with design to lay the foundation of a liberal education. In the present circumstances of the Institution the house for accommodating the Pupils is too small and inconvenient and as there is the prospect of an increase in the number of Students, the Trustees wish to be enabled to erect a building convenient for a schoolhouse. They have engaged for this purpose a lot in an agreeable and healthful situation, and they intend to build as soon as it is in their power.

"The subscriptions of those who may be pleased to further this design will be thankfully received and faithfully applied to the abovementioned intention, by Joshua M. Wallace, John Lawrence, Bowes Reed, Joseph Bloomfield, Frederick Kisselman, William Coxe, jun., and David Greenman, the present Trustees, and any person subscribing five pounds or more shall be entitled to one vote at the general meetings of the Subscribers for every five pounds subscribed, but no person shall in any case be entitled to more than five votes.

"We the subscribers do agree to pay to the order of the Trustees of the Burlington Academy the sums annexed to our respective names on or before the first day of October 1793, to be applied to the purpose abovementioned.

Joseph Bloomfield, five shares.....	£25 00 0	Elisha Lawrence .....	£5 00 0
William Coxe, jun., five shares.....	25 00 0	Frederick Frelinghuysen.....	1 00 0
William Coxe, (of Bucks County,) $\frac{1}{2}$ order, one share.....	5 00 0	Joseph Ellis.....	2 00 0
Bowes Reed.....	10 00 0	Richard Howell.....	5 00 0
Jam. Sterling.....	15 00 0	Jno. Lawrence.....	5 00 0
Joshua M. Wallace.....	10 00 0	Joseph McIlvaine.....	5 00 0
Daniel Ellis.....	7 10 0	George Painter.....	5 00 0
William Smith.....	7 10 0	Micajah Ellis.....	5 00 0
Wm. Griffith.....	5 00 0	Peter Hodgkinson.....	5 00 0
		Esek L. Hartshorne.....	5 00 0
		Fred. Kisselman.....	5 00 0
		James Kinsey.....	5 00 0
		Ellis Wright .....	3 00 0

#### LEASE FOR BUILDING AN ACADEMY IN BURLINGTON.

"THIS INDENTURE made this Tenth day of March in the Year of our Lord one thousand seven hundred & ninety four, Between the Minister, Church Wardens & Vestry of St. Mary's Church, in the City of Burlington of the one Part and Joshua



M. Wallace, Frederic Kissleman, William Coxe, Bowes Reed, Joseph Bloomfield, John Lawrence, & William McIlvaine, all of the said City of Burlington, and associated together by the Name of the President & Trustees of the Burlington Academy, of the other Part. WITNESSETH, that the said Minister, Church Wardens & Vestry, for and in Consideration of the Rents, Covenants & Agreements hereinafter mentioned & reserved on the Part & behalf of the said Joshua M. Wallace, Frederic Kissleman, William Coxe, Bowes Reed, Joseph Bloomfield, John Lawrence & William McIlvaine, to be paid, done & performed, have granted, demised, set & to farm letten, & by these Presents do grant, demise, set & to farm let unto the said Joshua M. Wallace, Frederic Kissleman, William Coxe, Bowes Reed, Joseph Bloomfield, John Lawrence & William McIlvaine, their Executors, Administrators & Assigns, All that Peice or Parcel of Land Situate in the City of Burlington afores'd, Beginning on Broad Street at the Corner of the Lot devised for the Use of Saint Mary's Church aforesaid by Paul Watkins & Corner also of the Lot, commonly called Parson Talbot's Lott, now the Property of the Church & running *first* Eastward, sixty feet, on the North Side of said Broad Street, thence *second* Northerly, one hundred feet, thence *third* Westerly, sixty feet, parallel to Broad Street, untill it shall intersect the division Line between Parson Talbot's Lott & Watkin's Lott, as aforesaid, thence *fourth* by the fence on said Division Line, Southerly one hundred feet, to the Place of beginning, To HAVE & TO HOLD the said Peice & Parcel of ground, unto the said Joshua M. Wallace, Frederic Kissleman, William Coxe, Bowes Reed, Joseph Bloomfield, John Lawrence & William McIlvaine, their Executors, Administrators & Assigns, for & during the full End & Term of five hundred Years, from thence next ensuing & fully to be compleat & ended, yeilding & paying therefor yearly & every year, unto the said Minister, Church Wardens & Vestry, their Successors or Assigns the yearly Rent or Sum of twenty shillings, lawful Money of New Jersey, on the twenty-fifth day of March in each Year, the first Payment to be made on the twenty fifth day of March, in the Year of our Lord one thousand seven hundred & ninety five, (and it is hereby declared and understood between the Parties to these Presents—and so it is to be taken and construed—that the said granted and demised Premises and every Part and Parcel thereof, are granted and demised to the said Joshua M. Wallace, Frederic Kissleman, William Coxe, Bowes Reed, Joseph Bloomfield, John Lawrence and William McIlvaine, their Executors, Administrators and Assigns in Trust, and to and for the Use and pur-

pose of building thereon, an Academy or House for the Accommodation of Learning, in the City of Burlington.) And the said Joshua M. Wallace, Frederic Kissleman, William Coxe, Bowes Reed, Joseph Bloomfield, John Lawrence and William McIlvaine, for themselves, their Heirs, Executors, and Administrators do covenant and agree to and with the said Minister, Church Wardens and Vestry that they will well and truly pay to the said Minister, Church Wardens and Vestry, their Successors or Assigns, the aforesaid yearly Rent of twenty shillings in such manner as is before appointed for the Payment thereof, according to the true Intent and Meaning of these Presents. And the said Minister, Church Wardens & Vestry, for themselves, their Successors and Assigns do covenant and agree to and with the said Joshua M. Wallace and the other Persons before mentioned as associated together by the Name of the President and Trustees of the Burlington Academy, their Executors, Administrators and Assigns, that the said Minister, Church Wardens and Vestry, their Successors or Assigns, upon the Request of the said President and Trustees, or so many of them as according to the Rules of their Association may form a sufficient Number for that purpose shall and will at any time within the term of five hundred Years as aforesaid, make and execute to the said President and Trustees—either in their common associated Capacity and those who may succeed them, in that Capacity—or in a corporate Capacity in case a Charter shall be granted to them or others by the Name and Stile as aforesaid, a good & sufficient Deed or Assignment in fee simple for the before demised Premises, subject to the Payment of a Rent charge of twenty shillings for ever to the s'd Minister, Church Wardens and Vestry, their Successors or Assigns, with clause of distress, &c., as is usual in such cases, & in case of such Conveyance, deliver up the present Deed of Lease for Cancellation.

IN TESTIMONY WHEREOF the parties to these presents have Interchangeably set their Seals the day and year first above written.

*Sealed and delivered* }  
*in presence of* }  
 WILL. BARD,  
 DAN'L ELLIS, jun.

JOSHUA M. WALLACE, [L. S.]  
 HENRY VANDYKE, [L. S.]  
*Rector of St. Mary's Ch'h*  
*& President of the Corporation,*  
 WM. COXE, jun., [L. S.]  
 BOWES REED, [L. S.]  
 JOSEPH BLOOMFIELD, [L. S.]  
 JNO. LAWRENCE, [L. S.]  
 WILLIAM MCILVAINE, [L. S.]  
 FRED. KISSLEMAN. [L. S.]

## THE STONY BROOK FARM SOLD.

Articles of Agreement were made, on the 26th of March, 1794, between Daniel Hancock, George Hancock and Joshua M. Wallace, a committee of the vestry of St. Mary's Church, and William Updike, of the county of Somerset, whereby they sold to him, "that Plantation of 206 acres called the Rocky Hill, or Stony Brook farm," for "800 pounds Gold & Silver money."

This farm rented, from 1790 to 1793, for £30, a year.

The legal paper for this agreement, was signed and sealed by the parties above named, in the presence of Daniel Ellis.

## THE CORPORATE NAME OF THE ACADEMY.

"WHEREAS the persons associating for the promotion of Learning in the Burlington Academy have this day according to an Act of the Legislature entitled 'An Act to incorporate Societies for the promotion of learning,' elected and chosen us the subscribers the first seven Trustees for the said Association, under the said Act of the Legislature.

"NOW WE DO CERTIFY TO ALL WHOM IT MAY CONCERN, that we do take upon ourselves the name of 'THE PRESIDENT AND TRUSTEES OF THE BURLINGTON ACADEMY' as, and for our corporate name.

"IN TESTIMONY whereof we have hereunto subscribed our hands and affixed our Seals this ninth day of May in the year of our Lord one thousand seven hundred and ninety five.

JOSHUA M. WALLACE, [L. S.] WM. COXE, jun., [L. S.]

JNO. LAWRENCE, [L. S.] WILLIAM McILVAINE, [L. S.]

JOSEPH BLOOMFIELD, [L. S.] WM. GRIFFITH, [L. S.]

JOSEPH McILVAINE." [L. S.]

## A DONATION FROM WILLIAM COXE.

In the account book of that date is the following: "1795, May 23<sup>d</sup> The fund of one hundred and fifty pounds, being a donation from William Coxe, the elder, to the Minister of St. Mary's Church, for preaching annually, when there is no Residing minister at Bristol, in a [c] with the Treasurer of St. Mary's Church."

## HISTORY OF THE CHURCH

DEATH OF THE HON. WILLIAM BRADFORD.

The following inscription, upon a large altar-tomb, in St. Mary's Church yard, tells its own story :

Here lie the remains  
of

WILLIAM BRADFORD,

Attorney General of the United States  
under the Presidency of

WASHINGTON ;

and previously,  
Attorney General of Pennsylvania, and a Judge  
of the Supreme Court of that State.

In private life  
he had acquired the esteem of all his fellow citizens :  
In professional attainments,  
he was learned as a lawyer and eloquent as an advocate :  
In the execution of his public offices,  
he was vigilant, dignified and impartial.  
Yet,  
in the bloom of life ;  
in the maturity of every faculty  
that could invigorate or embellish the human mind ;  
in the prosecution of the most important services  
that a citizen could render to his country ;  
in the perfect enjoyment of the highest honours  
that public confidence could bestow upon an individual ;  
Blessed  
in all the pleasures which a virtuous reflection  
could furnish from the past,  
and animated  
by all the incitements which an honourable ambition  
could depict in the future,  
He ceased to be mortal.

A fever produced by a fatal assiduity  
in performing his official trust  
at a crisis interesting to the nation,  
suddenly terminated his public career,  
extinguished the splendour of his private prospects,  
and  
on the 23rd day of August 1793,  
in the 40th year of his age,  
consigned him to the grave,  
Lamented, Honoured, & Beloved.

His widow erected this monument to his memory.



Mr. Bradford †—a native of Philadelphia—married the daughter of Elias Boudinot, LL.D., of New Jersey, in 1784.

His death occurred in Philadelphia,—and his funeral, and interment, took place in that city.

Some years afterwards—his widow coming to reside with her father, in Burlington—his remains were removed, at her desire, and re-interred, in the Churchyard of St. Mary's.

#### THE HEAVY AFFLICTIONS OF MR. VANDYKE.

“The father of Mr. Vandyke died in 1764, after which time, his mother (a highly educated and most devoted Church woman) lived with him, and was his counsellor and strong coadjutor in every parish work. Two years after his residence in Burlington the strong and tender ties, that bound them to each other, were severed by death. This bereavement was soon followed by others more distressing. God had bestowed on him four children, a son and three daughters. The eldest was a tall, frail girl of sixteen summers. The youngest a bright ‘wee one,’ who with a party of like friends (assembled at the Parsonage to celebrate her eighth birthday) had wandered to the woods near by, in charge of a very promising young man from Jamaica, studying for the ministry with Mr. Vandyke. Just as the little ones were crossing a bridge ‡ at the woods’ edge, they became alarmed at the rapid approach of a farmer’s team, and ran wildly in every direction, and the ‘wee one’ was precipitated through a broken plank into the stream. The young student plunging in to save the child, was instantly killed. His body was found with his head wedged underneath the heavy plank, almost in the very spot where he had leaped into the water.

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† Named for his great grand father, the printer; who, as his headstone informs us, “came over to America in 1682, before the city of Philadelphia was laid out.” His first publication was an almanac, in 1687. In 1692, he was tried, for having printed the writings of George Keith; but acquitted. The year following, he removed to New York; and printed the laws of that colony. In 1704, the Wardens of Trinity Church lent him “£30 or £40 for six months, on security, without interest, for purchaseing paper to print *Comon Prayer Books*.” The Rev. John Sharp, Chaplain of the Queen’s Forces, became his security; and, after a long time, there appeared a small quarto, (a copy of which may be seen in the Library of the Historical Society of Pennsylvania,) “Printed and sold by William Bradford, in New York, in 1710”—it being the *first edition* of the Book of Common Prayer printed on this Continent.

‡ East of Tatham street.

"The shock was too severe for the feeble frame of the elder sister. Six weeks after she too was taken from her earthly home to the abodes of bliss in Paradise. Through an inscrutable Providence, on the day of her death, the body of the drowned child (which had hitherto escaped all search) suddenly came to the surface, and was rescued in a state of perfect preservation. Both children were interred in the same grave, beside their grandparent, in her family burial place, in the church yard of Perth Amboy."—*MS. of Mrs. C. V. Clark.*

#### THE REV MR. VANDYKE RESIGNS THE RECTORSHIP.

"On the 10th of August, 1796, the Rev. Mr. Vandyke resigned the rectorship of St. Mary's, Burlington, having accepted a call to St. James', Newtown, Long Island, where he remained until his death, which occurred in 1811. He was buried in the family vault in Trinity churchyard, New York. Some years since a fine portrait of him hung in the library of the old Livingston mansion, New York.

"He was a warm friend and supporter of Bishop Hobart, during the time of the controversy between him and Cave Jones. The Bishop ever reverted to his memory with the liveliest expressions of esteem and love; of his purity of character, and untiring devotion to his Master's work; of the many happy and beneficial hours he had spent with him in his study; and particularly of the quiet unselfish devotion of himself and family to the relief of the sick and dying through that fearful scourge of yellow fever in New York; how himself and son, guided by the great and good old Dr. Kearney Rodgers, used, day and night, to thread their way through pestilential streets, carrying Heavenly and temporal relief to the sick and dying; never flinching from their work, carrying words of cheer and sympathy even into the most loathsome localities.

"His wife survived him but two years. It had been her habit for many years to rise at four o'clock, and devote the early hours to sacred reading and devotion. It was at this early hour, still kneeling with her head resting on the open Bible, with the sweet impress of the soul's joy still illumining her countenance,

that her faithful daughter found her—"asleep in Jesus." She was buried beside her husband in Trinity Church yard, New York. Of the surviving son and daughter—Richard Vandyke, married, had a large family, and lived to good old age. He died in 1856. Three children survive him, two sons and a daughter. Abby Vandyke never married—but with holy filial affection consecrated her life to her parents. She died in 1826, and was buried in St. John's burial ground, New York."—*MS. of Mrs. C. V. Clark.*

THE PARISH MAKE PROPOSALS TO THE REV. CHARLES H.  
WHARTON, D. D., OF DELAWARE.

*The Vestry to the Rev. Dr. Wharton.*

"Burlington August 20, 1796.

"REV'D SIR

"The Rev'd Mr. Vandyke having within a few days communicated to the Vestry of St. Mary's Church his determination of immediately accepting a call from Newton on Long Island, and having in consequence resigned the office of Rector, it has become necessary on the part of the Vestry to apply to a Gentleman of respectable character and talents to supply his place. From the recommendation of several of your reverend Brethren in Philadelphia, and the opinion expressed by you during your visit to our Academy last Spring of the probability of your acceptance of a call from this Parish should the Reverend Mr. Vandyke continue in his resolution of leaving Burlington, the Vestry have authorized us to request the pleasure of a visit from you in the hope that a farther acquaintance will lead to a connection mutually agreeable.

"The Vestry consider it as the part of Candor to inform you of the state of their funds in order that you may be enabled to decide how far their offer may be an object of your attention in a pecuniary point of view. The Church is possessed of a clear Income from Rents and Interest Money of something more than one hundred Pounds ₧ annum. The Pew Rents may be estimated at fifty or sixty pounds ₧ annum—they have a parsonage house which rents at present for £26 ₧ annum and a farther

annuity of £10: 10 arising from a donation of a Member of the Church in consideration of four Sermons to be preached by the Rector of St. Mary's at Bristol during the Summer months. As the Vestry had made engagements with the Revd Mr. Vandyke really beyond the means in their power and have some other encumbrances to clear off—they do not conceive they could offer more to a Clergyman at present than a Salary of four hundred Dollars  $\text{₹}$  annum clear of any deduction, the parsonage house and the farther Sum of £10: 10  $\text{₹}$  annum above mentioned.

“Under these circumstances should your determination be favorable to a visit to Burlington, we beg leave to suggest the idea of fixing the time at as early a period as possible and of arranging your visit so as to comprehend two Sundays. Our Congregation we are happy to say is blessed with harmony and Union and an opportunity of consulting the sentiments of those more distant members in the choice of a Clergyman may operate to preserve us in a situation so necessary to the prosperity and respectability of a religious Society. We will therefore thank you for an answer as early as possible and should you be disposed to pay us a visit you will be pleased to mention the time we may expect you that information may be given to our Country Members.

“We are very respectfully

“& sincerely Rev<sup>d</sup> Sir

“Your friends & ob Servs”

“THE REV<sup>D</sup> DOCTOR WHARTON.

THE WIDOW OF A FORMER RECTOR ASKS FOR THE BALANCE  
DUE HER LATE HUSBAND.

*Mrs. Colin Campbell to Mr. Thomson Neale.*

“Trenton, 30<sup>th</sup> August, 1796.

“MR THOMSON NEALE :

“SIR,—You can be no stranger I imagine to an Account I sent to Your Vestry and Church Wardens of Money Due the Estate of my Dear Deceased Husband, the Sum was between £30 and 40 pound—the first I rendered in, was by the Hands of the Late M<sup>r</sup> Aron Schuyler, Sen a twelve month before



he Dyed—he told me, he had laid it before the Vestry, that they had no Objection to the Account, and would pay me, but at that time their Church was poor, but that they would certainly attend to it, in future. The Account could not be found among M<sup>r</sup> A. Schuyler's Papers, therefore I drew up another of the same, and gave it to M<sup>r</sup> Abraham Heuling, Sen<sup>r</sup> and 2 or 3 years after M<sup>r</sup> John Lawrence brought me £15; for which I gave him my receipt, that sum was paid him after Easter, in the year 1791, at which time he said, the next Easter they would Endeavor to pay me the whole, which they have hitherto neglected. I applyed to M<sup>r</sup> Vandyke to speak to the Gentlemen of the Vestry and Church Wardens: he told me he had, and that the last time they met, they promised that in a Month after they would pay me, and also consider'd the long delay call'd for some compensation. M<sup>r</sup> Vandyke has removed. I, therefore, Now Apply to you, as an old friend and acquaintance, that you will please to exert yourself in my behalf. For I never stood in greater need, than at present.† I received a Letter from M<sup>r</sup> Odell, y<sup>e</sup> 26 ins<sup>t</sup> giving me the Melancholy Account of the Death of my Dear Son Colin, which Event happen'd the 10<sup>th</sup> Day of July last, he had been Ill for three months, with an hectic Complaint. He was far from well, last Summer when he Visited us—by the advice of his Physicians, he was prevailed on to try the Change of Air up the River S<sup>t</sup> John, at a place called Manguerville, about ten mile from Frederickton, his Wife and Oldest Daughter were with him. M<sup>r</sup> and M<sup>rs</sup> Odell went twice to see him, During his Illness, and Also attended his remains to the Grave. Among the many hard dispensations, which it has pleased providence to lay upon me, this last stroke, I find requires all my fortitude—my Heart feels most sensibly for his Dear Widow, who is a very Amiable worthy woman, they have had three Daughters and one Son, and only the two Oldest Girls are living.

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† “1796, Sep. 8th. To cash paid Mary Cambell as pr Receipt sent by the Hands of Tomson Neal being the ballence of the Reverend Collin Cambell account from the Church £18.15.0.”—*Treasurer's Account Book*.

"My Love to M<sup>rs</sup> Neale, your Daughters, and your Sisters  
Lindsey and M<sup>rs</sup> Hulme, I am S<sup>r</sup>

"You sincere Friend,

"MARY CAMPBELL."

THE REV. CHARLES H. WHARTON, D. D., RECTOR.

The Rev. Charles Henry Wharton,† D. D., was unanimously elected to the Rectorship of St. Mary's Church, Burlington, Sept. 5th, 1796.

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† Charles Henry Wharton was born in St. Mary's County, in Maryland, on the 25th of May, O. S., 1748. His ancestors were Roman Catholics; and the family plantation called Notley Hall, from a Governor of that name, was presented to his grandfather by Lord Baltimore. From him it descended to the father, Jesse Wharton; and at his death, in 1754, became the property of Charles Henry, his elder son. When not quite seven years old he was attacked by a furious dog, which had already torn off part of his scalp, when his father, with signal presence of mind and promptitude of action, seizing a loaded gun from behind the door, shot the dog, while the child's head was still in his jaws. In 1760, he was sent to the English Jesuits' College at St. Omer's; at the close of two years, the College was broken up by the expulsion of the Jesuits from France. The teachers and scholars retired to Bruges in Flanders. "Sequestered from all society" he writes, "beyond the walls of the College, and of course a total stranger to everything inconsistent with the strictest discipline, in acquiring classical attainments, and those habits of devotion which were deemed essential to a Roman Catholic youth, I applied myself very diligently to my studies, and became prominent among my associates in a very accurate knowledge of the Latin language, which became nearly as familiar as English; as we were obliged to converse in it during our ordinary relaxations from our studies." His Letters of Orders bear date in 1772; having been admitted in June of that year to the Order of Deacons, and in September to that of Priests, in the Roman Catholic Church. At the end of the War of the American Revolution, he was residing in Worcester, England, as Chaplain to the Roman Catholics of that city, deeply interested on the side of his country and anxious to return. He employed his pen at this time in a poetical epistle to General Washington, with a sketch of his life, which was published in England for the benefit of the American prisoners there. His mind was at this period much agitated on the subject of his religious creed. He returned to this country in 1783, in the first vessel, which sailed after the Peace. In May, 1784, he visited Philadelphia for the purpose of publishing his celebrated Letter to the Roman Catholics of the city of Worcester. "This production," says Bishop White, "was perused by me with great pleasure in manuscript, and the subject of it caused much conversation during his stay in our city. The result was my entire conviction that the soundness of his arguments for the change of his religious profession was fully equalled by the sincerity and disinterestedness which accompanied the transaction." On the death of his father, he was the legitimate heir to the paternal estate. Upon taking Orders, he immediately conveyed it to his brother. After the controversy had taken place with Archbishop Carroll, occasioned by the Letter to the Roman Catholics of the city of Worcester, it appeared that the conveyance was not complete. A meeting took place in the most amicable manner, the paper was executed, and an estate of great value,—the whole patrimony of the conveyor,—given, the second time, to a younger brother.



THE REV. CHARLES H. WHARTON, D.D.





## DR. WHARTON BRINGS HIS FAMILY TO BURLINGTON.

In the *Parish Register*, in the handwriting of Dr. Wharton, is the following :—"1798, March 15th. Dr. Charles H. Wharton arrived at Burlington with his family, having been regularly elected to the Rectorship of St. Mary's Church, in this City, in consequence of his acceding to an unanimous and unsolicited call from the Vestry of said Church, communicated to him a few months before."

## GIFT TO THE BURLINGTON ACADEMY.

"William Coxe Senior Esquire having generously presented the Academy with the sum of FIFTY POUNDS in order that the Interest of the same might be applied towards the salary of the Instructor of the English Language, writing and Arithmetic, Messrs. Bloomfield Wm. McIlvaine and Wallace reported that they had loaned the same to the Corporation of the City of Burlington agreeably to a Bond from the said Corporation dated March 6th 1798 which they presented to the Treasurer of the Academy in the presence of the Board.

"Resolved that Messrs. Wallace and Griffith be a Committee to wait on Mr. Coxe to thank him for this Donation and to assure him that it shall be applied according to his Intention.

"March 17th 1798.

"Extract from the minutes.

"WM. COXE jun<sup>r</sup> Secretary."

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For the first year after his return to America, Mr. Wharton resided at the paternal mansion ; on leaving which, in July, 1784, the principal residents of the vicinage presented him, unasked and unsolicited, with a most honourable testimonial of his worth as a gentleman, a scholar, a Christian, and a Christian Minister. It is a document of singular excellence in sentiment, spirit, and expression ; and does high honour to them who freely gave, as well as to him who worthily received it.

While Rector of Immanuel Church, Newcastle, Del., he was an influential member of the General Convention, held in Philadelphia, in 1785.—*Sprague's Annals*.

On the 28th of Sept., in that year, he was on the committee to "prepare and report a draft of an Ecclesiastical Constitution for the Prot. Epis. Church in the United States." On the 5th of October he was on the committee "to prepare a Form of Prayer and Thanksgiving for the Fourth of July ;" and, also, on the committee "to publish the Book of Common Prayer with the alterations, in order to render the Liturgy consistent with the American Revolution and the Constitutions of the respective States."—*Journals of General Convention for 1785*.

## ADDITIONAL GROUND FOR THE ACADEMY.

"At a Meeting of the Minister Church Wardens & Vestry of St. Mary's Church on Monday 9th April 1798, in the forenoon of s'd Day at the Church, Present.

Rev'd Dr. Wharton, Rector.

Messrs. Thomson Neale	} Wardens.
Joshua M. Wallace	

"Messrs. John Neale	} Vestrymen.
Daniel Hancock	
William Coxe jun <sup>r</sup>	
Micajah Ellis	
John Larzalere	
Robert Lucas	
George Painter	
John Tonkin	

"The Committee appointed to agree with the Trustees of the Burlington Academy for additional Ground reported that they had offered to let to the Trustees forty two feet in front in Addition to the Sixty feet formerly let to them, and extending one hundred feet back from the most Northwardly Part of the Academy, making about one hundred & fifty seven feet from the front for Six pounds  $\text{p}$  year, or the Same front & as far back as Paul Watkin's Lot extends for Seven Pounds ten Shillings  $\text{p}$  year, but had not yet received an Answer from the Trustees.

"Extract for the Trustees of the Burlington Academy.

"JOSHUA M. WALLACE

"*Sec'y pro Tempore.*"

## AFFECTING RECORDS.

In the handwriting of Dr. Wharton, in the *Parish Register*, are the following affecting entries:—

"1798, June 2d. Mary C. Wharton, the most beloved Wife of Dr. W., died at Philadelphia.

"June 3d. She was buried near the S. W. corner of St. Peter's burial ground in said City.

"June 25th. Buried my poor negro Man, Frederick, drowned the day before in Delaware."

*An Elegy to the Memory of Mrs. Mary Wharton, who died at Philadelphia,  
on the second day of June, 1798;*

BY HER HUSBAND.

"O mihi tum quam molliter ossa quiescant,  
Si nostros olim tua fistula dicat amores." *Virgil.*

Sing our past loves, when I am gone, she said;  
Thy tender strains shall cheer my clay-cold bed. C. H. W.

I

Dull roll the hours, and heavy hangs the day,  
Oppress'd with wo my broken spirit lies,  
Since my poor heart, to wretchedness a prey,  
Heav'd its last sigh o'er Mary's closing eyes.

II

Stretch'd on the rack of thought, my tortured mind  
Recalls each image of the doleful scene;  
Nor in the range of nature can it find  
One transient ray that borders on serene.

III

Creation's glories, once my keenest joys,  
On contemplation's eye unseemly pall,  
Ev'n friendship's balm my loathing bosom cloy,  
For she is gone who once gave zest to all.

IV

Flow on, ye tears; pour forth, my wo-worn breast,  
O'er the cold clay your unavailing grief;  
For nought but sorrow now can yield me rest,  
In nought but tears my heart can find relief.

V

O ye, who fann'd by Hymen's choicest gales  
Once floated gaily down the stream of life,  
While love's soft breath fill'd all your flowing sails,  
And all was harmony, unmix'd with strife:

VI

Say, from your arms did e'er the envious blast  
Dash some fond hope beneath a ruthless sea,  
Or on rude rocks some darling object cast?  
Then, "if ye lost an angel, pity me."

VII

For she, alas! was all to me, and more  
Than bright-ey'd fancy's fairest visions show  
Of female worth, when she surveys the store,  
And culls each antidote to human wo.

VIII

Soft was her heart, and gentle was her mind,  
They taught each wish at virtue's voice to move,  
While bounteous heav'n had in her soul combin'd  
With duty friendship, and with friendship love.

## HISTORY OF THE CHURCH

## IX

Thoughtless of self alone, her gen'rous breast  
 On social duties dwelt with fond delight;  
 Each gnawing care found there a place of rest,  
 Sooth'd by her voice, or melted at her sight.

## X

O lovely Mary! dearer far to me  
 Than India's wealth, or pleasure's brightest charms,  
 What can, alas! supply the loss of thee,  
 For ever, ever absent from my arms?

## XI

How in this world, to me a desert grown  
 Without my heart's best portion can I dwell?  
 For me forlorn, forsaken, and alone,  
 O toll full soon the last sad solemn knell.

## XII

Farewell, bless'd spirit; and if aught below  
 Can still to thee a sense of pain impart,  
 O witness not my agonising wo,  
 View not the gloom that broods upon my heart.

## XIII

Thus to the winds I breath'd my sad complaint,  
 Along great Delaware's majestic shore,  
 'Midst bitter sighs, impatient of restraint,  
 And rising sorrows still demanding more:

## XIV

When on my clouded soul a sudden blaze  
 Shed its mild radiance of ethereal light,  
 Such as a pitying angel oft conveys  
 To chase the shades of intellectual night:

## XV

Cease, faithful mourner, cease thy doleful strain;  
 A small still voice or said, or seem'd to say;  
 Dar'st thou the all-wise Disposer to arraign?  
 Or with rash grief control his sov'reign sway?

## XVI

Know, then, ("enough on earth for thee to know,")  
 Thy Mary lives; escaped from human sight,  
 She soars triumphant over pain and wo,  
 And calmly waits thee in the realms of light.

## XVII

Each murmur now sunk gently to repose,  
 Reluctant nature felt the sweet control,  
 What erst was hope, to bright conviction rose,  
 And faith's whole radiance burst upon my soul.



CERTIFICATE OF HONORARY MEMBERSHIP IN THE AMERICAN PHILOSOPHICAL SOCIETY.

To all PERSONS to whom these PRESENTS shall come,

GREETING.

The AMERICAN PHILOSOPHICAL SOCIETY held at PHILADELPHIA for

promoting useful Knowledge, desirous of advancing the Interest of the Society by associating to themselves Men of distinguished Eminence, and of conferring Marks of their Esteem upon Persons of literary Merit, have elected the Reverend

CHARLES H. WHARTON, D. D.

a Member of the said *Philosophical Society*, hereby granting unto him all the Rights of Fellowship, with all the Liberties and Privileges thereunto belonging.

IN TESTIMONY whereof the said Society have caused the Seal of their Corporation to be annexed to this Certificate, and the same to be attested by the Names of the proper Officers this Twenty First Day of July in the Year of our Lord One Thousand Seven Hundred and Eighty Six.

ATTESTED

James Hutchinson  
R. Patterson  
Saml Magaw  
John Foulke

} Secretaries

B Franklin President

John Ewing }  
Wm: White } Vice Presidents  
Saml Vaughan

## ELECTION OF A BISHOP FOR NEW JERSEY.

"An adjourned Convention" of the Church in the State of New Jersey, was held at New Brunswick, August 15<sup>th</sup> and 16<sup>th</sup> 1798,—“for the express purpose of deliberating on the expediency of electing a Bishop”—the Rev. Henry Waddell, “President (in rotation).” The other clergy present, were the Rev<sup>ds</sup> Uzal Ogden, John Croes, Andrew Fowler, Menzies Rayner, Walter C. Gardiner and John Wade; and lay deputies from twenty two congregations. The Rev. M<sup>r</sup> Croes, and Col. Ogden—appointed to receive and count the ballots—reported, “That for the election of a Bishop, the votes of the Convention were as follows: CLERGY—for the Rev. Uzal Ogden, unanimously. LAITY—for the Rev. Uzal Ogden, 17 Congregations—for the Rev. Henry Waddell, 3 Congregations—for the Rev. John Croes, 1 Congregation.—(The Rev. Messrs. Ogden and Waddell did not vote.)” The testimonials of the Bishop-elect were presented to the General Convention, which sat in Philadelphia, June 14<sup>th</sup> 1799; and after postponement till the 18<sup>th</sup>, were met with the following:

“WHEREAS doubts have arisen in the minds of some members of the Convention, whether all the Priests who voted in the election of the Rev. Uzal Ogden, D. D., to the office of a Bishop, in the State of New Jersey, were so qualified as to constitute them a majority of the resident and officiating Priests in the said State, according to the meaning of the Canon in this case made and provided: And whereas in a matter of so great importance to the interests of Religion, and the honor of our Church, it is not only necessary, that they who concur in recommending to an office so very sacred, should have a firm conviction of the fitness of the person they recommend, but that they should also be perfectly satisfied with respect to the regularity of every step which had been taken in the business,

*“Resolved, therefore, That in the opinion of the House of Deputies all proceedings respecting the Consecration of the Rev. Uzal Ogden, D. D., ought to be suspended until a future Convention in the State of New-Jersey shall declare their sense of the subject.”*

At a special Convention in New Jersey, “convened” Oct. 16<sup>th</sup> 1799, “for the express purpose of re-considering and declaring their sense of the regularity of the election of the Rev. Uzal Ogden, D. D., to the Episcopal office,” “after full and free discussion,”

three resolutions were adopted declaring the election "regular in every respect." Among those who voted "Nay," on each one of these resolutions, we find among the laity, "St. Mary's Burlington." An "Address" was then signed, recapitulating the matter, to be communicated to the "several Standing Committees in the different States, requesting their consent to the proposed Consecration." The vote for adopting this "Address," stood, "CLERGY—*Yeas*. Rev. Mr Fowler, Rev. Mr Rayner—*Nay*, Rev. Mr Waddell. LAITY, by Congregations, *Yeas*, 10—*Nays*, 3, among which was that of St. Mary's, Burlington; and the vote of Christ Church, New Brunswick, was divided. Joshua M. Wallace, Esq., was at that time the leading layman, and deputy from Burlington.†—*Convention Journals*.

† At a special Convention in the State of New Jersey, held at Perth Amboy, Dec. 19th 1804,—called "for the purpose of taking into consideration, and adopting such measures as may bring to a termination certain controversies existing between the Rev. Dr. Uzal Ogden, Rector of Trinity Church, in Newark, and the Vestry and Congregation of said Church, which appears to be of such a nature as cannot be settled by themselves, and which threaten to destroy the peace and prosperity of the said Church"—as soon as the Convention was ready to proceed to business, the Rev. Dr. Ogden read "a declaration, that he withdrew himself from the Protestant Episcopal Church; but that he would still continue to discharge his duty as Rector of Trinity Church, in Newark, and as a minister of the Church of England, conformably to the Constitution and Charter of his Church, and his letters of Orders, and Licence to preach, under the hand and seal of the Right Rev. Father in God, Richard, late Lord Bishop of London; a copy of which declaration he handed to the President, and instantly retired." In the afternoon, the Convention adopted the following: "It appearing to this Convention, that certain controversies are now existing, between the Rev. Dr. Uzal Ogden, Rector of Trinity Church, at Newark, and the Vestry and the Congregation of said Church, which have proceeded to such lengths as to preclude all hope of a favorable termination—it is resolved that this Convention do earnestly recommend and advise the said Dr. Ogden to relinquish his title to the Rectorship of said Church within thirty days from this date, and give notice thereof to the Chairman of the Standing Committee of this State: and we do also earnestly recommend and advise the congregation and vestry of said Church, upon such his resignation, to allow and secure to Dr. Ogden, the sum of \$250., per annum during his life. And if Dr. Ogden refuse to comply with the terms abovementioned; that then, authority is hereby given by this Convention to the Standing Committee, with the aid and consent of a Bishop, to proceed to suspend said Dr. Ogden from the exercise of any ministerial duties within this State." The deputation from Trinity Church, Newark, informed the Convention, that in behalf of their Church, they were willing to accede to the conditions. At the Convention held June 5th, 1805, the Standing Committee reported that Dr. Ogden had refused to comply with the recommendations of this Convention and that with the aid and consent of Bishop Moore of New York, they did unanimously resolve to suspend the said Rev. Dr. Ogden from the exercise of any ministerial duties within this State, and he was thereby suspended accordingly." "On motion the following were agreed to: 'Whereas the Rev. Dr. Ogden has been suspended from the exercise of any ministerial duties within the State of New Jersey, and in consequence of that suspension Trinity Church

## HISTORY OF THE CHURCH

## THE OCEAN.

[Written at Long Branch, 1799.]

Roll on, vast ocean, lash the sounding shore,  
 Till earth decay, and time shall be no more,  
 Whilst each succeeding wave this truth proclaims,  
 That HE whose mighty voice thy fury tames,  
 With equal power fierce nations can control  
 And hush to calm each passion of the soul.  
 O then, whilst ruin, like the unfettered deep,  
 O'er half the globe extends its madd'ning sweep,  
 Let Him, Columbia, be thy hope and guide,  
 That, anchor'd fast, thou may'st securely ride:  
 On His commands, thy laws, thy conduct form,  
 Then smile at tempests and defy the storm. C. H. W.

## A NEW PARSONAGE BUILT.

A new Parsonage was built in 1799, for the Rev. Dr. Wharton, on the corner of Broad and Talbot streets. It cost "\$1217-6-9." This house was occupied by Dr. Wharton† during all the rest of his long rectorship;‡ and afterwards by Bishop Doane and his family, until they removed into "Riverside" on the bank of the Delaware.

## MARRIAGE OF THE REV. DR. WHARTON.

"1799, Nov. 28th. Married by the Rev. James Abercrombie, C. H. Wharton, D. D., to Anne Kinsey."—*Parish Register*

## THE CHURCH MOURNS FOR THE DEATH OF WASHINGTON.

James Craft's 3d Vol. MS. of "*Daily Occurrences*" has these entries:

"Dec 14th, 1799. This day our beloved *George Washington* died."

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at Newark is destitute of the stated services of the ministry, Resolved, that the Wardens and Vestry of the said Church, be authorized to invite, occasionally, any minister of our communion, to officiate in their Church; and every minister of the Church, in this State, is permitted and requested to accept such invitation, during the pleasure of this Convention. Resolved further, That the Bishop of the Church, in the State of New York, be requested to assist the said Church by occasional supplies.—In the meantime, the Rev. Dr. Wharton of Burlington and the Rev. Mr. Jones of Amboy, are particularly requested to officiate there on Sundays the 16th and 23d of the present month, and as often afterwards as either of them conveniently can attend."—*Convention Journals of New Jersey*.

† "Memoranda—made on Easter Monday April 6th 1801, Mrs. Pitman takes the House in Pearl Street, the fence & windows to be repaired."—*Treasurer's Account Book*.

‡ "Joseph Turner's Bond and Mortgage for purchase of House & Lot on Pearl st. June 3, 1806, \$600.00."—*Ibid*.



"20th. This day our Bell tolled twice for *our beloved Washington dead.*"

"21st. This day our bell tolled once for *our beloved Washington.*"

"22d. Epis. Parson Wharton preached on the death of our *beloved Washington*, from Isaiah XIV : 10, 11. [*All they shall speak and say unto thee, Art thou also become weak as we? art thou become like unto us? Thy pomp is brought down to the grave, and the noise of thy viols: the worm is spread under thee, and the worms cover thee.*]

"Ditto from 1st Maccabees IX : 18 to 22. [*Judas also was killed, and the remnant fled. Then Jonathan and Simon took Judas their brother, and buried him in the sepulchre of his fathers in Modin. Moreover they bewailed him, and all Israel made great lamentation for him, and mourned many days, saying, How is the valiant man fallen, that delivered Israel!*"]†

*Extracts from an "Oration delivered to the citizens of Burlington † on the 22d of February, 1800, in commemoration of Gen. George Washington, who died at Mount Vernon, Dec. 14, 1799, in the 68th year of his age, By William Griffith, Esq. To which is added a Prayer, on the same occasion, By Charles H. Wharton, D. D., and Rector of St. Mary's Church in that city. Trenton: Printed by G. Craft, MDCCC." §*

"[Burlington February 22d 1800.

"Resolved that Mr. Wallace and Mr. Bloomfield, do wait on William Griffith Esquire and on behalf of the Committee of arrangement, present their thanks for the Oration delivered by him this day in memory of General Washington and request of him a copy for publication.

"By Order of the Committee of Arrangements.

"WILLIAM COXE Jun. *Chairman.*"

† One who was present at these services—now the oldest communicant in the parish says, Nearly all who attended Church that day wore mourning.

‡ This took place in St. Mary's Church. "The chancel," says a venerable lady who was present, "was covered with a staging which was draped with black, and all the hangings had been previously covered with mourning."

§ For transcripts of this oration, and the prayer which follows it, we are indebted to Mr. Wm. John Potts, of Camden, N. J.

" Burlington February 24th 1800.

" GENTLEMEN

"In complying with your request to have a copy of the address delivered by me to the citizens of Burlington on the 22d instant, for publication you have a real proof of my personal respect; as no motive, but that, could have prevailed over my reluctance to give publicity to the only imperfect feature in the sublime and appropriate performances of the day. The circumstances of its preparation, known to yourselves, will I am persuaded, excuse me to you from the imputation of culpable inattention in executing this part of your arrangement; and with others, brevity and sincerity will, I hope, procure it some indulgence.


" With much respect and esteem

" I am, Gentlemen,

" Your Obedient Servant,

WM. GRIFFITH.

"To the Gentlemen composing the committee of arrangement in the city of Burlington, for the 22d of Feb. 1800.

"  The Committee of Arrangement having obligingly presented the subscriber with the copyright of the Oration, it is secured according to law.

G. CRAFT.]"

" ORATION.

" *The Day*, which for so many years has never returned, but to suffuse every eye with pleasurable recollection and to gladden every heart with delightful anticipation—This day which gave to Human Nature, an ornament; to America, her greatest benefactor; and to the World, a bright exemplar of every virtue, by a mysterious providence, has become an epoch of painful retrospection, and unavailing sorrow.

" *Whilst* its annual returns gave to a grateful people, another, and another opportunity of honoring the living object of their affections, the rapture of possession seemed to repress the admonitions of time or but faintly listened to the voice which told us that *Washington* must die.

" *This* event, which all knew would happen, was by all postponed; and each one cherished the fond illusion, that he who

had surpassed all others, in glory, and in usefulness, might add a new prerogative to humanity, and exceed the ordinary limits of mortal existence.

“*Vain* were our wishes and unrealized our hopes! The deep, the extensive, the unceasing lamentation, which is heard throughout the American empire, proclaims to the world, that *Washington* is no more! Yes! that mind which penetrated the destinies of his country—that courage which undertook her deliverance—that wisdom and fortitude which led her to independence—that love which planted the Tree of Liberty here, and watered it with the tears of parental solicitude—they no longer animate your Washington!

“To you, who have felt the public shock, and added so many tears to the tide of public grief, it were unnecessary to describe its extent, and unkind to retouch the sensibility which an event so sudden and so affecting has produced in our country.

“*Invited*, through your preference on this day, dedicated by national respect to the commemoration of the illustrious dead, to exert my efforts—alas how unequal! in rendering homage to his exalted character—it is due to my own convictions, and to your expectations, that I renounce the design of personal and historical panegyric. *I have* no expressions which can convey an *Eulogium* on *Washington*! I stand not here to delineate his *person*! You who saw him in the vigour of life, when prostrate Freedom first dyed his cheek with flushes of resentment—indignant at her wrongs! and the voice of his country summoned him to her succour—you can never forget his graceful form, and his commanding aspect. We who have seen him bending with years, and furrowed with public cares, can never forget the filial reverence which his presence inspired. And to you who have never seen him—and to posterity—a West and a Stewart, have given of his figure and countenance, whatever Art could borrow from the life.

“Nor do I stand here to recount his actions, or to grace with the splendors of language, his intrinsic claims to present and to future admiration.

"The great drama, in which he bore so conspicuous a part, is over. To review its august scenery—to rehearse its wonderful events—to follow him in all his vicissitudes, were equally superfluous and impossible.

"You require no register of his achievements; for you were all witnesses of their performance or partakers in their benefits. Actors with him or Spectators! they are imprinted on every heart, and live in characters indelible as his own unrivalled pre-eminence.

"The faithful page of history will hand down to succeeding ages, his exploits of war, and arts of peace:—To other pens must be committed the delightful office, with glowing rhetoric, and in immortal song, to trace the countless services which he rendered to his country, and the unceasing honors, and boundless gratitude, by which they were rewarded.

"While orators mount thro' the annals of time, and examine the lists of fame, for subjects of historic resemblance, and models of eulogistic contrast—while poets and historians, are emulous to transmit to other times the striking incidents of his fortune, and the varied and brilliant succession of important actions, which distinguished him above other men—

"I would leave comparison, to those who can find parallels; and the relation of battles and triumphs, to those who excel in epic eloquence.

"On this occasion you will permit me, my indulgent audience, to pursue a less splendid—but may I hope, not an unpleasing theme. I would draw you from the contemplation of those past events, and personal objects, which so dazzle and captivate our senses—and fix your minds upon the *inherent qualifications*, which rendered his life so useful; his *example* so impressive; and his *precepts* so invaluable.

"My countrymen! If you have seen your enemy wasted, defeated, and driven from your borders, under his military guidance—if order, peace and happiness, have grown out of his civil administration—if his experience in war and in government claims your highest consideration, and his truth and love give intrinsic weight to his opinions—it is of the utmost importance, and an obvious duty, that we imitate the conduct and



pursue those maxims, which rendered him illustrious, and America powerful and happy.

“His life—his virtues, and his principles address themselves to our imitation, in every relation, which connects us with each other and with our common country.”

#### “PRAYER.

“Almighty and everlasting God, the author of life and death, who dost not afflict willingly, nor grieve the children of men, we do in all humility submit our wills entirely to thine; most humbly beseeching thee to accept of our thanks and praise for all the graces and favors vouchsafed unto our beloved fellow-citizen, now, we trust, in peace. We thank thee for having raised up such a man at such a period, to be unto his country a Joshua in her battles, and a Moses in her councils. We acknowledge with grateful hearts the incalculable national blessings, which we enjoy from thy bounty, to which thou wast pleased to make him so eminently instrumental. We adore thy Providence in directing him to adopt and enabling him to pursue, *at one time*, that wise system of peace, moderation and justice, which delivered us from the horrors and calamities of war—and *at another*, that system of vigour and resolution, by which we escaped the still more direful disasters of anarchy and prostration of principle. To him—to his successor, thy servant, and to other virtuous fellow citizens like them, under thee we are indebted, that the wild spirit of political fanaticism has not desolated our country; that the convulsions of Europe have not been felt on our borders; that thy existence, thy worship, and thy religion have not been publicly questioned, insulted and abolished. For all these mighty and undeserved blessings, we desire here publicly and solemnly, to praise and glorify thy gracious Providence; most humbly beseeching thee, that all the present and future leaders of our armies, and directors of our councils, may be inspired with the same constancy and intrepidity—the same sagacity and wisdom—the same moderation and humanity, which thou wast pleased to bestow upon thy servant, *Washington!* May the citizens of America, learn to emulate all his public virtues, and ever keep in mind the solemn testimony, which he bears to the necessity and excellency of thine everlasting gospel, in his farewell address to his country, where he expressly declares that freedom cannot subsist without morality, nor morality without religion. *And now*, O holy and eternal God, Father of all Creatures, and Lord of the Universe!

who callest upon all orders and conditions of men, by precepts, promises and threatenings—by mercies and by judgments—teach us to admire and adore all the wisdom, effects and infinite varieties of thy Providence; and make us to regulate our affections and conduct, by obedience, by repentance, by all manner of holy living, that we may never provoke thee to jealousy, much less to wrath and indignation against us. Keep far from our land the sword of the destroying Angel; and let us not be consumed by the public expressions of thy wrath—by pestilential diseases—by the fury of war—by calamitous, sudden, and horrid accidents. Lord open our understandings, that in all thy dispensations we may know the meaning of thy voice, when thou speakest, either from Heaven or from Earth in signs and judgments—And let a godly fear so soften our spirits, and an intense love so inflame and sanctify our desires, that we may comprehend every intimation of thy pleasure at its first and remotest representation; and be thereby induced, by timely repentance to go forth to meet thee, and stop the messengers of thine anger. Let thy restraining grace, and the observation of the issues of thy justice, so allay our unruly passions, that we be not severe and forward in condemning others, nor backward in passing sentence upon ourselves. Make us obedient to thy voice speaking in holy scripture—to tremble at the same, when sounding in the wonders and great effects of thy providence; but cautious not to enter into thy recesses of the sanctuary, nor search the forbidden records of thy councils—to read our duty in the pages of revelation, not in the labels of accidental effects—that thy judgments may confirm thy word and thy word teach us our duty. Teach us to implore thy compassion on us in these days of delirious innovation and mad confusion; lest, for our sins, we be delivered up to lawless violence and distraction. O Lord! prevent the judgements that afflict other nations, and hang over ours. Purify us from all such crimes as may excite thy heavy displeasure against us; from impurity and drunkenness; from swearing, lying and perjury; from blasphemy, injustice, fraud, disobedience, malice, and uncharitableness. Take from among us the spirit of atheism, irreligion and profaneness; and, in mercy convert all such as encourage any of these vices, which may provoke thee to give us up to infidelity and destruction. And since as thy word informs us, “For the transgression of the land, many are the princes thereof,” that is, since a confused government is the punishment of national wickedness, O give us not over unto the will of our adversaries—of such as strive to perplex the councils and operations of our government. Restore unto us that peace and unanimity, which was formerly

the boast and protection of our land; and grant above all things that while we progress in the science of true freedom, and in the enjoyment of legal security, we may be still more anxious to become and to continue a people fearing and serving thee, and daily advancing in the ways of virtue and religion. All which we humbly ask in the name and mediation of Jesus Christ, our Saviour—to whom with the Father, and Holy Spirit, be ascribed all honour and glory, world without end. Amen.

#### AUTHORITY TO DEMAND BURIAL FEES.

“1800 April 14. The Minister shall have authority to demand 12 | 6 for attending the funeral of persons who do not belong to the Church. Persons who have left the Church or who are not contributors are considered as not belonging to the Church, any right their ancestors had to the contrary notwithstanding.”—*Minutes of the Vestry.*

#### TRUSTEES OF THE FUND FOR MAINTAINING A MINISTER.

“Whereas the Subscribers together with sundry persons now deceased have at various times subscribed and paid into the hands of the Wardens of St. Mary’s Church in the City of Burlington and State of New Jersey certain sums of money the interest of which was to be applied to the maintenance of an orthodox Minister of the Church of England and was declared to be at all times hereafter at the sole disposal of the Wardens and Vestry of the said Church for the use aforesaid as will appear by the original subscription paper dated the thirteenth day of March 1775. And whereas the Interest arising from the said fund has not hitherto been applied agreeably to the intention of the subscribers from a wish entertained by them, and confirmed by the assent of the persons heretofore exercising the duties of the Minister Church Wardens and Vestry of the said Church, that the said Fund should from time to time be put out at Interest until the aggregate sum should amount to Five hundred Pounds current Money of New Jersey after which time the annual interest should be applied conformably to the Intention of the subscribers. And whereas further it appearing by a Statement of the said Fund that it amounted to upwards of the



sum of Five hundred Pounds, the Minister Church Wardens and Vestry of the said Church did by a Resolution of the said Corporation passed on Monday the 15th day of April 1800 order and direct a meeting of the Subscribers to the said fund to be convened at the Church aforesaid on Monday the fifth day of May A. D. 1800 for the purpose of appointing Trustees of the said Fund with power and authority to put the monies thereto belonging out at interest and to apply the Interest thereof annually hereafter to the maintenance of the Minister of the said Church as expressed in the original subscription paper hereunto annexed. Now know all men that we the subscribers having attended on the day and at the place aforesaid and having proceeded to the appointment of Trustees aforesaid did elect constitute and appoint Joshua Maddox Wallace and William Cox junior the present Church Wardens and Treasurer of the said Church of St. Mary and their successors in office together with one other member of the said Vestry to be elected at their annual meeting Trustees of the Fund aforesaid and until such election shall be held Daniel Hancock shall be the third Trustee with power and authority to invest the amount thereof in good and sufficient obligations or securities public or private for the use and purposes hereinbefore mentioned, and to apply the annual Interest thereof to the support of the Minister at St. Mary's Church aforesaid for the time being, keeping regular accounts of their proceedings in the premises subject to the inspection of the Vestry of the said Church at all times and to be delivered up together with the obligations aforesaid to their Successors in Office within ten days after the expiration of their office.

AMOUNT OF THE FUND MAY 5, 1800.

	Dollars Cts	
Cash in the hands of the Treasurer of St. Mary's Church.....	561	54
Charles Ellis's Note p'ble in one year from April 2, 1800.....	252	86
Micajah Ellis's Bond Judgt & Mortgage do.....	252	86
George Hancock's Bond dated 1 April 1795, £88 5 6.....	235	30
Thomson Neale's Bond dated 17 April 1795.....	£25	00 0
Interest 5 years due Ap. 17, 1800.....	8	15 0
	£33	15 0 90 00

equal to £522 4 11     Dolls. 1392 65



"Witness our hands the day abovementioned.

WILLIAM SMITH,

JOHN TONKIN,

WM. COXE, JUN.,

JOHN NEALE,

ROBT LUCAS,

DANIEL HANCOCK,

GEORGE PAINTER,

THOMSON NEALE,

CHARLES ELLIS Executor to Daniel Ellis,

JOSEPH BLOOMFIELD."

OPINION OF WM. GRIFFITH, ESQ.

"Mr. Coxe having communicated to me certain propositions, which the Revd. Doctor Wharton intends to make to the Vestry of St. Mary's—as the terms upon which he can consent to remain in the Church—for my opinion whether the appropriations therein required can be made by the Vestry according to the Charter; and having carefully examined the same am very clear that the Vestry have full power to go to the extent of those proposals and much further if they conceived it for the service of the Church. If the Vestry or any gentleman of it wishes any further satisfaction on this point I will very cheerfully give it. It is perfectly clear to me that there exists no obstacle to a compliance unless it should be the disposition of the Vestry; and I only wonder how any doubt could have arisen—as to their right of making any contract of this sort with the minister—calculated for the service of the Church and for its most essential interests.

"WM. GRIFFITH."

"Octr. 6th 1801."

REV. DR. WHARTON ELECTED PRESIDENT OF COLUMBIA  
COLLEGE.

"*To the Vestry of St. Mary's Church*

"Burlington Oct. 7th 1801

"GENTLEMEN

"I presume that none of you are ignorant of the appointment to which I have been elected at New-York. † Its emoluments

† "The deserved reputation which Dr. Wharton's scholarship had procured him, rendered him an object of great desire with several of our literary institutions. As early as 1785, he was sought for as Principal of the Protestant

are such as would place me in an independent & affluent situation for life: The duties are light, & the station very respectable. A Church now vacant in the suburbs of that City may also probably be obtained, which, I am told, would offer a handsome salary without exacting any parochial duties besides that of preaching every Sunday morning. It must be evident to you, Gentlemen, that, in a *pecuniary point of view*, nothing in the offer of this Church bears any proportion to these advantages. On the contrary, all the funds, which I receive fall greatly short of my support; so that I have been obliged to incroach considerably on my Capital, and to expend annually almost the whole of my private income. Under these circumstances, the Vestry of this Church will not, I trust, deem it either uncandid or ungenerous, if I endeavour to secure a decent and permanent establishment. Indeed I conceive it my duty so to do; & I shall accordingly move to New-York, unless the proposals which I am going to submit to the Vestry, should be carried into effect. In making these proposals I am actuated with a sincere attachment to the Members of this Church in general, with a deep concern for its prosperity, & with a due & grateful sense of the kind exertions which have been made by its Vestry for my accommodation & comfort; for which exertions I pray them to accept my most affectionate thanks, & to believe me fully convinced that the present funds of the Church could not authorize their extension. What I mean, therefore, to propose at present, is—

“*First.* That my present establishment consisting of the

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Episcopal Academy of Philadelphia, under the patronage of the Bishop and Clergy; but declined on account of his health, which had been much enfeebled by a nervous fever. In 1801, he was unanimously elected to the Presidency of Columbia College, in the city of New York, which he accepted, and presided at the Commencement; but in the course of the year, to the great disappointment of the friends of the College, tendered his resignation. In 1803, he was powerfully urged to become Principal of the College at Beaufort, South Carolina, and Rector of the Parish there, but declined the appointment. The emoluments of office, in both these latter cases, would greatly have exceeded the value of his parochial living. But he loved retirement. He was unwilling to undertake duties which his health might not enable him to discharge. He was reluctant to dissolve the sacred bond which years of endearment and confidence had formed with the friends of his bosom and the people of his charge. And more than all, he had learned, with an Apostle, in whatever state he was, therewith to be content.”—*Sprague's Annals*, p. 337.

House and Lot where I live with the salary of £175 per annum, shall be permanent ; & that the Vestry do now make an appropriation of any future revenues & interests, which may accrue to the Church over & above the present income as an addition to my permanent salary aforesaid to be received by me as the same arise & come into the possession of the Church ; provided nevertheless, that such addition to my permanent salary shall not be wished or expected to exceed four hundred dollars per annum, & provided also, that before any such surplus revenue shall be applied to my use as aforesaid, there shall be deducted from it all such moneys as may be necessary for the repairs of the Church, & other usual & incidental expenses.

*"Secondly.* That as it is possible I may from age or infirmity become incapable of performing parochial duties, in that case I should not expect either my permanent or additional salary to continue, but my proposal is, that the House & lot, where I now dwell should be legally secured to me free of rent during my natural life.

*"Thirdly.* That in case Mrs. Wharton should survive me, she shall be allowed to occupy the said house & Lot for one year after free of rent.

*"It will be perceived that in proposing these terms I ask no present addition to my salary ; and shall only obtain it as the funds increase. My expectations rest upon a mere uncertainty ; but, in my present circumstances, I could wish them to be as secure as they can be. As to my becoming disabled by age or infirmity from officiating in the Church ; it is a bare possibility. In that event however, Prudence on my part, & Justice, I trust, on the part of the Vestry must suggest the propriety of securing a house to reside in for the short time that I should probably survive such inability to discharge the duties of the Ministry. In the mean time all the revenues of the Church might be applied to the support of my Successor, who would also have a reasonable expectation of the House & lot coming speedily into his occupation. Mrs. Wharton's surviving me is also a contingency. But should this happen, I am convinced that I do but justly appreciate the delicacy & generosity of the Vestry in*

believing that they will cheerfully permit her to reside for one year in the House, if she find it convenient to do so.

"The propositions which I have made appear to my mind just & reasonable. They call for no immediate accession of Salary—they provide only for small accommodations in case of certain possible contingencies. They are in short, such as in my mind bear no proportion to the sacrifices which I make, in order to obtain them, that I may continue with a Congregation which I love & respect. Security, however, will greatly enhance their value; for however disposed I am to confide in those, from whom I have received so many proofs of kindness & attachment, yet as continual changes both of Men & Opinions are taking place around us, no Prudent Person, or Friend of mine would desire, that I should leave these points to future casualties. I am about to relinquish for them great & permanent advantages, & should justly incur the reproaches of my own mind, did I not endeavor to make myself secure in the unequal Compensation, which I propose to accept in their place.

"The Vestry has now my propositions before them. If they be of opinion that my Ministry & usefulness among them have been, or may be such as to call for their assent to them, my intention is, by God's blessing, to remain where I am, & to dedicate my services to the promoting of virtue & true religion among the members of this Church.

"With respect, I remain,

"Gentlemen, your friend & Humble Serv<sup>t</sup>

"CHARLES H. WHARTON."

"October 7th, 1801. This Letter was received by the Vestry and read at a Meeting of the Corporation of St. Mary's Church held said day. After mature deliberation the Corporation agreed to the Proposals made by the Rev. Dr. Wharton, and for themselves & their Successors to pay him agreeably to what is therein mentioned, and to comply with all the other Propositions therein contained, reserving to themselves any addition that may be made to the present Rates of the Pews, Dr. Whar-



ton agreeing that no addition is to be made to his Salary by increasing the present Rates of pews.

“JOSHUA M. WALLACE, *Sec'y pro tem.*  
“to the Corporation of St. Mary's Church.”

THE S. P. G. GIVE THEIR LAND IN BURLINGTON TO ST.  
MARY'S CHURCH.

On the 13th of April, 1803, the Corporation of St. Mary's Church received from the S. P. G. the famous property mentioned so often in the preceding pages; the full particulars of which are given in the following extracts from the Deed of Conveyance:

“WHEREAS the Society for the Propagation of the Gospel in Foreign Parts by virtue of divers good conveyances and assurances in the Law do stand seized of an estate in fee simple of and in certain Lots of Land, Tenements and hereditaments hereinafter described situate within the bounds of the City and Township of Burlington in the county of Burlington in the State of New Jersey in North America AND WHEREAS the said Lots of Land and premises were originally designed by the said Society, for the support and maintenance of the Episcopal Church in the said City of Burlington but since the separation of the colonies from the Kingdom of Great Britain by the War and the Treaty of peace have for the most part laid open and unproductive either to the said Society or to the said Episcopal Church AND WHEREAS the Minister Churchwardens and Vestrymen of the said Church have earnestly requested of the said Society to grant and convey the said premises to and for the use and maintenance of the said Episcopal Church in the City of Burlington and the said Society for the Propagation of the Gospel in Foreign Parts are willing and minded to comply with the said request NOW THIS INDENTURE WITNESSETH that the said Society in consideration of the request aforesaid and also of five shillings to the said Society paid by the said Minister Churchwardens and Vestry men the receipt whereof is hereby acknowledged HAVE according to their estate and interest in the premises and

so far as they lawfully can or may but not further or otherwise by these presents do grant Bargain sell enfeoff assure and confirm to the said Minister Churchwardens and Vestrymen and their Successors and Assigns ALL that certain Tract of Land at Burlington upon Delaware River *Beginning* at the End of the Street which bounds the water lots by the head of the Street leading by the Creek side from the River to Broad Street and runs from the said End of the Street by the Creek Street fifty seven perches and a half to Broad Street then by Broad Street forty five perches to a stake then about North by East sixty one perches and one half to the said Street bounding the Water Lots then by the said Street thirty four perches and a half to the place of beginning containing about fifteen acres be the same more or less as also all that Lot called Water Lot *Beginning* at the aforesaid Street leading from High Street ranging parallel with the East Wall of the House formerly John Tatham now burnt and runs Northward in the same parallel to the River then by the said River One hundred feet and so back again Southwards to the said Street by which it is measured one hundred feet to the place of beginning As also one certain parcel of Meadow Land near to a Bridge commonly called and known by the name of London Bridge in the Town Bounds Beginning at a Stake formerly corner to James Wells his four acres by a small Creek that Bounds Burlington and runs by said James Wells four acres West six chains to a Gum tree and then South three chains to an Oak and South East seven Chains to a Creek and thence by the said Creek as it runs Southwardly to a corner Stake formerly Samuel Staceys then by the said Samuel Stacey's Meadow Land Northwest Westerly twelve chains formerly to Christopher Wetherills meadow Land and thence by the same North North East six Chains and thence North to the Small Creek and from thence along the said Small Creek to the corner Stake where it first began containing about Ten Acres as also a Lot of Land within the bounds of the City of Burlington lying at the point or East end of the Island by the Creek bounded by the Land formerly Surveyed to John Tatham and by his Son sold to the said Society on the West End and the said Creek on the East running the whole length of the said Tathams Land

from River Street to Broad Street being fifty seven perches and a half and in Breadth at the North and from the said Tathams Land to the said Creek near Eight perches and in the middle two perches and at the South and by Broad Street four perches extending all the length to the low water mark containing one acre and three quarters of an acre Surveyed for the use of the said Society and recorded in Basses Book of Surveys folio 119 remaining in the Secretarie's Office at Burlington Together with all and Singular the profits improvements privileges hereditaments and appurtenances thereunto belonging or in any wise appertaining TO HAVE AND TO HOLD the premises with their and every of their appurtenances unto the said Minister Church wardens and Vestrymen their Successors and assigns to and for the Sole and only proper use benefit and behoof of the said Minister Churchwardens and Vestrymen their Successors and assigns forever for the use and maintenance of the Episcopal Church in the City of Burlington aforesaid and to & for no other use or uses whatsoever AND the said Society for the Propagation of the Gospel in Foreign Parts for themselves and their Successors do covenant grant and agree to and with the said Minister Churchwardens and Vestrymen their Successors and assigns that they shall and may from time to time and at all times hereafter have hold occupy possess and enjoy all and Singular the said above Bargained or Granted premises and every of them with their and every of their Appurtenances and all and every the rents Issues profits and Commodities thereof coming arising and growing have and take without any matter of Lett Suit Trouble Vexation Eviction Disturbance or other Hindrance or Molestation whatsoever of the said Society for the Propagation of the Gospel or their Successors or of any other person or persons whatsoever IN TESTIMONY whereof the said Society for the Propagating the Gospel in Foreign Parts have hereunto affixed their Corporate Seal at the palace of his Grace the Lord Archbishop of Canterbury situate at Lambeth in the County Surrey in England the day and year first above written." †

† "Received 26th September 1803 and Recorded in book N of Deeds page 588 &c in the Clerks office at Burlington."



JOSEPH RIGLEY of Carey Street in the Parish of Saint Clement Danes within the Liberty of Westminster in the County of Middlesex Clerk to Messieurs Oddie and Forster of the same Place Solicitors maketh Oath and saith that he this Deponent was present as a Witness and did see the Deed of Conveyance hereunto annexed duly sealed with the Common Seal of the Society for the Propagation of the Gospel in Foreign Parts and saith that the same seal was set and affixed thereto in the presence of this Deponent and that the Name "Joseph Rigley" set or subscribed to the said Deed of Conveyance as Witness to the Sealing thereof is of the proper Hand Writing of this Deponent.

JOSEPH RIGLEY.

Sworn at the Mansion House }  
in London this thirteenth Day of }  
April 1803 before me }

PRICE Mayor

TO ALL TO WHOM these Presents shall come I Charles Price Esquire Lord Mayor of the City of London DO HEREBY CERTIFIE that on the Day of the Date hereof, personally came and appeared before me Joseph Rigley the Deponent named in the Affidavit hereunto annexed, being a PERSON well known and worthy of good Credit, and by solemn Oath which the said Deponent then took before me upon the Holy Evangelists of Almighty God, did solemnly and sincerely declare testifie and depose to be true the several matters and things mentioned and contained in the said annexed affidavit.

IN FAITH AND TESTIMONY whereof I the said Lord Mayor have caused the Seal of the Office of Mayoralty of the said City of London to be hereunto put and affixed and the Deed of Conveyance [L. S.] mentioned and referred to in and by the said Affidavit to be hereunto also annexed DATED in London the thirteenth Day of April in the Year of our Lord One thousand eight hundred and three.

WINDALE.

—Original in Parish Archives.



"1803, Oct 2<sup>d</sup> To cash paid Joshua M. Wallace, Jun<sup>r</sup> Expenses attending on and procuring a Conveyance of the Society Lots, £18.15."—*Account Book*.

## DIOCESAN OFFICES OF DR. WHARTON.

June 5th, 1805. The annual convention of the Church in New Jersey was held in St. Mary's, Burlington. Divine service was read by the Rev. John Croes, of New Brunswick, and a sermon was delivered by the Rev. Jasper Davis Jones, of Perth Amboy. The Rev. Andrew Fowler, of Shrewsbury, president of the last convention, took the chair. Five clergymen were present, and six churches were represented by lay-deputies, those from St. Mary's being Messrs. Joshua M. Wallace, William Coxe, Daniel Hancock,† and Thomson Neale.‡ The Rev. Dr. Wharton took the chair, as President, and the Rev. Mr. Jones, succeeded as Vice President, in rotation. Mr. William Coxe was appointed Secretary.

Thursday, June 6th. The following were chosen "Representatives to attend the General Convention:" Rev. Chas. H. Wharton, D. D., Rev. Henry Waddell, Rev. John Croes, Rev. Jasper Davis Jones, and Messrs. Samuel Ogden, Joshua M. Wallace, William Coxe, and Andrew Bell.

The following were chosen as the standing committee: The Rev. Dr. Wharton, President, and *ex-officio* Chairman, the Rev. John Croes, the Rev. Henry James Feltus, the Rev. Jasper Davis Jones, and Messrs. Joshua M. Wallace, Samuel Ogden, Andrew Bell, and William Coxe.

"Agreeably to the direction of a canon of the General Convention of 1804," the five clergymen present in Convention, reported

† "1807, Oct. 7th. Buried Daniel Hancock, a respectable Vestryman of this Church."—*Parish Register*.

‡ "1808, May 29th. Buried Thomson Neale, the oldest and a respectable Vestryman of this Church."—*Ibid*.

His headstone, not far from the vestry-door, of the new St. Mary's Church, reads:

"Sacred to the memory of Thomson Neale, Esqr., who departed this life on the 27th of May, 1808, aged 65 years.

"Far from this world of toil and strife,  
He's present with the LORD,  
The labours of his mortal life—  
End in a just reward."

the number of families, communicants, baptisms, marriages, etc., in their several congregations during the last year.†

“On motion, it was unanimously resolved, That every church in this state which has omitted for three years last past, to send any delegate to the Convention of the same, and shall omit to do so for two years more, shall be deemed as acting very irregularly, and paying no attention to that spirit of union and wholesome discipline, without which our Church cannot be supported or distinguished from other societies.”

#### BISHOP WHITE PREACHES IN BURLINGTON.

“Dec. 5th, 1805. Bishop White preached in St. Mary’s from St. Matthew III, 1 to 9 verses—[*In those days came John the Baptist, preaching in the wilderness of Judea, and saying, Repent ye: for the kingdom of heaven is at hand. For this is he that was spoken of by the prophet Esaias, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight. And the same John had his raiment of camel’s hair, and a leathern girdle about his loins; and his meat was locusts and wild honey. Then went out to him Jerusalem, and all Judea, and all the region round about Jordan, and were baptized of him in Jordan, confessing their sins. But when he saw many of the Pharisees and Sadducees come to his baptism, he said unto them, O generation of vipers, who hath warned you to flee from the wrath to come? Bring forth therefore fruits meet for repentance.*] Sung Ps. 105—1st 4 verses. Ps. 104—do.”—*Craft’s MS.* “Daily Occurrences.”

#### SUBSCRIPTIONS FOR AN ORGANIST.

“We whose names are underwritten being desirous of encouraging & promoting sacred harmony in the Church of Burlington & of raising for that purpose a moderate compensation for a person able and willing to play the Organ in the said Church at Morning & Evening Service do promise to pay to the person aforesaid or his order annually the following sums:

July 1st 1806.

“Lydia Riché \$6.00, Wm. Coxe \$8.00, Chas. H. Wharton \$5.00, J. McIlvaine \$8.00, Dr. McIlvaine \$4.00, Mrs. Lea

† This was the beginning of annual parochial reports.

\$3.00, Edward Shippen \$2.00, Elias Boudinot \$6.00, Turpin Kilby \$3.00, Robert Lucas \$2.00, Abraham Vansciver \$1.00, John Scott \$1.50, Nathan A. Cole \$2.00, Miss Reids \$2.00, O. Hoagland \$2.00, Hannah Kinsey \$2.00, Charles Ellis \$2.00, William Griffith \$5.00, George Hancock \$1.50, Thomas Mills \$3.00."—*Original MS.*

ALTERATIONS AND ADDITIONS TO THE CHURCH, AGREED  
UPON.

On the 6th of August, 1810, articles of agreement were signed, and sealed, for enlarging and otherwise altering, the Church fabric. The stipulations were these :

"WHEREAS the Vestry of the Episcopal Church of Burlington New Jersey intend making certain alterations & additions to said Church in the Town of Burlington, and to employ in the alterations & additions of said building a quantity of work in wood,—And whereas Samuel Gillis, Carpenter is willing and doth hereby undertake & contract to perform all the Carpenter's work necessary in the above mentioned alterations & additions, in the best & most workmanlike manner, & agreeably to the drawings & designs hereunto annexed, and under the direction of Rob<sup>t</sup> Mills Architect,—

Now therefore, it is agreed by & between the said parties in the following manner,—

1st. That in consideration of the work hereby stipulated to be done, and agreeably to the design of the said Rob<sup>t</sup> Mills, hereunto annexed (which form part of this agreement, and are to all intents and purposes of equal force & validity as if herein particularly set forth,) The said Vestry of the Episcopal Church of Burlington will pay, or cause to be paid unto the said Samuel Gillis, the Sum of Four hundred dollars at such times & in such proportions as the advanced state of the work will justify.

2d. And on the part of the said Samuel Gillis it is hereby agreed with the Vestry of said Church, that in consideration of the said sum of four hundred dollars to be duly paid to him in the manner before recited, he shall & will perform all the alter-

ations & additions set forth in the aforesaid drawings & designs referred to (except the pulpit and reading desk) in the best and most workmanlike manner—

It is agreed that as much of the old materials are to be used in the execution of the new work, as propriety & economy will sanction ; & that the taking *apart* of the old work for this purpose (after it is pulled down as above mentioned) is included in the general agreement—

Mr Gillis is to give such instructions to the Bricklayer in the performance of the Brick work, during the absence of Mr Mills, as the drawings before referred to will point out.

And for the true & faithful performance of all & singular the articles & agreement hereinbefore particularly set forth, we hereunto bind ourselves ;—& in witness thereof have hereto interchangably set our hands & seals the day and year above written—

JOSHUA M. WALLACE. [L. S.]

SAMUEL GILLIS. [L. S.]

Sealed & delivered  
In the presence of }

MARY M. WALLACE

ROB<sup>T</sup> MILLS.

#### CONTRACT FOR A NEW PULPIT.

On the 29th of January, 1811, articles of agreement were signed for erecting a new pulpit in the Church, which were in these terms :

“ WHEREAS the Church of Burlington intend to erect a pulpit in said church & to employ in its erection a certain quantity of work in wood, And whereas the said Samuel Gillis is willing & doth hereby undertake & contract to provide & set the same in the said building in the best & most workmanlike manner & agreeably to the designs and under the direction of Rob<sup>t</sup> Mills architect & according to the drawings & descriptions hereunto annexed—

“ Now therefore it is agreed by and between the said parties hereunto in manner & form following—viz—

“ On the part of the said Church it is covenanted & agreed with the said Saml Gillis that in consideration & in payment of



the work hereby stipulated to be done the said Church will pay or cause to be paid the sum of ninety five dollars in the following proportions, viz,

"1st As soon as the outer work enclosing the reading desk is up, capped and banded, *Fifty dollars*.

"2d As soon as the steps of the stairs platforms of Reading desk & pulpit are fixed the further sum of *Thirty dollars*—

"3d And as soon as the pulpit is completed agreeably to drawings the sum of *Fifteen dollars*, in all the sum of *Ninety five dollars*.

"And on the part of the said Saml Gillis it is hereby covenanted and agreed with the said Church as follows, to wit,

"That in consideration of the said sum to be to him duly paid at the periods above recited amounting in all to the sum of ninety five dollars, he shall and will at his own proper cost & expense provide & set all the work of said pulpit agreeably to the annexed drawings & designs of the said Rob<sup>t</sup> Mills (which form part of this agreement & are to all intents & purposes of equal force & validity as if herein particularly set forth) in the best & most workmanlike manner.

"It is understood in this agreement that all the necessary materials for the performance of the above mentioned work are to be provided by the said Church. And for the true and faithful performance of the aforesaid articles & agreements particularly set forth, the subscribers hereunto bind themselves jointly & severally their & each of their heirs Executors administrators & successors—In witness whereof, they have hereunto interchangeably set their hands & seals the day & year first above written—

"On Behalf of the Church

"JOSHUA M. WALLACE, [L. S.]

*Church Warden.*

"SAMUEL GILLIS. [L. S.]

"Sealed & delivered in  
the presence of }

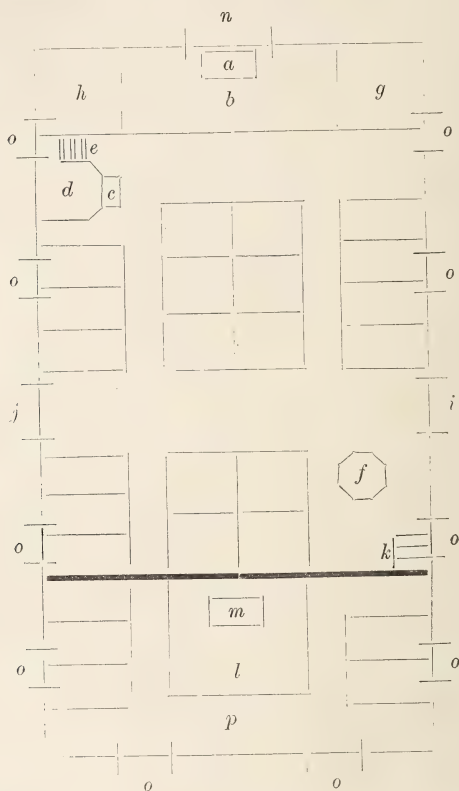
"Witness THO<sup>s</sup> MILLS

"RACHEL B. WALLACE."

## HISTORY OF THE CHURCH

## DIAGRAM OF ST. MARY'S CHURCH.

Up to the autumn of 1810—after its extension westward, under the rectorship of the Rev. Dr. Odell, in 1769—the interior of the Church (so far as we can ascertain, without any drawings) is tolerably represented by this diagram :



- a.* Holy Table.
- b.* Chancel.
- c.* Prayer Desk.
- d.* Pulpit, with sounding-board.
- e.* Steps to Pulpit.
- f.* Font, with pyramidal cover.
- g.* Governor's Pew, with canopy and curtains.

- h.* Large Square Pew.
- i.* South Door.
- j.* North Door.
- k.* Staircase to Gallery.
- l.* Gallery, across the W. end.
- m.* Clerk's Desk, in the Gallery.
- n.* Large East Window.
- o.* Windows.
- p.* Organ.

## DEATH OF THE PRINCIPAL OF THE ACADEMY.

"1811, March 22d. Buried John Michael Hanckel, Principal of the Burlington Academy. *Eximiae pietatis Juvenis.*"  
—*Parish Register.*

The headstone, at his grave, in St. Mary's Church yard, has, at its top, a large medallion, on which is represented a youth with wings, seated on the clouds, cheerfully looking upon a vision of the cross with rays of glory radiating from it—while upon a scroll, gracefully supported by the clouds on which he sits, are the words, "Blissful reality of my hopes."

Beneath this medallion is this inscription:

In memory of

JOHN MICHAEL HANCKEL

late Principal of

the Academy in this City

who died March 21<sup>st</sup> 1811,

in the 24<sup>th</sup> year of his age.

His talents were of the first order  
his acquirements great and his labours  
as an instructor of youth were  
indefatigable and eminently crowned  
with success. As a Man his conduct was  
blameless: as a Christian it was exemplary.

"Blissful path with safety trod  
As it leads the Soul to God."

## WORSHIP, IN THE CHURCH BUILDING, RESUMED.

"1811, April 28th. After worshipping at the Academy for nearly 8 months, on this day we resumed our Worship in the Church in its improved state."†—*Parish Register.*

## SIZE AND APPEARANCE OF THE CHURCH.

"The Church, after this addition, having been increased in size three times, was in the form of a rectangular parallelogram,

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† "Jan. 12th 1813. To cash paid D. Allinson for printing Hymns, at opening the Church after the Alteration, \$1.50."—*Treasurer's Account Book.*

extending East and West sixty-three feet three inches, and North and South thirty-three feet four inches; having at the East end a chevet, or semi-circular termination, in which was placed the chancel. At the West end was the choir, over which (supported by large square pillars, rising through the roof,) was fixed the belfry."—*Extract from "The Missionary."*

BROTHERLY LOVE CONTINUES, IN THE CHURCH IN NEW JERSEY.

*Rev. Dr. Wharton to the Rev. Dr. Croes. †*

"Dec<sup>r</sup> 23 1811

"REVEREND & DEAR SIR:

"Since the receipt of yours of the 4<sup>th</sup> Inst, I have been continually contemplating a ride to ——— with a view of ascertaining more certainly the situation of M<sup>r</sup> ——— but for nearly two months the eruption on my legs, wh afflicts me every fall, has confined me at home, & indeed almost to the house, except on Sundays. It is not, thank God, as bad as it was last year, & I think the worst is now over. If upon inquiry I should find things as they have been represented to me, I will cheerfully contribute the sum which you mention, & will give you notice accordingly. It is a subject of much regret, that the services of this Gentleman are not more acceptable to his congregation. He appears to be a pious & zealous Man; but, in the present state of society he exhibits an additional proof that piety, & zeal are not the only qualifications for the Ministry; & I hope our Church will be daily more convinced of this, & will act up to the conviction. In my letter to you, I did not mean to suggest that M<sup>r</sup> ——— should be employed as a permanent missionary; but that he should merely be furnished with an opportunity *gratis* of visiting the vacant Churches in Sussex, & of looking about for something that might better his situation. However, as he wishes to be instituted where he now is, I suppose he entertains no idea of removing. I suppose you have received a

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† The originals, of this and the following letters, were kindly furnished by the Rev. Robert B. Croes, D. D., a son of the Rev. Dr. (afterwards Bishop) Croes.



copy of Mr ——'s Convention Sermon ; as he proposed sending one to each of our Clergy. It was printed here, & a great body of notes was prepared to accompany it ; but most of these I have prevailed upon him to suppress. We are told, I hope erroneously, that animosities & divisions at New York continue with unabated violence. Is there no authority in the Great Body of the Church to settle them ; or must they terminate in the ruin of that hitherto flourishing portion of our Zion ? We hear that Ireland has *entered*, & Jones *re-entered* the lists, & that they receive countenance from Bp. Provoost. Is this the fact, & what are its grounds ? I have longed to converse with good Bp. White on the subject, but have not been well enough to go down. With every true son of the Church I contemplate this calamity with bitter regret. It affixes a stain, which a long course of evangelical harmony will scarcely wipe away. Instead of exclaiming 'How do these professing disciples of Xt love one another,' will not they who *are without*, adopt a very opposite expression ? Poor Dr Hobart's mitre has proved a crown of thorns ; but, I trust, like his divine Master, he will be enabled to wear it with fortitude & patience. While unanimity & brotherly love continue to flourish in our little Church-circle, & claim our thanks to the Author of peace, let us earnestly supplicate him to extend the same blessings to our Brethren beyond the Hudson.

"Mr<sup>s</sup> W. desires to be kindly remembered to you, & with great regard, I remain, Rev<sup>d</sup> & dear S<sup>r</sup> your

"Sincere friend & B<sup>r</sup>

"CHARLES H. WHARTON.

"P. S. Be pleased to inform Mr<sup>s</sup> Parker (with my Compts) that Mr<sup>s</sup> French's old Betty was buried yesterday in our Church-yard.

"The REV<sup>d</sup> JOHN CROES, D. D.,

"New Brunswick,

"New Jersey."

Postmarked "Burl Dec 24"

## A VIGOROUS LETTER ON SEVERAL TOPICS.

*Rev. Dr. Wharton to Rev. Dr. Croes.*"Jan<sup>y</sup> 29<sup>th</sup> 1812.

"REVEREND &amp; DEAR SIR

"Your letter of the 25<sup>th</sup> Inst. inclosing your very liberal donation to poor ——— is received. I have inclosed the note to Dr ———, & wait only for an opportunity of sending it. On Friday last I went to Mount Holly in consequence of an invitation to dine with Major Cox on the occasion of his daughter's wedding. I there met, as I expected, with the two Mr Wilmers, Mr Turner, Mr Higbee & several of the Congregation.

\* \* \* Mr ——— has ordered Allison to transmit a copy of his sermon to each of our Clergy. I prevailed upon him to alter a few obnoxious expressions, & to omit a great body of annotations; but could not persuade him to suppress them all. Indeed, I advised him as delicately as I could, not to print the Sermon at all, but he conceived that it had been misrepresented, & that its usefulness would exceed the disapprobation it might meet with. I suggested that this with me, was a matter of doubt; & the event must show which of us is right. I corrected some of the first proof-sheets, but the Printer relied on his own accuracy as to others; inserted sentences which I had marked for omission, & has, of course, sent it to the public in rather an imperfect state. I have just finished reading Bp. Hobart's *statement*. It is powerfully written, & with me is conclusive. How Bp. Brovoost, & the other advocates of Mr Jones can answer to God, or the Church for their conduct, I cannot conceive. If Jones be not a convicted schismatic, there never was a person of that description, & we had better expunge one of the petitions of the Litany. Some think that the peace of the Church of N. York is of such consequence as to authorize the call for a General Convention. What is your opinion? Could such a measure be effectual in restoring harmony, & obviating any further dissensions of this nature, I should be clearly for embracing it. We want some decisive regulations for coercing the disturbers of the Church's peace, & punishing

rebels to her constitutional authority. What is any Personal immorality, against which our Canons are levelled, compared to the crime of defeating the purposes of all religious associations by introducing confusion into the government, & deadly dissensions among the Members of the Church? The cry of Tyranny & persecution is too stale a pretext to have any weight under the liberal polity of our Ecclesiastical institutions. It is too late in the day to renew in *this* Country appeals to the public feelings, which would have disgraced old Cartwright & the other Puritans in the reign of Elizabeth; of which, indeed, even they would have been ashamed. God change their hearts, say I, & bring them to repentance & better minds, or enable our Zion, at any rate, to get rid of the author of all this mischief. M<sup>rs</sup> W. sends her regards to you and yrs, & I remain

“Yr. respectful friend & aff<sup>te</sup>te Br

“C. H. W.

“The Rev<sup>d</sup> John Croes, D. D.,

“Brunswick,

“New Jersey.”

Postmarked “Burl<sup>n</sup> Jan<sup>r</sup> 31.”

#### CHRISTIAN HANCKEL, CANDIDATE FOR DEACON.

At a meeting of the standing committee at Burlington, on the 14th day of July, 1812, “documents were presented by Mr. Christian Hanckel† a candidate for the order of Deacon, which being taken into consideration, the following resolution was agreed to:

“*Resolved*, That the said Christian Hanckel be considered a candidate, from the said first day of October, 1812.

“The Rev. Mr. Wilmer, the Rev. Dr. Wharton, and Mr. Joshua M. Wallace, were appointed a committee to examine the said Christian Hanckel.”

[Afterwards Rev. Dr. Hanckel a prominent Presbyterian of South Carolina, who died in 1870, aged 82 years.]

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† “1811, Feb. 11th. Baptized Christian Hanckel, an adult.”—*Parish Register*.

## EXTEMPORE PRAYER AGITATED. †

"In the year 1813, a disposition was manifested by a few persons to meet on Sunday evenings for public worship in each other's houses; dispensing with the order of Evening Prayer prescribed in the Prayer Book: and the same persons thought that it would improve the regular services in the Church, if the clergyman would offer an *extempore* prayer before, or after, his sermon. Neither idea was well received in the congregation of St. Mary generally. And the persons inclined to it, referred the matter to Dr. Boudinot, who, from his Huguenot descent and Presbyterian relations, it was thought, might favor it. Acting, however, under the advice of his friend and kinsman, Judge Wallace, who had been more straightly bred in the Church, he could not be brought to commit himself. He agreed however to refer the matter to the Rector and in certain queries signed 'A Layman,' he asked Dr. Wharton's opinion as to the matter. The Rector, with great discretion, expressed his wish to consult Bishop White, whose opinion he felt sure would be received as conclusive. An original letter from the Bishop to Dr. Wharton, among the collections of the Historical Society of Pennsylvania, gives the Bishop's views."

## BISHOP WHITE ON EXTEMPORE PRAYER.

*Bishop White to Rev. Dr. Wharton.*

"Sep. 26. 1813.

"REV<sup>D</sup> & DEAR SIR:

"I rec<sup>d</sup> your Letter of Tuesday & have an Opportunity, by Judge Wallace, of freely giving you my Opinion on y<sup>e</sup> two Points prominent in y<sup>e</sup> Inquiries addressed to you by The Layman. They are Extempore Prayer before & after Sermon, & Meetings in private Houses for Worship.

"In regard to y<sup>e</sup> former, I remember it to have been understood, in framing y<sup>e</sup> 34<sup>th</sup> Canon, that it was considered as intended against mixing Prayers of the Minister with y<sup>e</sup> prescribed Service. Further, as notwithstanding y<sup>e</sup> more energetic

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† We are indebted to John Wm. Wallace, Esq., President of the Historical Society of Pennsylvania, for this contribution, and the letter following it.



Authority in y<sup>e</sup> established Church of England, there has been allowed therein y<sup>e</sup> Practice of praying before & after Sermon (some Ministers doing this very briefly in a Collect, & others more at length according to their own Conceptions) it seems to me not wise to endeavour to restrain y<sup>e</sup> Matter among us, by Ecclesiastical Authority. But when a Minister, because not prohibited, instead of a short Prayer confined to y<sup>e</sup> Impressing of religious Instruction on y<sup>e</sup> Minds of y<sup>e</sup> People, branches out in Petitions for sundry Matters before solicited from y<sup>e</sup> Desk, he could hardly give a more unequivocal Proof, that he has conformed to y<sup>e</sup> latter in meer compliance with ecclesiastical Laws; & that he is now indulging himself in a way of Praying, more agreeable to his Taste. I have known this done sometimes from what manifestly appeared a Disrelish for our Church Service; & at other Times, from y<sup>e</sup> coxcomical Vanity of Self-exhibition. In either Case, I believe, that all judicious Members of our Church entertain a Dislike of y<sup>e</sup> Practice.

“As to the other Point, however moderately expressed by y<sup>e</sup> Layman, it is evidently intended to go to y<sup>e</sup> Question of those religious Societies which in all y<sup>e</sup> essential Properties of Social Worship, differ Nothing from an organized Assembly under y<sup>e</sup> Name of a Church. My Maxim has always been in Relation to such Societies, neither to encourage, nor to do any Thing to counteract them. I do not encourage them because, so far as my Knowledge of them extends, they have been conducted on such a Plan in y<sup>e</sup> best of y<sup>e</sup> Cases, as is alien from what is esteemed a rational Worship by our Church; & in most of y<sup>e</sup> Cases have been a meer Exercise of what are called Gifts: several Persons praying in Succession, generally for y<sup>e</sup> same Things; which I consider worthy of abhorrence.

“If it be asked, why I would not exert myself to counteract such Meetings; my principal Reason is, that of y<sup>e</sup> many which I have known from early Life to exist in this City, not one has lasted long. Which I take to have been principally owing to this, that Persons of real Piety & Virtue, after a while, discover that they have become associated with Persons so very faulty in important Points that y<sup>e</sup> Disrepute of their Characters lights on

all y<sup>e</sup> Members of a Body, formed on y<sup>e</sup> Principle of y<sup>e</sup> Profession of an extraordinary Degree of Piety. I will also remark that y<sup>e</sup> Advocates of such Societies are scarcely ever known to have a Relish for such Prayer-Meetings as are sanctioned by y<sup>e</sup> Laws & y<sup>e</sup> immemorial usages, of our Church. The Reason is evident, in y<sup>e</sup> different Maxims by which y<sup>e</sup> two Species of Worship are conducted.

“I remain,

“Your aff<sup>te</sup> Brother,

“WM: WHITE.”

#### THE STATE OF ST. MARY'S CHURCH.

“A committee appointed by the Convention in the Diocese of New Jersey, in May, 1814, for the purpose of examining the state of the Church, in that diocese, and ascertaining what improvements have taken place, since the sitting of last General Convention :

• “With pleasure, proceed to the state of St. Mary's Church, at Burlington. This congregation, long respectable and flourishing, continues to preserve its rank among the first in the diocese, as well with respect to the number and piety of its members, as the value of its funds, and the decency and neatness of its Church. The latter has lately been enlarged, and very much improved and beautified by a new arrangement of its pulpit and pews.

“From the last report of the Rev. Dr. Charles H. Wharton, its Rector, it appears that the congregation consists of fifty-six families and thirty-eight communicants; that the number of baptisms, since the last General Convention, has been sixty, and that, in November last, about thirty-six persons, were confirmed by the Right Rev. Bishop White.”—*Convention Journal*.

#### THE DEATH OF WILLIAM SMITH.

“1814, Oct. 1st. Buried William Smith, aged 84, a Vestryman of this Church.”—*Parish Register*.

He is remembered as standing at the Church door, at Christmas, Easter, and Whitsunday, with a box to receive the quarterly offerings of the people. †

DR. WHARTON'S ON OFFICIATING AT MT. HOLLY.

"Oct<sup>r</sup> 17<sup>th</sup> 1814

"GENTLEMEN

"The increasing hardness of the times renders it necessary for me to look out for some additional sources of income to supply the losses which my own little funds are continually experiencing.—The \$600 paid me from the funds of the Church are not equivalent to the value of 300, 3 years ago—so that after considerable retrenchments, I foresee some embarrassment in my expenses. I have as yet made no arrangement in any quarter; and although I do not conceive myself bound by my original engagement with the Vestry of this Church to officiate oftener than once every Sunday; yet the uniform kindness which I have experienced from them for more than 16 years, and their willingness to contribute to my emoluments & comfort as far as they have been able have induced me to mention my intention, & to request their approbation of an offer of part of my services to another congregation of our Church. It has been intimated to me that the congregation at Mount Holly would readily accept of such an offer on my part; which would be to officiate in that Church every other Sunday morning, & then return to Burlington in time for afternoon service, excepting in the months of December, Jan'y, February & March. During these months I would engage to attend occasionally only.

"On this plan, divine service would be performed at least once a day on every Sunday throughout the year, and twice on

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† In the account book of that date are these items—  
"1813

Dec 25	By Collection at Christmas at the Door	\$6.50	
1814	Communion Table,	7.88	14.38
April 11	By Collection yesterday Easter Sunday at the door	5.85	
	Communion Table	7.59	13.44
May 13	By Collection yesterday (Whitsunday) at the door	2.86	
	Communion Table	5.51 $\frac{1}{4}$	8.37 $\frac{1}{4}$

every other Sunday for 8 months. Such are my present intentions, if the future state of my health should permit me to realize them, & should they meet with your cheerful approbation.

"I remain, Gentlemen, your sincere

"friend & h'ble servant in Xt

"CHARLES H. WHARTON."

"To the Vestry."

#### SECOND ELECTION OF A BISHOP FOR NEW JERSEY.

Aug. 30th, 1815. The annual Convention of the Diocese of New Jersey, was held, in St. Michael's Church, Trenton. A sermon was delivered by the Rev. Charles H. Wharton, D. D., Rector of St. Mary's Church, Burlington. The Rev. John Croes, D. D., President of the last Convention, took the chair. The other clergy present were the Rev<sup>ds</sup> John C. Rudd, of Elizabeth Town; Simon Wilmer, of Swedesborough; James Chapman of Perth Amboy; John Croes, Jun., of Shrewsbury; Lewis Pintard Bayard, of Newark; George Y. Morehouse, Deacon, of Mount Holly.

Eighteen parishes were represented by lay-deputies, those from Burlington being Joshua M. Wallace, William Coxe, and Jackson B. French.

"The Rev. Mr. Rudd, by the sixth article, took the chair, as President. On motion of the Rev. Dr. Croes, it was resolved, that the thanks of the Convention be presented to the Rev. Dr. Wharton, for his sermon delivered this day, at their request.

"On motion, the Convention went into the election of a Bishop, by orders, and the Rev. Messrs. Chapman, and Wilmer, and Robert Boggs, Esq., were appointed a committee to receive and count the ballots.

"The committee, after examining the votes, reported that there were,

"For the Rev. John Croes, D. D., 4 Clergymen, 15 Churches.

"For the Rev. Charles H. Wharton, D. D., 1 Clergyman, 5 Churches; and that,

"The Rev. Dr. Wharton and the Rev. Dr. Croes did not vote.†

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† Only two months previous, Dr. Croes had been elected to the Episcopate of Connecticut. And while the committee of that Diocese were in correspondence with their Bishop-elect, in regard to his support, consecration and removal, the Convention of New Jersey, elected him with great unanimity to the Episcopate of that Diocese. New Jersey was his home, and with two mitres before him, he took the one which would allow him to remain among his old friends.—*Beardsley's History of the Episcopal Church in Connecticut.*



"The election being in favour of the Rev. Dr. Croes, the Convention proceeded to sign the Testimonial, required by the third Canon of the General Convention. †

"The Convention, on motion, went into the election of a Standing Committee, and of Deputies to the General Convention. For the Standing Committee, in addition to the President, who is *ex-officio* President of that body, the following were appointed: the Rev. Dr. Wharton, Rev. John Croes, Jun., Rev. L. P. Bayard, Joshua M. Wallace, Robert Boggs, Isaac Lawrence, Isaac H. Williamson.

"For Deputies to the General Convention: the Rev. Dr. Wharton, Rev. John C. Rudd, Rev. S. Wilmer, Rev. J. Chapman, Joshua M. Wallace, Josiah Harrison, William Chetwood, Peter Kean."—*Convention Journal*.

#### A SUNDAY SCHOOL ORGANIZED.

In the spring of 1816, a Sunday School was organized, in St. Mary's Parish, in the building of the Burlington Academy; through the efforts of Charles P. McIlvaine, and others. Mr. McIlvaine was then but a little more than seventeen years of age. On the first day of the opening of the Sunday School, about forty children were present, and six teachers, viz: Charles P. McIlvaine, Thomas Aikman, Mary Wallace, Rachel Wallace, Susan Sterling, and Bertha S. Ellis. ‡

#### PROSPECTS FROM THE SUNDAY SCHOOL.

Aug. 28th, 1816, the Rev. Dr. Wharton appends to his parochial report: "That the congregation is attentive and regular; and that, from the establishment of a Sunday School, consisting of about 150 persons, there is a promising prospect of a considerable accession to the Church."

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† The Rev. John Croes, D. D., was consecrated as the first Bishop of New Jersey, on Sunday, Nov. 19th, 1815, in St. Peter's Church, Philadelphia, by the Rt. Rev. William White, D. D., presiding Bishop, the Rt. Rev. John Henry Hobart, D. D., Assistant Bishop of New York, and the Rt. Rev. James Kemp, D. D., Suffragan Bishop of Maryland. For a full biographical notice of Bishop Croes, see *Sprague's Annals*, pp. 378-383.

‡ Mrs. Davidson, formerly Bertha S. Ellis, communicated these facts to me in Burlington, May 25th, 1872.

G. M. H.

## GIFT OF A BAPTISMAL BOWL.

The Parish received a silver baptismal bowl, which, in Sep., 1839, (together with a piece of silver presented by Mrs. Katharine Pierce, in 1745,) was made into an alms bason, having on the bottom of it this inscription: "Presented by Elias Boudinot, LL. D., for the use of St. Mary's Church in Burlington, 1816."

## THE SUPPORT OF A BISHOP.

*Extract from the minutes of St. Mary's Church, of Jan. 1st, 1817.*

"A circular letter to the Rev. Doctor Wharton, Rector, accompanied by a book containing an extract from the minutes of the Convention of the Protestant Episcopal Church in the Diocese of New Jersey, respecting the mode of raising subscriptions for the support of a Bishop in this State, and recommending the circulation of subscriptions for said purpose, was laid before the Vestry by the Rector according to the desire of a Committee of the Vestry of the Church at New Brunswick, and requesting that suitable persons might be appointed by the Vestry of this Church to circulate a subscription book 'through this Parish,' &c., &c. In consequence of which M. Hancock and Mr. Wallace were appointed a committee for the said purpose."

"A true Extract certified by

"JOSHUA M. WALLACE, *Sec'y.*"

## A LEGACY FOR CHANDELIERS.

At the close of his Parochial Report for 1817, Dr. Wharton adds: "A legacy of 266 dollars has been left to the Church, by the late Miss Riché, to purchase chandeliers and branches for the Church, which purpose has been complied with." Also, that "a new roof has been put on the Church the present summer."

## STATE OF THE CONGREGATION.

Aug. 19th, 1818. The Rector appends to his parochial report these words: "Attendance at Church, tolerably regular, and becoming more so. No immoralities prevailing in the congregation, nor any dissensions to interrupt Christian love and

harmony. It is contemplated to institute a Tract Society, with a view to a general circulation of pamphlets, containing the doctrines and devotional exercises of the Church."

## DEATH OF JOSHUA M. WALLACE.

"1819, May 19th. Buried Joshua M. Wallace, an old and pious officer of this Church. He died on the 17th."—*Parish Register*. The following is the inscription on his altar-tomb:

"In memory of Joshua Maddox Wallace, born October 4th, 1752, died May 17th, 1819. A man of eminent piety, disinterested Benevolence and active usefulness. A scholar and promoter of learning. Brought up in the bosom of the Church, and attached to her principles, he was ever active in her service, frequently in her councils, and for many years a Warden of this congregation."

## A LAY READER LICENSED FOR BURLINGTON.

In the address of Bishop Croes to the Convention held Aug. 18th, 1819, he says: "Licenses have been granted to Clarkson Dunn, a candidate in this Diocese to officiate as a Lay Reader, in the vacant churches at Woodbridge and Piscataway; and to Charles McIlvaine, a candidate in the Diocese of Pennsylvania, to officiate, in the same capacity, at St. Mary's Church, Burlington, in the absence of its Rector, the Rev. Dr. Wharton."

## DONATIONS TO THE EPISCOPAL FUND.

At the same Convention, (1819,) the Rev. John C. Rudd, who was appointed at the preceding Convention to visit the congregations of the Diocese, and solicit donations to the Episcopal Fund, reported the names of eleven Churches visited, in each of which, he says, "Divine Service was performed and he preached a sermon, and explained the object and design of his visit. When application was made in St. Mary's Church, Burlington, many of the congregation were absent, and other circumstances united to prevent as general a call upon the congregation as was intended." In his statement following we find this item: "St. Mary's, Burlington, subscribers 9—amount \$85. Unpaid \$2."

## HISTORY OF THE CHURCH

## RESIGNATION OF THE PARISH CLERK.

"Burlington, April 20th, 1820.

"Gentlemen of the Vestry of St. Mary's Church Burlington N. J., I beg leave respectfully to present the following considerations, in regard to the relations in which I stand to this Church.

"As I have acted as Collector and Clerk,<sup>†</sup> I am somewhat acquainted with the state of the funds of the Church—as they are somewhat depressed—and as many highly respectable Churches have no Clerk—I have thought it my duty to present my resignation, not from any alienation of affection to any member of your body or because of any supposed neglect, on the contrary I feel myself under strong obligations to the Vestry & congregation for their Friendship and Politeness.

"Very Respectfully

"your Humbel Servt.

"THOS. AIKMAN."

## SUBSCRIPTIONS FOR A NEW ORGAN.

"The subscribers desirous of improving the worship in the Church by an Organ,<sup>‡</sup> engage to pay the sum annexed to their respective names.

"Burlington, June 21, 1820.

"Mrs. Tace Wallace, \$30; Mrs. Susan V. Bradford, \$30; Mrs. Watson, \$20; Mrs. McIlvaine, \$15; Mr. John B. Wallace, \$30; Mr. Tyler, \$30; Mr. Robert Fielding, \$20; Mr. Wm. McIlvaine, \$10; Mr. Wm. Watson, \$10; Mrs. Keen, \$5; Mr. Horace Binney, \$20; Mr. Charles Chauncey, \$10; Mr. Charles Bancker, \$10; Mr. Wm. Griffith, \$10; Mr. Levett Harris, \$10; Mr. John L. Harris, \$5; Mr. J. B. French, \$5;

<sup>†</sup> "July 31, 1820. Rec'd from Jackson B. French, Treasurer of St. Mary's Church, Forty Dollars for my salary as Clerk to said Church for the year ending at Easter 1820.

"\$40.

THOMAS AIKMAN."

<sup>‡</sup> There had been, at least one organ, in the Church, before this, as the following bills show:

"Burlington 4th April [1801] Received of Wm Coxe Esq Seven Pounds Two Shillings & Sixpence on account for work done at St Mary's Church for the Organ gallery having signed another receipt on the Account  
—Account Book.

WILLIAM T. NEAL."

"Recd. Aug 11th 1804 from William Coxe, Treasurer of St. Mary's Church Thirty Dollars for repairing & tuning the organ

CHARLES TANS"

| Account Book.



Mr. Charles Kinsey, \$5; Mr. John Birkey, \$3; Mr. C. Felft, \$2; Mr. Polhemus, \$5; Mr. John Larzelere, \$5; Dr. Wm. I. Coxe, \$5; Mr. Henry Rogers, \$5; Miss Maria Monnington, \$2; Miss Ellen Hancock, \$2.50; Miss Amy Hancock, \$2.50; Mr. Adam Price, \$2; Mr. David Allinson, \$3; Miss Ann Monnington, \$1.50; Mr. Joseph McIlvaine, \$10; Mrs. Shippen, \$10; Mr. Robert Fielding, \$100; Mrs. General Bloomfield, \$50; Mr. John Ackerman, 25c.; Miss Bayard, \$10. Total, \$493.75."

"BACKWARDNESS TOWARDS BAPTISM."

Aug. 23d, 1820. The Rector appends to his annual parochial report, these words: "Attendance regular and devout. Attachment to the Church and her services, sensibly increasing, excepting a backwardness towards the sacrament of baptism, which the Rector has not been able, with all his efforts, to counteract."

ALTERATIONS IN THE CHURCH.

"On June 28th, 1821," says Bishop Croes in his address to the Convention, "I visited St. Mary's Church, Burlington, but did not perform any service, as the Church was undergoing alterations and repairs. The congregation of St. Mary's is in an increasing state; and, through the liberality of its members, and the particular exertions of a lady, it has lately ornamented its Church and improved its sacred music, by the addition of a handsome organ."

At the same Convention the Rector reports, "That the Church has been enlarged and improved; that the congregation is increasing, and in general, regular and attentive; that many of the pew-holders, however, neglect being baptized themselves, or bringing their children to that Christian ordinance."

ELIAS BOUDINOT, LL. D.

"1821, Oct. 26th. Buried Elias Boudinot, former President of Congress." †—*Parish Register*.

† His monument in St. Mary's Churchyard has this inscription:

"Here lie the remains of the Hon. Elias Boudinot, LL. D., born May 2d, A. D. 1740, died Oct. 24th, A. D. 1821. His life was an exhibition of fervent piety,

"Elias Boudinot was born in Philadelphia, May 2, 1740, from French Huguenot ancestry, who came to America soon after the revocation of the Edict of Nantes. He received a good education, and entered upon the practice of the law in New Jersey. He early espoused the cause of the colonies in their differences with Great Britain, and in 1777 was appointed Commissary-General of prisoners, and in the same year elected a member of the Continental Congress. In 1782 he was made President of that body, and signed in 1783 our treaty of peace with Great Britain. At a subsequent date he was elected a member of the Congress of the United States under the present constitution. In 1796 he was appointed by President Washington, Director of the Mint, an office which he held till 1805, when he retired from all public employments, and fixed his residence in Burlington, and devoted himself to benevolent and literary pursuits. He became a trustee of Princeton College in 1805, and endowed it with a cabinet of natural history. In 1812 he was a member of the A. B. C. F. M., and in 1816 was made the first President of the American Bible Society; an institution in which he ever took great interest, and to which in a single donation he gave \$10,000, a great sum of money at the time. His wife was a sister of Richard Stockton, the signer of the Declaration, whose own wife was a sister of Mr. Boudinot. He had one child, a daughter, who became the wife of the Hon. William Bradford, Attorney-General of the United States in the presidency of Washington. Mr. Boudinot died at his residence, at the northwest corner of Talbot and Broad streets, in Burlington, October 24, 1821, and is buried in the grounds of St. Mary's Church; upon the services of which church he was a devout attendant from his coming to Burlington, in 1805, till his death."—*John Wm. Wallace.*

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of useful talent, and of extensive benevolence. His death was the triumph of Christian faith, the consummation of hope, the dawn and the pledge of endless felicity.

"To those who knew him not, no words can paint;

"And those who knew him, know all words are faint.

"Mark the perfect man, and behold the upright, for the end of that man is peace."

## MRS. GIBBES, BURIED.

"1822, July 22<sup>d</sup> Buried Sarah Maxwell Gibbs, Wife of the Rev<sup>d</sup> Alston Gibbs, of Charleston, S. C."—*Parish Register*.†

A large mural tablet, of handsome design, is inserted in the south east wall of old St. Mary's Church, with this inscription:

In Memory  
of  
SARAH MAXWELL GIBBES,  
daughter of  
Alex. R. Chisolm,  
and wife of  
Allston Gibbs,  
of South Carolina,  
born July, A. D. MDCCXCIII.

Richly endowed with Nature's gifts  
of mind, heart, and person;  
with a sound judgment, and playful fancy,  
an amiable temper, and engaging manners;  
affable, but modest; lively, but discreet;  
a sincere and generous friend;  
a pattern of filial duty and affection;  
a tender, faithful, and a loving wife:  
she charmed the social circle,  
and blessed the domestic sphere;  
equally admired, respected, and beloved  
a Christian in faith, in heart, and in life,  
reverencing God, and submissive to his will,  
she adorned his gifts with humility,  
and bore his afflictions with patience;  
and young in years, but ripe in virtue,  
worn with suffering, but firm in hope,  
she calmly sunk to rest,

July XXI, An. Dom. MDCCCXXII; An. AET. XXIX.

Fair, Modest, Wise, Discreet, True, Generous, Kind,  
Pure, Virtuous, Humble, Pious, Meek, Resigned;  
To Earth by Fate, by Faith to Heaven allied,  
She lived to bless, but to be blest she died.

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† This lady died at Bordentown, N. J., and her remains were brought, for interment in St. Mary's Churchyard. The headstone at her grave bears these words:

"Here resteth the mortal part of Sarah Maxwell Gibbs, Consort of the Rev. Allston Gibbs, of South Carolina, who calmly resigned a life of sorrow, which she adorned with every virtue, and met Death without fear, in firm hopes of a happier home, July 21st, A. D. 1822, An. AET. 29."

## MARRIAGE OF THE REV. CHARLES P. M'ILVAINE.

"1822, Oct. 8th. Married the Rev<sup>d</sup> Charles P. McIlvaine and Emily Coxe."—*Parish Register*.

The Rt. Rev. Charles P. McIlvaine, D. D., D. C. L., LL. D., for nearly forty years Bishop of Ohio, has favored us with the following communications :

## BISHOP M'ILVAINE TO THE REV. DR. HILLS.

"Cincinnati, April 1, 1872.

"REV. AND DEAR SIR:—

"I have received your kind letter of Thursday last, and proceed to answer your enquiries.

"I was born in Burlington, Jan. 18, 1799, where my mother's parents, Bowes Reed and Mrs. Reed, (the brother of Joseph Reed, of Phila., confidential Sec'y of Gen. Washington,) lived. My father's father, Joseph McIlvaine, (Colonel in the Revolution,) lived at Bristol, where his grave is.

"I was born in the brick house at the N. W. corner of Main and Broad streets, and lived, until I was about 14 years of age, in the white brick house on Main street, at the S. corner of the alley leading to the town Library. My father, (Joseph McIlvaine,) built the house opposite the old Church, on Broad street, about the year 1813, and there I lived with my parents until I was ordained Deacon by Bishop White, July 4, 1820, and went to my first parish, Georgetown, Del. The graves of four generations of my family—from the parents of my mother down to a daughter of my sister, Mrs. Commodore Engle—are in the grave yard of St. Mary's, including those of my parents and six brothers, of whom I am the only surviving brother. The graves of my wife's parents, (William and Rachel Coxe,) and of a brother, (Dr. Wm. Coxe,) and a sister, (Maria Coxe,) &c., are also there, behind the old Church, besides uncles, (Dr. McIlvaine and Gen. Bloomfield and Mrs. B.,) and many cousins. My father and next elder brother, Bloomfield, died, in the house opposite the Church, in 1826—in adjoining rooms, and



on two adjoining days—and were placed in one grave.† I was baptized in the old Church, by Dr. Wharton, in my 15th year. My mother having scruples about presenting her children to baptism while not a communicant herself, (which she afterwards was,) explains why I was not baptized before. I have not the date, but it was in 1814, while I was in Princeton College. I received my education, preparatory to College, in the Burlington Academy, an incorporated institution: the building stood on the ground now occupied by the new Church, and was taken down to make a place for that Church. The late Rev. Christian Hanckel, D. D., of Charleston, S. C., was one of my tutors. He succeeded his brother John in that school, as Master, whose grave (John's) and monument are in that grave yard. Dr. Wharton and my father, and my wife's father, Wm. Coxe, Esq., were Trustees of that Academy. My family all attended the ministry of Dr. Wharton, and I with them, until ordained, except when I was at Princeton; indeed until I went to College, I had never seen the worship of any other denomination, except when a child taken by my nurse to the Baptist, or sometimes, while a boy, looking in out of curiosity, at the old Methodist house in the alley above mentioned. I was a candidate for orders four years, being too young to be ordained, before the expiration of that period, during which time, except 18 months in the Theological Seminary of Princeton, (our Church then having no Seminary,) I lived in Burlington reading under Dr. Wharton. During that period I organized the Sunday School of St. Mary's Church, one of the first Sunday Schools organized in the United States. I superintended it, till I was ordained. Thos. Aikman, a very good Scotch Presbyterian, (the Clerk of the Parish under Dr. Wharton,) was my chief male teacher. That school has continued to this day. Dr. Ellis's cousin, (Bertha S.,) was also a teacher. Also that dear Christian woman, Miss Neale, [youngest daughter of Thomson Neale,] who recently died in Burlington.

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† "1826, Aug. 20th. Buried Joseph and Bloomfield McIlvaine, father and son, in one grave."—*Parish Register*.

"My wife's father, Mr. Coxe, (he was Treasurer and Warden of St. Mary's,) lived until a short time before our marriage, in the brick house which he built on the bank, at the corner of Wood street, afterwards sold to and inhabited by Horace Binney, Esq., of Phila. My father's uncle, Dr. Wm. McIlvaine, lived and died in the large house on the bank, which Mr. Charles Chauncey afterwards occupied, and where, before him, lived the grand parents, (John Griffith and wife,) of the present Rev. Dr. Francis Wharton. His mother grew up there. I was married at Sunbury, a country seat, (near the town,) where my father-in-law, Mr. Coxe, then lived, and which, I believe, has gone to decay.

"One of the most precious graves in that dear old church-yard, (precious to the Lord of life,) is that of Maria Coxe, my wife's elder sister, whose Christian character and life were as precious ointment at the Saviour's feet, whose good works were as well known in Burlington as those of Dorcas, at Joppa.

"While a candidate at Burlington, I officiated as a lay-reader at Bristol, during a vacancy in that parish.

"Thus I believe I have answered your enquiries. I have been thus particular in order to show how I have been identified with Burlington and St. Mary's, and how dear its associations are to me, and how 'I look for the resurrection of the dead,' in *that grave-yard*.

"I remain,

"Your friend and brother,

"CHAS. P. McILVAINE.

"*Rev. Geo. Morgan Hills, D. D.*

"P. S.—I might have said that in a few weeks after I was ordained by Bishop White, (in St. Peter's, Phila.,) I preached for Dr. Wharton, in St. Mary's, and many times afterwards. The last time I preached there, was in the old Church, before the new was begun."

BISHOP M'ILVAINE TO THE REV. DR. HILLS.

"Cincinnati, April 9, 1872.

"REV. AND DEAR SIR:—

"I am glad to learn from your letter of the 4th, that you are engaged on a history of the Burlington Church.—You ask if

you 'may incorporate my letter, or the main portion of it.'—Though it was written without any idea that you were preparing a history, and I went so much into detail, solely for the purpose of showing *you*, how very much, my personal history is connected with Burlington, I have no objection to your *incorporating it 'in the main.'* \* \*

"You ask whether I *originated* as well as organized the Sunday School. It came in this way. While I was in College in Princeton, one of my class-mates, John Newbold, of Phila., (who in graduating became a candidate for orders, but died before he could be ordained,) on returning to College from a vacation, brought to us students an account of a Sunday School he had attended in Philadelphia. It was in the very beginning of Sunday Schools in this country. He brought specimens of the blue and red tickets used. A number of the students in College formed a S. S. Society and raised a fund of about \$400, of which I, (then in my 17th year,) was made Treasurer. We set up four Schools in and about Princeton. I and John Newbold, and (I think) the present Dr. Hodge, of Princeton, and the present Bishop Johns, (a class-mate of Dr. Hodge, and both a year before me,) were teachers in different Schools. My first extempore address, was then made to the School I was detailed to, in a barn of what was called Jug Town, a suburb of Princeton. Going home in 1816, the project of the Burlington School originated. Such a thing had never been heard of in Burlington. I first obtained Dr. Wharton's approbation, and then began to talk it up. Mr. Aikman, the Clerk of the Church co-operated. I must here correct what I said about my superintending the School. This I did in the time, (one year,) between my graduating and returning to Princeton to enter the Theological Seminary, when I thus returned to Princeton, Mr. Aikman became superintendent. The organization took place and the School was always held in the Academy—as long, I believe, as Dr. Wharton continued Rector—and how much longer I do not know.

"The organization took place in the spring of 1816. Consider that I was then only 17 years of age—and therefore almost all concerned, except as pupils, must have been older—And as

I am now in my 74th year, it is not likely that any body lives who was actively concerned in those things then. I was not aware that my name has been taken by one of the classes, but I am much pleased to know it now. I intended to say, in connection with the old Rectors, that my dear mother was baptized by one of them in infancy. I have distinct recollection of hearing her speak of him, but do not remember his name. Perhaps *her* name is in the Register, *Maria Reed*.†

"Seeing that the old Church was not to be kept as a Church, it seems a pity that it had not been allowed to remain in the form and furniture of its pristine Anglican origin. I remember it well, a straight sided Church, without any side projection, standing East and West, with a gallery and organ and clerk's desk at the West end, chancel at the East, entrance on the South side, and a door to the yard on the North, pulpit and reading desk before it against the North wall, and about two-thirds of the extent towards the East, an immense baptismal font, with a great mahogany cover rising from all sides to a point, a pewter basin inside. It stood under the gallery. There were grave stones, as in English Churches, in the one aisle where two or three of the former generations were buried.—When the old Church was transformed to what is now called the old Church, these stones were taken up and put at the South, near the East end, and at the East end. But an *internal* change had taken place before that transformation, somewhere about 1811. The old pulpit, and desk with its English sounding-board had been taken down, and a new and outlandish thing, (a carpenter's device,) had been put up at the East end with desk before it, and a little closet of a robing room under it.

"In the real old Church remained till *that* change, the old pew of the Governor of the Province in Colonial times, large, square, elevated, high sided, [with a canopy upheld by pillars,] standing in the S. E. corner. The Griffith family occupied it before the change, and our pew was next, but one, West.

"It is an interesting part of this history that until after 1832, there being no Presbyterian congregation in Burlington, (only

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† The *Parish Register* contains this entry in the handwriting of Dr. Odell: "Baptized, Decem. 5, 1775, Maria, of Bowes & Margaret Reed, born Novr-11th, 1775."



a Baptist, Quaker and Methodist,) the Presbyterians attended at St. Mary's, and had no thought of any thing else. Thus Thos. Aikman, the Clerk, Dr. Boudinot, Mr. Bradford, his daughter, two cousins of my mother, Misses Reed sisters of Joseph Reed, of Phila., and daughters of Gen. Reed, mentioned in my last letter, also General Bloomfield, for many terms Governor of the State, who married Dr. McIlvaine and my grandfather's sister.

"Your friend and brother,

"CHAS. P. McILVAINE.†

"The Rev. Geo. Morgan Hills, D. D."

GEN. BLOOMFIELD.

"1823, Oct. 5th. Buried Gen. Joseph Bloomfield."—*Parish Register*.

MARRIAGE OF THE REV. MR. HALL.

"1824, March 2<sup>d</sup> Married in the Church, the Rev<sup>d</sup> Mr Hall and Sarah Lucas."—*Parish Register*. [This was the Rev. Richard D. Hall, who died at Mount Holly, July 28th, 1873, aged 84 years.]

THE CONDITION OF THE PARISH.

Aug. 18, 1824. The Rector adds to the statistics of his parochial report: "That devout attention is in general paid to Divine service, and to the rubrics of the Church, that an association of Young Ladies has been formed in aid of the Missionary Fund, and as the fruit of their edifying industry, a respectable sum has been raised. It is believed, and is a subject of humble thanksgiving to the Divine Head of the Church, that a spirit of genuine religion is increasing in this congregation. It may be well to specify in this report the sum raised by the association of Young Ladies of Burlington, which has only been in existence for the last six months. By the most incessant exertions they have raised \$75, \$50 of which they have appropriated to constituting their Rector a Patron of the General Domestic and Foreign Missionary Society, and the balance \$25 to the N. J. Missionary Fund. The Rector reports further, that on every Wednesday evening he delivers a lecture on the Acts of the Apostles, which is respectfully attended."

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† Bishop McIlvaine died in Europe, March 12th, 1873.

EDWARD SHIPPEN WATSON.

"1826, May 1st. Baptized Edward Shippen Watson, an Infant."—*Parish Register*. [Afterwards ordained in St. Mary's Church; and now (1876) Rector of St. James' Church, Lancaster, Pa.]

## THE DEATH OF WILLIAM GRIFFITH, ESQ.

"June 8th, 1826. Buried William Griffith." Such is the record, in the handwriting of Dr. Wharton, in the first *Parish Register*.

"Mr. William Griffith was one of the Justices of the Circuit Courts of the United States as constituted by what was called Mr. Adams's Judiciary Act of 1801; an organization of the National Courts, which Mr. Binney † tells us was deemed, by wise men of all sides, the happiest organization of our Federal Judiciary, but which, he says, 'having grown up amidst the contentions of party, was not spared by that which spares nothing.' On the election of President Jefferson, the whole court was abolished; 'and Judges who had received their commissions during good behavior were deprived of their offices without the imputation of a fault.' The bench in the 3rd circuit, (the circuit comprising Pennsylvania, New Jersey, and Delaware,) was composed of William Tilghman, afterwards well known as Chief Justice of Pennsylvania; Richard Basset, of Delaware; and William Griffith, of New Jersey. The first of these is an historic name, and the second is sufficiently known. Mr. Griffith's deserves not less honor than has been paid to either of them. He was a native of New Jersey, and resided at Burlington, in which city he died, in June, 1826. 'It would be difficult,' said an accomplished literary character of New Jersey, his friend, the Rev. Charles Henry Wharton, D. D., 'to form a wish for more splendid talents, more professional acquirements, more ardent and unsophisticated attachment to his country, than shone conspicuously in the character of William Griffith. He was literally a father to the fatherless, a friend to the widow, and a benefactor to the distressed of every description. The

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† Eulogy on William Tilghman, p. 11, Philadelphia, 1827.

pleasure of doing good was the reward of his otherwise unpaid services. Selfishness, even in its most allowable form, seemed scarcely to constitute a feature of his character. He appeared only to live for his family and friends.' The Corporation of Burlington, of which city, at the time of his death, he was Mayor, 'deeply deploring the loss of his great talents, public services, and exalted worth,' justly, 'declared him entitled to the highest esteem and regard;' and the Assembled Bar of his native State—Mr. Richard Stockton being at that time its leading member, and the originator, I presume, of this honorable testimonial—expressed as their united sense that 'while circumstances which he could not control, had deprived the latter years of a useful life of the fruits of a long, able, and honorable practice at the bar, they yet reflected with pride and satisfaction, upon his eminent talents, his personal virtues, the fortitude that sustained, and the integrity that guided his conduct in the trying scenes of his life.' Mr. Griffith was the author of a most useful and accurate work, of an ephemeral kind unfortunately, and never completed, called 'The United States Law Register'; as also of a smaller volume of great practical use to the inferior magistracy of his native State, called 'The New Jersey Justice of the Peace.' A biography of Mr. Griffith is contained in a recently published volume of the Lives of eminent lawyers of his State."—*Wallace's American Reporters*.

#### DR. WHARTON'S RESOLUTIONS IN CONVENTION.

May 28th, 1828. The annual Diocesan Convention was held in St. Mary's, Burlington, the Rt. Rev. Bishop Croes, presiding. The lay-deputies from Burlington, were William Coxe, Andrew Allen, John H. Carr, and Dr. W. S. Coxe. The Rev. George Weller, of Pennsylvania, Secretary of the Domestic and Foreign Missionary Society, and the Rev. Wm. R. Whittingham, † of New York, Secretary of the Gen. Prot. Epis. S. S. Union, were invited to seats.

On motion of the Rev. Dr. Wharton, the following resolution was unanimously adopted:

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† The Rev. Wm. R. Whittingham, was consecrated Bishop of Maryland, Sep. 17th, 1840.

“WHEREAS, it is a distinguishing feature of our Church, that she adopts a form of Common Prayer in her public worship; and whereas, such prayer evidently implies a union of devout and audible voices, both in the congregation and the minister; therefore,

*Resolved*, That it be earnestly recommended to all the congregations in this Diocese to repeat distinctly, all the responses and prayers, as the Rubric directs.”

The Rev. Dr. Wharton moved the following resolution, which was unanimously adopted:

“*Resolved*, That this Convention highly approve of the object and designs of the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America; and recommend it to the attention and patronage of the members of the Church in this Diocese.”

#### DEATH OF THE WIDOW OF BISHOP JARVIS.

“1829, May 7th. Buried at Trenton, Mrs. Lucy Jarvis, who died most edifyingly at Burlington, May 5th.”—*Parish Register*. [This was the widow of the Rt. Rev. Bishop Jarvis, of Connecticut.]

#### A RE-ARRANGEMENT OF PEW RENTS.

“At a meeting of the vestry of St Mary’s Church in the city of Burlington, held May 31, 1831, their attention was called to the state of the pew rents, which appeared not to have been for some years according to any uniform ratio, and it was proposed to appoint a committee to consider & report upon the subject. Mr James H. Sterling & Dr William S. Coxe were designated for this purpose, who not coinciding in their views, at a subsequent meeting in June 1831 submitted two separate reports. The following, being that of Dr W<sup>m</sup> S. Coxe, was adopted by the vestry.

“The undersigned, one of the committee appointed at a meeting of the vestry on the 31<sup>st</sup> ult. to digest such a mode of arranging the pew-rents as may be convenient and at the same time just, respectfully reports, that it would be difficult and perhaps impossible to effect any immediate and material alteration that would not be liable to occasion dissatisfaction and complaint. He therefore proposes that no other change should be now made than to put the pew numbered 22 at an annual rent of \$9.00 and that numbered 11 at \$14.00.



“With a view to the ultimate adoption of such an arrangement as may be desirable, it is proposed that a list of the present pew-holders be made out, designating the particular pews or fractions of such pews as they respectively hold, and the amount of rent now paid by each individual on the list, but including the alterations before suggested; that this list be inserted in the treasurer’s book as a permanent standard of reference; that as long as such pew-holders shall continue to hold the pews or parts of pews for which they shall appear responsible on this list, they shall continue to pay the sums attached to their respective names and no more, unless a uniform addition be made, or a per centage added to the rent of each pew; that for any addition to the number of seats for which any one shall appear responsible on the aforesaid list, or in case of a removal to another pew, or of a change in the name of the responsible pew-holder even in the same family, or in the case of every new engagement for a pew or part of a pew, the rate of renting in all such cases to be conformable to the arrangement now to be proposed.

“The uniform mode of rating the pew-rents which is proposed to be thus gradually adopted, is to establish the annual rents of the eleven eastern pews on the southern side of the aisle as heretofore at \$16.00: in receding from the pulpit, each one beyond these to be successively one dollar less than that immediately before it to N° 13; this pew to be rated at \$10.00, and the same progressive diminution of one dollar in the annual amount of rent to continue thenceforth to the western end of the church: on the north side, the eleven eastern pews to be rated at \$15.00; beyond these the rent to lessen one dollar for each pew in succession to N° 22; this and N° 21 to be at \$9.00; N° 20 to be at \$8.00; N° 19 at \$7.50, N° 18 at \$7.00, and N° 17 at \$6.50.

“Each pew hereafter rented, to be reckoned at six sittings, and every person (henceforward) engaging for a single sitting, to pay one fifth part of the sum at which the whole pew is rated, and every person engaging for two or more sittings to pay one sixth part of the total annual rent of the pew for every sitting in such pew for which he or she may become responsible. This as well

## HISTORY OF THE CHURCH

as the former part of the arrangement it is proposed to apply to all the cases specified in the conclusion of the second paragraph of this report; all of which is respectfully submitted.—

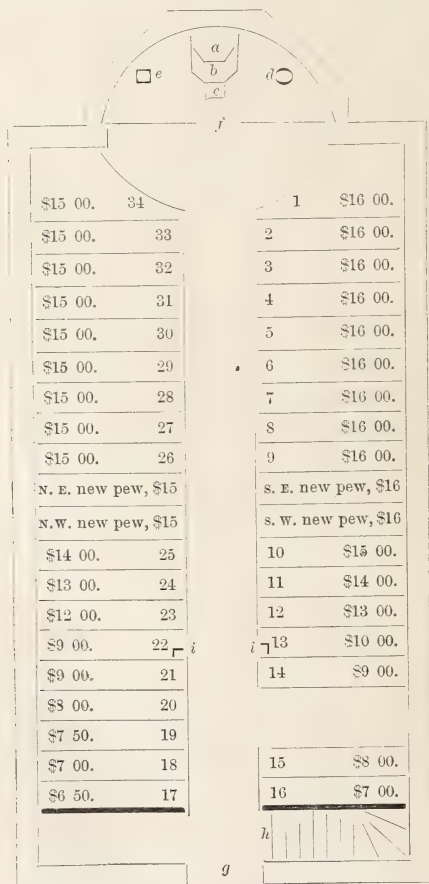
“WILLIAM S. COXE one of  
the committee.” }

“St Mary’s church

Burlington N. J. June 1831.—”

## SECOND DIAGRAM OF ST. MARY’S CHURCH.

A diagram, in the archives of the Parish, represents the Church, at this date, thus :



*a.* Pulpit. *b.* Reading Desk. *c.* Holy Table. *d.* Font. *e.* Rector’s Chair. *f.* Chancel. *g.* West Door. *h.* Staircase to Gallery. *i. i.* Pillars supporting gallery across the West end.

The robing-closet was under the pulpit; as, it is believed, it was, under the former arrangement.

## DEATH OF BISHOP CROES.

The Rt. Rev. John Croes, D. D., first Bishop of the Diocese of New Jersey, departed this life at his residence in New Brunswick, July 30th, 1832, in the 71st year of his age, and the 17th of his Episcopate.

## ELECTION OF THE SECOND BISHOP OF NEW JERSEY.

A "second adjourned Convention," was held in Christ Church, New Brunswick, October 3d, 1832; the Rev. Frederick Beasley, D. D., of Trenton, President of the Convention, preached, and administered the Lord's Supper. Sixteen clergymen were present, and lay-deputies from twenty-two parishes; those from Burlington being John H. Carr and Dr. William S. Coxe. In the afternoon the Convention proceeded to ballot for a Bishop, with the following result:

For the		BALLOTS.											
		1st		2d		3d		4th		5th		6th	
		C	L C	L C	L C	L C	L C	L C	L C	L C	L C	L C	L C
Rev.	John Croes †.....	5	7 5	6 5	6		5	1	4	1		2	
"	William Creighton, D. D....	2	4										
"	Wm. Heathcote DeLancey, D. D. ....	1	5	1 6	1 7	2 5	1 5					3	
"	Jackson Kemper, D. D.....	2	2 2	2 2	1 1	2 2			1			1	
"	Frederick Beasley, D. D.....	1	3	3	3	3	3		3			5	
"	George Washington Doane.....			2 5	2 5	8 7	10 9		11 11			12	
"	Samuel H. Turner, D. D....	1	1	1	1	1	1		1				
"	James Montgomery, D. D....		1	2	1		1		1				
"	John Johns.....			2			2					1	
"	William Berrian, D. D.....	1	1										
"	James Chapman.....	1	2										
"	Clarkson Dunn.....		1	1									

The Rev. George Washington Doane, † was then "unanimously declared Bishop-elect of the Diocese of New Jersey."

† Son of the late Bishop, and bearing his name.

‡ George Washington Doane, son of Jonathan Doane, was born in Trenton, N. J., May 27th, 1799; graduated at Union College, Schenectady, in 1818; became a candidate for Holy Orders, in the diocese of New York, in 1819; was ordained Deacon, by Bishop Hobart, in 1821, and Priest, by the same Prelate, in 1823; united with Rev. Mr. (afterwards Bishop) Upfold, in organizing what became St. Luke's Church, N. Y.; was chosen Professor of Belles-Lettres and Oratory, in Washington (now Trinity,) College, Conn., in 1824; became Assistant Minister of Trinity Church, Boston, in 1828; and Rector of the same, in 1830; whence he was elected to the Episcopate of New Jersey.

## MARRIAGE OF THE REV. CHAUNCEY COLTON.

"1832, Oct. 15th. Married the Rev. Chauncey Colton and Anne Coxe."—*Parish Register*. [Now (1876) the Rev. Dr. Colton, of Pennsylvania.]

## FOUR BISHOPS CONSECRATED AT THE SAME TIME AND PLACE.

The Rev. John H. Hopkins, D. D., Bishop-elect of Vermont; the Rev. Benjamin B. Smith, D. D., Bishop-elect of Kentucky; the Rev. Charles P. McIlvaine, D. D., Bishop-elect of Ohio; and the Rev. George W. Doane, Bishop-elect of New Jersey; were respectively consecrated to the office of Bishop, in St. Paul's Chapel, in the city of New York, on Wednesday, Oct. 31st, 1832, by the Rt. Rev. William White, D. D., Presiding Bishop, other Bishops assisting as follows:—in the consecration of the Rev. Dr. Hopkins, Bishops Griswold and Bowen; in the consecration of the Rev. Dr. Smith, Bishops Brownell and H. U. Onderdonk; in the consecration of the Rev. Dr. McIlvaine, Bishops Griswold and Meade; and in the consecration of the Rev. Mr. Doane, Bishops B. T. Onderdonk and Ives.

## BISHOP DOANE'S FIRST ORDINATION.

"Wednesday, December, 12th, 1832, I took the steam-boat early in the morning for Burlington. Preached in St. Mary's Church, the visitation sermon, the Rev. Mr. Ward, reading the morning service: Admitted Mr. Peter L. Jaques to the holy order of deacons: the candidate being presented by the Rev. Mr. Ward,—the Rev. Dr. Wharton, the venerable Rector, assisting at the Communion; and the Rev. Mr. Morehouse being also present. The Rev. Mr. Jaques † was authorized to preach, and appointed missionary to the Churches in Warren county."—*Bishop Doane's Episcopal Address, 1833.*

## BISHOP DOANE RESIDENT AT BURLINGTON.

"It was my purpose, with the Divine permission, to have effected, before the present meeting of the Convention, another complete visitation; when circumstances of a domestic nature

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† The Rev. Mr. Jaques now (1876) resides at Plainfield, N. J.



induced the conviction, that it was best to accomplish previously the removal of my family to the diocese. This has been done, and we are for the present resident at Burlington.

"On the evening of Wednesday, the 17th day of April, 1833, I preached in St. Mary's Church, Burlington, and administered confirmation to *twelve* persons. And on the 5th of May, the only Sunday that I have been at home since my residence at Burlington, I had great pleasure in assisting my reverend brother, the venerable Rector, by preaching twice."—*Episcopal Address*, 1833.

#### DEATH OF THE REV. DR. WHARTON.

"The Rev. Charles Henry Wharton, D. D., departed this life on Tuesday, 23 July, 1833, in the 86th year of his age, the 61st of his Ministry, and 36th of his Rectorship of St. Mary's Church, Burlington. 'Precious in the sight of the Lord is the death of his saints.' He was interred, by the side of the Church,† on Thursday, 25 July, the Bishop of the diocese performing the service, which was attended by the venerable Presiding Bishop, Dr. White, and by several of the Clergy, as well as by the whole Congregation. A funeral service was preached by Bishop Doane, in St. Mary's Church, on Sunday, 4 August, from St. Luke xx. 36—'*Neither can they die any more*,'—which, by request of the congregation, was printed.—G. W. D."—*Parish Register*.

#### REMINISCENSES OF DR. WHARTON'S RECTORSHIP.

Under the signature of "A Parishioner," Mr. John Hulme contributed to the *Church Journal*, in 1863, some reminiscences entitled "THE OLD PARISH CHURCH," from which we extract the following:—

"The old Church (as I first remember it,) stood parallel with Broad street, with the chancel at the East end, and only one

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† "The Rev. Charles Henry Wharton, D. D., was interred, near the south wall of the Church,—in what, when the door was at the side, was the pathway by which he entered it. The entrance being now restored to the west end, and vestry rooms erected back of the pulpit, his remains rest beneath them, behind the chancel."—*Bp. Doane*.

door at the West end, opening to the one long narrow aisle, on each side of which were the old-fashioned high-backed pews. There was a narrow gallery at the West end over the door, in the centre of which and projecting from the wall, in the form of a half circle, was the organ gallery, enclosing the small, but sweet toned organ, and on each side of the organ were seats for the Sunday School. The open belfry containing the honored old bell, bearing the date '1769,' was then on the West end of the Church.

"Dr. Wharton was required to give only the Sunday morning service, but generally the Church was open for evening service on Sunday afternoon.—There was no announcement of the services except by the bell; if the bell did not ring at 8 o'clock in the morning of Sunday, there was no service. If it did not ring while the people were leaving the Church after morning service, there was no evening service. The bell in those days could be heard not only over the town, but at the distance of four miles in the country. In the Winter the Church was warmed by two old fashioned stoves, for wood, one at each end of the building, with the pipe protruding through the window. At the time of 'the people's bell,' as it was called, twenty minutes past ten, the sexton might be seen hurrying to and from the stove to the pews, with little square boxes pierced on the top with small holes, which contained hot ashes and coals to warm the feet. Then he ascends to the gallery, takes hold of the bell-rope, and fixes his eyes upon the Rectory, which is in view from the large old-fashioned windows in the gallery. At this time the lady organist perches herself upon the high music stool, the boy is at the bellows-handle, and all await the Rector. And soon the venerable-looking man appeared; short in stature, with a firmly knit frame, his small, well-turned head thinly covered by his silvered locks, with a pleasant and genial face, and a smile which spoke only love to all. He is first seen issuing from the Rectory, and approaching the Church with his peculiar, quick, short step. Just when he is opposite the old Academy, the Sunday School children come rushing forth, and the sexton begins the last or 'minister's bell.' The old Rector

has a smile for each of the teachers, puts his hand upon the head and blesses all the children within reach, but on the boys and girls go, rushing up the one narrow, uncarpeted gallery staircase with barely time to be seated and quiet, before the Rector arrives at the door. Then the bell ceases, the little organ pours forth its sweet notes, and the sexton descends to follow the Rector up the one narrow aisle, who goes bowing to every one whose eye he can catch.

"I can remember how the Rector kept Good Friday. On that solemn day Pulpit, Reading Desk, and Communion Table, stripped of their rich crimson covering, stood forth naked and bare; and the congregation wore black clothing. On Christmas Eve, in the Rector's time, the bell would ring forth at ten o'clock, and would be rung at intervals all night long, the parishioners sending to the vestry room refreshments for the ringers. On Christmas Day the Rector had both morning and evening service, and as it was the only occasion when the Church was open at night throughout the year, it was usually crowded. The Church was always dressed for Christmas, and the manner of dressing it was this: the sexton having bored holes in the tops of the pews about two feet apart, would insert first a branch of laurel, then of spruce, and then of box; and the congregation might be said to be sitting in, and surrounded by, a miniature forest. Wreaths of ground, or running, pine were festooned over the hangings of the Pulpit and Reading Desk, and a wreath twined around the chancel rails. Then the two beautiful chandeliers of cut glass, with pendant drops, were also dressed with wreaths of running pine; they contained a double row of wax candles, which shed a rich mellow light on all around. There were branches with wax candles on the Pulpit and Reading Desk; and in addition to these, in the back of every alternate pew, the sexton stuck a little tin candlestick, into which he put a tallow candle.

"The Communion in his time was administered four times in a year, and the Ante-Communion Service was only read at these times.

"It was a beautiful, calm July morning, when many persons

might be seen standing in groups around the old parish Church. Their conversation is in low tones, as they look anxiously and sadly towards the Rectory. Close by the side of the Church, (the spot now covered by the vestry-room,) there yawns a new-made, open grave. The sexton is seen hurrying about here and there, and from his hat there streams a long black 'weeper,' as it was then called. One of the sexton's stalwart sons has climbed up into the belfry, and there sits by the dear old bell, with eyes intent upon the Rectory. We look into the old Church, and the beautiful crimson hangings are displaced, and from Pulpit, Desk, and Communion Table the deepest black depends, and the old Rector's pew is lined with black. The red curtains in the half circle around the organ-loft are gone, and black ones take their place. We leave the Church and move on towards the Rectory. In the yard, drawn up before the old Academy, are the Sunday-School children, but now their voices are subdued and hushed, and the teachers with them are dressed in mourning. We look towards the Rectory, and, from an open side door, we see persons continually passing in and out with weeping eyes. And now the sound of the bell falls upon the ear. Its strokes are slow and solemn, for the dear old bell is muffled,—and soon the old Rector is seen approaching. Seen, did I say? Alas! never more to be seen in this world. He is in his coffin, borne on the shoulders of his faithful Vestry, while some of the diocesan clergy are the pall-bearers. At the head of the procession are seen two remarkable men; one a tall, attenuated form, with thin, long white locks of hair pushed behind the ear, and his once erect form bowed down with the weight of more than fourscore years. He comes from an adjoining Diocese, and is the great patriarch of the Catholic Church in America. The other is the tall, erect, majestic form of the new Bishop of the Diocese. The old parish Church is crowded to suffocation. The Bishop of the Diocese read the Service in the Church, and the Patriarch, with his feeble voice, committed the Body of the Rector to the ground.

"The old Rector was sick some three weeks, the Bishop visited him and conversed with him, but the old man dwelt upon



just this theme: 'I have no merits; I have no merits of my own. God forbid that I should glory, save in the Cross of our Lord Jesus Christ.'"

A JURIST'S TESTIMONY OF DR. WHARTON.

The Hon. Horace Binney, writing of Dr. Wharton, from Philadelphia, Oct. 14, 1856, says:—

"I saw him frequently in the latter part of his life, and heard him regularly during my summer residence at Burlington; but when I first knew him, he was seventy years of age, his health was feeble, and though I met him occasionally in the society of the place, and in my own house, I had no opportunity of knowing him to the extent or in the way which alone would have given me the means of writing a characteristic account of him.

"I had a most agreeable impression of his eminently well-bred manners and carriage—of the quiet tone of his conversation, and of his occasional flashes of gentle humour, with the least possible infusion of satire in them to give them the more point. I thought I discerned in him at all times the influence of the foreign College in which he had received his religious education, in toning down his manners and conversation so as to obliterate from them every thing abrupt, or angular, or strikingly salient.

"His height in mid-age must have been, I think, five feet, five or six inches. In the advanced age at which I knew him, his head drooped a little, and his person inclined in the same direction for some distance below the shoulders. He did not stoop, but he was a little bent. His form was slight and valedudinarian, but without emaciation. His eyes were, I think, pale-blue or gray, his complexion fair, and the anterior part of his rather fine head was bald. He wore powder, and his dress was at all times scrupulously neat and appropriate. I do not recollect a more gentlemanly figure, or a more benevolent and trustworthy countenance. As he used to pass up the aisle, the only aisle, of the old Church, on Sundays, to the chancel at the Eastern end, in his black gown, powdered hair, and hat in hand, inclining with a gentle bow to the one side and the other, towards

the parishioners whom he saw in the pews to receive him, nothing could be more gracious and paternal.

"The services were read well—not with a strong voice, but distinctly, nor with much emphasis on any part, but without monotony. His manner of reading, whether of the services or the sermon, was not impressive, but it was in a pure tone, that perfectly conveyed and seconded the meaning of what he read. In repeating the prayers, he was devout and self-collected, but not impassioned. All his sermons were good and instructive, but not frequently drawn from the depths of his learning, either theological or moral. Parts of them were beautifully written; but it could not be discerned, from his mode of reading them, that he thought one part better than another. All parts of them tendered to promote sound doctrine, pure morality, and a kindly Christian temper. I never wearied of his discourses, which, though not long, were never short. It was pleasant to listen to truths of the kind he taught, which came recommended by simplicity and sincerity of manner, and were corroborated by such purity of example in the life of the teacher.

"There was no Presbyterian church in Burlington until after Dr. Wharton's death. That is my impression. In his time Presbyterians mingled with Churchmen in that simple and primitive temple. Dr. Boudinot's family, for instance, constantly worshipped there; and the Clerk who announced the Psalms and Hymns from a gallery at the Western end of the Church, and led the music with a rather wiry and dissonant voice, was a worthy Scotch Presbyterian, named Aikman, a cabinet-maker in the town. We all liked Aikman for his directness and truth. He was as steady in his temper and purpose as a Covenanter. One Sunday, when Aikman, from the West gallery, gave out the Psalm before the Ante-Communion service, Dr. Wharton rose in the chancel, and said in his natural, quiet tone,—'Mr. Aikman, that is not the Psalm I gave to you.' 'Yes, but it is, Doctor.'—'No, it is not.'—'Yes, but it is, Dr. Wharton. It is right. I have it here in your own hand write,'—holding up a paper.—'Oh, well, have it your own way, have it your own way. Sing any thing.'—You may suppose the smiles."—*Annals of American Ep. Pulpit*, pp. 340-341.

## THE CHARACTER OF REV. DR. WHARTON.

"It was not my good fortune," says Bishop Doane, "to know Dr. Wharton until within a short time previous to his death. I had indeed known him, by reputation, as a pillar and ornament of the Church—adorning with his life the doctrines which with his voice he proclaimed, and with his pen had so ably advocated. I knew him as among the first in scholarship of the Clergy of America, a sound and thoroughly accomplished divine, a practised and successful controversialist, a faithful parish priest, a patriarch of the Diocese in which he lived; but I had never seen him. When, therefore, in the providence of God, I was called in the autumn of 1832 to the highest office in this Diocese, among the thoughts which were the first to follow the appalling conviction of its responsibilities, was that of the relationship which its acceptance would create between myself and him; and I confess that in the reflection I was deeply humbled. But scarcely had the evidence of my appointment reached me, when a letter came from him so kind, so encouraging, so expressive of his hearty acquiescence in the appointment, and his hearty desire for its consummation, as to contribute most materially to the determination of my assent. I saw him first on the occasion of my first Visitation here; and though for a few hours only, there was in his deportment a tender so free and generous of his approbation and confidence, a simplicity so perfectly translucent, and a mixture—so much in keeping with his venerable aspect, his profound acquirements, and his long experience—of the affection expressed for a son, and the deference designed for an official superior, as embarrassed and perplexed me, while it wholly won my heart. Our subsequent intercourse was of the most endearing character, and it left nothing for me to lament, but that, as Providence designed it to be so brief, official absence should have diminished its golden opportunities. I looked forward with eagerness to the conclusion of my public engagements, that I might sit down with him in his delightful, quiet home, and gather wisdom from his words, while I learned piety from his example. But the Disposer of all things did not gratify my hopes. His health had been for some time failing

when I saw him first, and though serene and cheerful, and long, I trusted, to be preserved to us in a green old age, it was but too apparent that the energies of his constitution were impaired, and that the elastic tone and vigour of his spirit were unbent. In the conversations which I had with him, (which, when at home, were daily,) he displayed the deepest interest in the extension of the Church of Christ, and the soundest judgment in his views and estimate of the means by which it was to be promoted. Especially did the General Theological Seminary and the General Missionary Society occupy his thoughts, and it was his desire and determination to accompany me to the annual meeting of the Board of Directors of the last named institution, in May preceding his death. Indisposition, however, prevented. And I had quite given up the long cherished hope of enjoying his presence and counsel at the then approaching Convention of the Diocese. On the morning of the day of the meeting, however, to my great joy he arrived in Camden. He took a warm and active part in the proceedings, gave to the measures proposed the most manly and vigorous support, engaged earnestly in the debates, and appeared in body and mind, in voice and bearing, like one a full half century his junior. It was his last exertion. From that time, he did not appear in public, and indeed scarcely left his house. His disease became gradually seated. The ability to struggle with it was gradually diminished. He reluctantly gave up, for even a single Lord's day, the accustomed duty. He retreated reluctantly to his chamber and to his bed. The best resources of the healing art were applied with the utmost assiduity and skill. The constancy and tenderness of conjugal devotion, and the vigilance and care of relations and friends, supplied whatever love could prompt and earth afford for his recovery and relief. But it was vain. Exhausted nature could not rally. And gently declining day by day, after a few brief struggles, more painful probably to the faithful hearts that watched beside him, than to himself,—he fell sweetly asleep, even as an infant sinks to rest upon his mother's bosom, on Tuesday morning, July 23, 1833; having entered nearly two months upon his eighty-sixth year, and hav-



ing been for more than sixty-one years a minister of Christ—the senior Presbyterian—if I mistake not—of the American Protestant Episcopal Church.

“Throughout his sickness, when not absent from home on official duty, it was my privilege to see him daily ; and a death-bed so serene, so tranquil, so triumphant, I have never witnessed. It seemed, from the first day to the last, so far as the issue of life was concerned, as if nature had been wholly set aside by grace. The single sentiment which animated and pervaded all he said, was still,—‘Thy will be done.’ He was the humblest and most self-abased of Christians. In his long life, there was nothing, he said, on which, for a single moment, he could rest. He had endeavored to be useful with his ‘poor abilities,’ as he always termed them, but he had done nothing. What he looked back to with the nearest approach to satisfaction, was his desire and effort to promote peace and harmony among men. In this respect he hoped, if he had done little good, he had at least prevented some harm. But the theme in which he gloried was the Cross. That was the subject of his thoughts, and the burden of his conversation. He clung naked to it with a child’s simplicity and helplessness. ‘I have been thinking,’ he said to me one day, ‘of the wonders of redeeming love. And the more I dwell upon it, the more I am filled with admiration, that the Almighty God, the Maker of everything in heaven and earth, my Maker and my Judge, should stoop to earth, and take vile flesh, and bare his bosom, and pour out his blood—for ME!’ ‘Oh, my dear friend,’ he would often say to me, “the Cross, the Cross, is all!” What should we be without the Cross? The Lamb of God—*He* taketh away the sin of the world. The blood of Jesus Christ—*that* cleanseth from all sin!’ Such were the triumphant testimonies to the truth and power of our religion, which he rendered while he was getting ready to put off the earthly house of this tabernacle.

“Dr. Wharton was twice married—the second time to Ann, daughter of Chief Justice Kinsey of this State, who survived him. He had no children.

“As the limits you have prescribed to me will not allow me to go into any minute analysis of Dr. Wharton’s character, I

will dismiss the subject by just hinting at a few of his more prominent traits. And I may mention, first of all, his singular *purity*. He had neither guile nor the suspicion of it. Long as he had lived in the world, he seemed to have suffered little from its contact. There was a delicacy of sentiment and feeling in him, which not only bespoke his own purity of heart, but kept the atmosphere about him pure. And it was this that gave to all his conversation and conduct an air of the most engaging *simplicity*. In speech and manner he was artless as a child. You read his heart at once. And if, in turn, you did not lay your own open, you gave him all the advantage he wished or would avail himself of,—the advantage of sincerity and candour. He was distinguished also for his *humility*. With the best education that Europe could afford; as a divine, second perhaps to none in America; as a controversialist, unanswered and unanswerable; he was not only unconscious of his distinction, but he would not be made conscious of it. He was also one of the most *disinterested* of men. The principle of self seemed in him, as nearly as in humanity it can, to have been absorbed and lost. He lived for the Church first, and then for those whom he loved. And he was full of *kindness* and *charity*. He desired good to all men, and, therefore, he ever sought to do them good. He was the kindest husband, and the most devoted friend. And his crowning and completing grace was his earnest and consistent *piety*. The faith by which he triumphed in his death, had made him conqueror through life. The Cross in which he gloried had crucified the world unto him, and him unto the world. His piety did not burn with fitful and uncertain flame, but with a pure, sustained, and steady lustre. The aliment on which it fed was the sincere word of God. It was enkindled in him by the Holy Spirit. He nourished and cherished it by daily intercourse with Heaven.

“As a Preacher of the Gospel, I never had an opportunity to know Dr. Wharton. His sermons which I have read are of a chastened and persuasive style of oratory, well arranged, written evidently from the heart, and in a diction which is like crystal for its purity and clearness. Everywhere, and on all occasions, he preached Christ and Him crucified.

"I will only add that he was a Churchman in heart and in soul; while yet, in the exercise of his truly Catholic spirit, he regarded all who name the name of Christ with affectionate interest. It was his deep and strong conviction, again and again expressed, that the *entire Church* was to be inviolately preserved; and that the strictest adherence to all its provisions and regulations was the surest path not only of truth and duty, but of charity and peace."—*Annals of American Ep. Pulpit*, pp. 337-340.

## EXTRACTS FROM THE WILL OF THE REV. DR. WHARTON.

\* \* \* \* \*

"THIRD.—I direct that after my dear Wife shall have selected from my Library, such books as she may particularly desire for her own absolute use, All the residue of my Books shall go to the Minister, Church Wardens and Vestrymen of Saint Mary's Church, Burlington City—to be by them preserved for the use of the rectors of said Church in succession.

"FOURTH.—All the rest and residue of my estate, real and personal, whatever, and wherever, I give and devise to the Bishop of the Protestant Episcopal Church for the Diocese of New Jersey—so being at my death, and to his successors as Bishops as aforesaid—IN TRUST—nevertheless to permit my said dear Wife to take the rents and annual income of said residue for her life, in case she survive me—But in case she die before me, or if otherwise, at her death in further trust, to pay over One thousand dollars, to the Treasurer of the Domestic and Foreign Missionary Society of the Protestant Episcopal Church of the United States of America, for the use of the said Missionary Society—And finally in trust to pay over and assign all the residue of the estate, and monies, or other property, whatever, herein, given and bequeathed to him in trust to the Minister, Church Wardens and Vestrymen of Saint Mary's Church Burlington City aforesaid, or to any officer appointed by the legal authorities of said Church, to receive the same—to be by them invested in such fund or security, as they may approve,

and the interest thereof to be applied annually to increase the Salary of the rectors of said Saint Mary's Church—

“FIFTH.—I nominate the Bishop of the Protestant Episcopal Church for the Diocese of New Jersey & so being at my death, Executor and Trustee under this my will—And in case said Bishop, so being at my death, shall die before the final completion of all the objects and the complete execution of all the trusts, mentioned and created herein, It is my will that his successors as Bishops as aforesaid, shall succeed him as trustees under this my will, and have full power to complete and execute all the trusts then incomplete and unexecuted And that the said powers and trusts given as aforesaid to the Bishop of said Diocese, so being at my death, and to his successors, shall not survive to his or their heirs, or Executors—

“SIXTH.—Before my said Executor and Trustee shall proceed to execute the trusts—or to pay the pecuniary legacies, herein created and mentioned, he shall first pay all my just debts.

“CHARLES H. WHARTON. [L. S.]”

“Signed sealed and Published by the testator on the 28th of February 1833, in the presence of Jane P. Folwell, William Hargest, H. McIlvaine.”

Proved, “the 5th of August, A. D., 1833, at Mt. Holly”  
“before Charles Kinsey, Surrogate.”

“George W. Doane, Bishop of the Protestant Episcopal Church for the Diocese of New Jersey and being Bishop as aforesaid at the death of Charles H. Wharton, the Testator within named and Executor in the annexed Testament named being duly sworn did depose and say that the Within Instruments contain the true last Will and Testament of Charles H. Wharton the testator therein named so far as he knows and as he verily believes; that he will well and truly perform the same by paying first the debts of the said deceased, and then the Legacies in the said Testament specified, so far as the goods, chattels and credits of the said deceased can thereunto Extend; and that he will make an Exhibit or cause to be made and Exhibited into the Prerogative Office at Trenton, a true and perfect Inventory of all and singular, the goods, chattels, and credits of the said deceased that have or shall come to his



knowledge or possession, or to the possession of any other person or persons for his use, and render a just and true account when thereunto lawfully required—

“G. W. DOANE.

“Sworn at Mt Holly  
5th August, A. D., 1833  
before me

CHARLES KINSEY  
Surrogate.”

—*Surrogate's Office, Mt. Holly, N. J.*

THE EFFECTS OF THE LATE REV. DR. WHARTON.

“A true and perfect Inventory of all and singular the goods and chattels rights and credits of the Reverend Charles H. Wharton, D. D., late of the City and County of Burlington in the State of New Jersey deceased made the Seventeenth day of September A. D. 1833 and the Second day of August A. D. 1837—

“Wearing Apparel .....	\$100.00
“Books .....	280.00
“Bank & other Stocks.....	13,581.00
“Household goods &c .....	1,009.00
	<hr/>
	\$14,970.00

“Appraised by us the dates above mentioned,

“BURR WOOLMAN, THOMAS B. WOOLMAN.”

—*Ibid.*

INSCRIPTION FOR A MURAL MONUMENT TO DR. WHARTON.

The following was written by Bishop Doane for a mural tablet to Dr. Wharton; but the tablet was never erected,<sup>†</sup> and the words designed for it are here inserted for preservation:

<sup>†</sup> In the sacarium of the new St. Mary's Church, however, on the South side, in the stained glass window, is the following:

IN MEMORIAM Rev.

| *Caroli Henrici Wharton, D. D.*

*Hujus Ecclesie Rectoris, A. D. MD*

| CCXCVI. A. D. MDCCCXXXIII.

## HISTORY OF THE CHURCH

" Behind the Chancel  
 rests the mortal part of  
 CHARLES HENRY WHARTON, D. D.,  
 who died July 23, 1833,  
 aged 86 years;  
 during 37 of which he was Rector of this Church.  
 A finished scholar,  
 an elegant writer,  
 a sound divine,  
 a faithful preacher of the Cross;  
 in peace and meekness, purity and charity,  
 in childlike simplicity, and unaffected piety,  
 a daily example of the lessons which he taught;  
 while he lived, the faithful servant of this Church,  
 and, at his death, its generous benefactor:  
 such was he  
 whose name this stone commemorates,  
 and whose virtues  
 are embalmed in the affections of his people."

## BISHOP DOANE BECOMES RECTOR OF ST. MARY'S CHURCH.

"1833. The Vestry of St. Mary's Church, Burlington, at a special meeting, held 3 August, unanimously invited the Right Reverend George Washington Doane, D. D., to accept the vacant Rectorship.—1 October, the invitation was accepted. G. W. D."—*Parish Register*.

## THE CIRCUMSTANCES ATTENDING THIS DECISION.

"Since the last Convention, my residence at Burlington, which was then temporary, and without parochial charge, has assumed a different character. Being, of course, from my distant residence, unacquainted with the local peculiarities of the diocese, I determined at my consecration, not to decide on my place of abode among you, until I had become satisfied by personal investigation, and the careful comparison of individual opinions, as to what seemed the position most favourable to the

discharge of my official duties, and the advancement of the interests of the Church. I did not doubt, moreover, that in the lapse of time, the course of Providence would be developed with sufficient clearness. Soon after I had gone into temporary residence at Burlington, (to which I was chiefly induced by local and personal considerations,) I received from the Rector, Wardens, and Vestry of Trinity Church, Newark, an invitation of the most gratifying character, to establish myself in that place; accompanied with an offer from the Congregation, of so generous a nature as to leave no doubt on my mind, that the desire for my removal there was not only universal, but most sincere and hearty. To an expression from such a source, so earnest in its terms, and so liberally enforced, I felt it my duty to respond in the affirmative, the more especially as I should thus be left free from parochial responsibility; when the death of Rev. Dr. Wharton, and the peculiar circumstances of the parish of St. Mary's, Burlington, presented a conflicting duty. After mature deliberation, with inquiry of those whose judgments in the matter were best instructed, it seemed incumbent on me to assume the charge of the interesting parish thus vacated; which I did,—first for six months, and, afterwards as its Rector. In thus yielding to a strong sense of ecclesiastical duty, I am happy in knowing that my munificent friends at Newark, though disappointed, have not been displeased. The same liberal spirit which devised such liberal things to induce my residence among them, enabled and disposed them cheerfully to yield their own preference, to what seemed to be essential to the welfare of a sister parish. May brotherly love so continue, and ever increase amongst us! It is due to my office, to my own judgment, and to the best interests of the Church, to say, that it is not well that the Bishop of any diocese should be responsible for the entire pastoral charge of a congregation. When this is the case, either the parochial or the diocesan interest must suffer. Cases may occur, where the Rectorship of a parish seems proper, or indeed necessary, as the means of support, to be united to the Episcopate; but provision should then be made, not merely to relieve the Bishop from such portion of the duty of preaching,

as may enable him to accomplish his visitations, but for the discharge, under his direction, of those daily pastoral offices, without the faithful, constant performance of which, Christ's sheep can never be duly fed. An economical and judicious arrangement for this purpose has always seemed to me, the appointment of a clergyman, to reside in the Bishop's parish, to supply the pulpit in his absence, to take the immediate charge of the Sunday School, and other interests of the parish, and to perform occasional Missionary duty. The provision for the support of such a Clergyman, as Missionary assistant to the Bishop, might properly be chargeable on the Missionary fund of the diocese. I commend the subject to the consideration of the Convention. The extensive plan of visitation which I propose, cannot well be carried into effect unless there be some such provision."—*Episcopal Address*, 1834.

"THE REMAINS OF THE REV. DR. WHARTON."

Under this title, Bishop Doane in 1833-4, published two volumes, containing a Memoir, the Funeral Sermon, twenty sermons, selected papers, and controversial tracts, of the Rev. Dr. Wharton; "of which the leading religious journals of Great Britain spoke with distinguished favor."

THE REMINISCENCES OF A FORMER RESIDENT.

The following, written in 1833, by one, who in his school-boy days, almost forty years before, had engaged in rural sports about the place, is a vivid portrayal of Burlington, in 1797:

Ah, old acquaintance! there thou art—  
I hail thee with a beating heart,  
I'll sing of thee, before we part,  
Green bank of Burlington.

May I a passing tribute pay,  
Where many a happy school-boy day,  
In years forever passed away,  
I played upon thy bank.

At early morn I thought thee fair,  
At noon thou hadst the freshest air,  
Thy evenings only could compare  
With Eden's lovely bowers.



And most enchanting was the grace  
That marked the ladies of the place,  
In walk, in form, in mind, in face,  
Like mother Eve of old.

Your melons were for flavor rare,  
Your cream and strawberries sweetest were,  
Your luscious peach, and juicy pear,  
The rich and poor partook.

By pebbly shore and lofty tree,  
Our good old bathing place I see,  
Where school-boys all with loudest glee,  
To dive and swim repair'd.

Lightly that batteau seems to glide,  
In such a one I loved to ride,  
With helm in hand, her course to guide,  
While briskly blew the breeze.

'Twas sweet to leave the tiresome book,  
A dozen silvery fish to hook,  
Then take them home to plague the cook  
To clean and fry them all.

My tale of pleasure is begun,  
We also sometimes got a gun,  
Through weed and mire all day to run,  
To shoot a bird or two.

Sometimes we hired a boat to speed  
On a duckling trip where wild ducks feed,  
But less ducks than duckings we got indeed,  
On Neshamony's marshy flats.

How spreads this river like a bay,  
I've skated on it many a day,  
While Bristol boys have had a fray,†  
And feats of skating show'd.

Keenly the crowded wharf I view,  
And cannot see one face I knew,  
But good Ben Shepherd's ever true,‡  
At every varying tide.

I could have sprung from off the deck,  
To give his hand a hearty shake,  
For him and for his city's sake,  
My dear old Burlington.

Sadly my memory loves to trace  
The kindly smile of many a face  
Gather'd ere this in the resting place,  
With those of ages past.

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† Snow-balling battle.

‡ Hotel keeper and ferryman.

## HISTORY OF THE CHURCH

The lapse of almost forty years,  
Has ended all their joys and cares,  
We hope they are the happy heirs,  
Of immortality.

No steamboat then in stately pride,  
Made rapid way 'gainst wind and tide—  
A shallop small its place supplied,  
The goodly sloop May-Flower. †

Thy sister cities have the fame,  
Of battles fought, and warlike name—  
Thy ancient records lay no claim  
To bloody tales like these.

Thy precincts show no battle-field  
Where haughty foes were forced to yield,  
And many a brave one's fate was sealed  
In death upon the plain.

Ere Trenton saw the deadly fray,  
Thou wast not idle in thy way;  
Bold spirits suited to their day,  
Withstood a tyrant's rule.

In thy Town Hall these patriots sate,  
And there resolved to share the fate  
Of every suffering sister State—  
With them to stand or fall.

I cannot see Saint Mary's fane;  
It often gave me heartfelt pain  
To think how oft I've heard in vain  
Good Dr. Wharton preach.

Meekly as one who plainly saw  
Himself condemn'd beneath the law,  
He sought by love, not fear, to draw  
His hearers to the Lord.

St. Mary's lifts no towering spire,  
For passing travellers to admire,  
Fit emblem of the holy sire  
Who filled her desk so long.

I hear my fellow travellers say  
There is a locomotive's way  
Where school-boys used to fight and play,  
In Dr. Staughton's time. ‡

And woodman's axe with sturdy stroke  
Has long since fell'd the lofty oak,  
Where my poor neck I nearly broke,  
To gain a squirrel's nest.

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† This packet belonged to Captain Myers, a well-known skipper.

‡ Principal of the Academy.

St. Mary's has a pastor new, †  
 Young, and New Jersey's bishop too—  
 He needs must stand in public view—  
 May God save him from pride.

May he a shepherd's duty know,  
 To lead his flock where fountains flow,  
 And where perennial pastures grow,  
 Beneath the sacred Cross.

This steamer goes as if it flew,  
 The city fades before my view—  
 We turn, I bid a long adieu  
 To thee, sweet Burlington.

#### BISHOP DOANE'S FIRST REPORT AS RECTOR.

May 28th, 1834. Bishop Doane's first report, as Rector of St. Mary's Church, says :—

"The Rector has not been long enough in charge of the Parish to give any thing more than the mere statistics. The manner in which the Offerings of the Church have been collected, is stated in the Pastoral Letter, in the Appendix. There were no subscriptions larger than twenty-five cents per week, and of these but five. Many of them were less than five cents, and several but one cent per week. A small amount remains uncollected, which will go into the account of the next year. In another Report, greater fullness may be expected.—Twenty-five copies of the Children's Magazine are taken. The Rector is always present in the Sunday School, when not absent on Episcopal duty. In the absence of the Rector, the parish has been much benefited by the gratuitous and very acceptable services of the Rev. Dr. Williams." ‡

#### THE LIBRARY OF ST. MARY'S CHURCH.

"The library of St. Mary's Church, Burlington, lately increased by the bequest of part of Dr. Wharton's books, is about to be brought into more general use. The remark is sometimes made, that parish libraries are little used, and soon dispersed; and the fact is adduced that, of the excellent collections with which all our parishes, by the wise provision of the venerable society for the propagation of the Gospel in foreign parts, were furnished, are now, with scarcely an exception, squandered.

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† Bishop Doane. ‡ The Rev. Charles Williams, D. D.

Of this unfortunate result, the vicissitudes of the times ought always to be given in explanation; and it should also be remembered, that the good seed, though scattered, is not lost, but producing doubtless in many quarters, its desirable fruits."—*Episcopal Address*, 1834.

#### A RELIGIOUS SERVICE FOR THE FOURTH OF JULY.

"There is a custom common in some parts of our country, and I believe increasing, of *celebrating with religious services, the anniversary of the Declaration of the National Independence*. I highly approve of it. Without any regard to the suspicion of desiring an establishment of religion, I venture to say, that there is, in our political and civil institutions, too little reference to Him who is the only source and security of whatever is good in them. I enter into no discussion of the causes of this deficiency, or of the apologies for it. The fault exists and is to be regretted. What is still more to the purpose, it is, so far as may be, to be obviated. 'Righteousness exalteth a nation, but sin is the reproach,' and will be the destruction, 'of any people.'

"In the 'Proposed Book,' so called, there is 'a Form of Prayer and Thanksgiving to Almighty God, for the inestimable blessings of religious and civil liberty, to be used yearly on the Fourth day of July.' I know not why it was omitted in the final revision. It is a service well adapted for the occasion; and, with suitable alterations, will be set forth for use in this diocese."—*Episcopal Address*, 1834.

#### A THEOLOGICAL SCHOOL RECOMMENDED.

"There is but one subject more, of a general character, to which I shall at present venture to invite your attention. And I do so, because from its great importance, it deserves to be presented as early as may be to your notice, that you may be the sooner prepared to act in regard to it with efficiency. I recommend, brethren of the Clergy and of the Laity, for your most serious consideration, the establishment, under the auspices of the Church, of a *School or Seminary*, of a high order, at which there may be provision, wholly, or in part, gratuitous, for the preparatory education of young men designing to enter on a



course of Theological study. The diocese of New Jersey presents peculiar facilities for institutions of learning. An Episcopal School that deserved patronage—and I should be sorry to see one that did not—would be liberally sustained by scholars from the vicinity, and from abroad. A portion of the profits should be set aside as a foundation for the purposes above named; and individual bounty would, I am very confident, come liberally in aid of the enterprise. We should thus have the means of educating our own sons under circumstances most favourable to their character and principles. The number of candidates for orders would be increased by the facilities of education. The standard of learning among us would be elevated. Better than all, the means of instruction would be presented, as they ought ever to be, under the sanctifying influences of religion. I am sanguine in the opinion, that a judicious plan for this purpose would be most cordially encouraged. I should most cheerfully devote myself, as a duty of the highest moment, to its establishment and furtherance. Having done what our hands find to do in a work so charitable and holy, we may safely leave it to the blessing of Almighty God.”—*Episcopal Address*, 1834.

## DEATH OF THE WIDOW OF REV. DR. WHARTON.

“1834, June 21. Buried Mrs. Anne Wharton, (by Rev. Mr. Moorehouse).”—*Parish Register*.

A handsome mural tablet erected in the East wall, on the North side, of the old St. Mary's Church, bears this inscription:

“This Tablet  
The Memorial of  
A Sister's undying love  
is Erected to the memory  
of ANNE  
Relict of the  
Rev'd. Dr. Wharton,  
late Rector of this Church,  
who departed this life  
on the 20th of June,  
A. D. 1834.

Let this marble speak her worth  
when the many sorrowing hearts  
which her charity has gladdened  
have ceased to beat,  
and the weeping eyes,  
from which her sympathy has wiped the tears,  
are closed in death.”

## CHURCH ENLARGEMENT DETERMINED UPON.

A resolution was adopted by the Vestry, September 3d, 1834, in these words:

*“Resolved, That Christian Larzelere, William McMurtrie, (Wardens,) Jacob Shedaker, Daniel Hancock, and James Hunter Sterling, with the Rt. Rev. Rector, be a Committee to inquire and report at a future meeting of the Vestry what alterations can be made in the Church, whereby its revenues may be augmented, its appearance improved, its convenience increased, and its usefulness extended.”*

The plan reported by the Committee, was, on the 26th of September, approved and accepted by the Vestry; and John Larzelere, Edward Rogers, and William McMurtrie appointed the Building Committee. A contract was entered into with Mr. Isaac Holden, Architect of Philadelphia, for the execution of the plan designed by him, reported by the Committee, and approved by the Vestry. On the 6th day of October the work was commenced—and on Tuesday, December 23d, the building was consecrated to the worship of Almighty God.

## ARCHITECTURAL DESCRIPTION OF THE CHURCH.

[From the Missionary.]

“The plan of the Church is that of a Latin Cross, the head being towards the south east. The interior dimensions of the nave and choir, are eighty feet, six inches, by thirty feet; and of the transept, thirty feet by fifty-nine feet, six inches. The whole affords *sixty* pews, calculated for eight persons each.† It is built of bricks, and is to be rough-cast, in imitation of free stone or granite.

“The south east, or principal facade presents (as nearly as circumstances would permit,) a composition in accordance with the Grecian style of architecture, exhibiting a centre building and wings,—the centre having a pediment, in the tympanum of which is inserted a circular window, surrounded by an Isthmian wreath, composed of the Lotus leaf. On the apex of the pedi-

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† The former number was *thirty-four*.



THE CHURCH OF ST. MARY, IN BURLINGTON.

CONSECRATED IN 1834.





ment is intended to be fixed an acroterium, bearing an enriched Greek Cross; behind which, and on a square stylobate, rises an octagonal bell-tower,—the apertures of which are filled in with luffer boarding, the whole surmounted by a gilt ball and vane. The design of the tower is derived from that built at Athens by Andronicus Cyrrhites, commonly called the Tower of the Winds.

“The door or entrance, is decorated by a Doric entablature and antæ, over which is a raised tablet. The windows are finished, with plain architraves, over which is a sunk pannel. The principal entrance into the Church is situated at the south west side, (under a porch,) on the inside of which is a vestibule, opening into the transept. At the opposite extremity, and on the wall of the chevet, is intended to be placed a mural monument, to the memory of the late Rev. Charles H. Wharton, D. D., who was for thirty-seven years Rector of this Church. On the south east side, occupying the head of the Cross, is placed the chancel and choir, the architectural decorations of which are arranged from approved Grecian models. The pulpit is of a semi-octagonal form. Immediately in front of which, and attached thereto, stands the reading desk,—and on the sides, enclosing the stairs, are placed, paneled pedestals upon which are fixed carved scrolls. On each side of the pulpit are large tablets, containing the Lord’s Prayer, the Apostles’ Creed, and the Ten Commandments. The whole is enclosed by an enriched railing and mahogany capping. Behind the chancel, and under the choir, is situated the Rector’s robing room, the vestry room, and the parish library.

“On the north west side is also an entrance and windows, similar in exterior decoration to those on the south east front, and having on the inside a vestibule opening into the nave of the Church. Under the nave, is constructed a furnace, for supplying the Church with heated air.”

#### CONSECRATION OF THE CHURCH.

On Tuesday, December 23, 1834, St. Mary’s Church was consecrated to the public worship of Almighty God, by the Right Reverend Bishop Doane. The request of the Vestry,

being presented to the Bishop, by Christian Larzelere, Esq., Senior Warden, was read by the Rev. Hewlett R. Peters, assistant to the Rector, in the following terms:

*"To the Rt. Rev. George W. Doane, D. D., Bishop of the Diocese of New Jersey.*

"The memorials of the Wardens and Vestry of St. Mary's Church respectfully sheweth, that the house in which their fathers worshipped, and in which God's name has been honored, and the gospel of his Son proclaimed, for one hundred and thirty years, having been erected for a long period previous to the establishment of the Episcopacy in the United States of America, was never consecrated to the worship of Almighty God, according to the usages of the Protestant Episcopal Church; and having now, at great expense, extended, repaired, and improved, and, in a manner, rebuilt it, for the better accommodation of the congregation worshipping there, they present this their request to the Right Reverend the Bishop of the Diocese of New Jersey, desiring him, at his earliest convenience, to set apart and consecrate the same to the service and worship of Almighty God, according to the order of the Protestant Episcopal Church in the United States of America.

"Signed, by order of the Vestry,

"WM. M'MURTRIE,

"CHRISTIAN LARZELERE, } Wardens.

"Burlington, 7th December, 1834."

The sentence of consecration was then read by the Rev. George Y. Morehouse, Rector of St. Andrew's Church, Mount Holly, and is as follows:

"The ancient edifice of St. Mary's Church in the City of Burlington, which was erected, and had been occupied, eighty years before the introduction of the Episcopate into the United States of America, having never received consecration; and the Vestry of that parish, acting by the Wardens, having set forth in their memorial addressed to me, that it has lately been enlarged and much improved, and requested me to consecrate it in the usual form:

"Be it known, that on this 23d day of December, in the year

of our Lord, 1834, with the rites and solemnities prescribed, I have consecrated and set apart the said house of worship, separating it henceforth from all unhallowed, ordinary and common uses, and dedicating it to the service of Almighty God, for reading his holy word, for celebrating his holy sacraments, for offering to his glorious majesty the sacrifices of prayer and thanksgiving, for blessing the people in his name, and for the performance of all other holy offices, through Jesus Christ our blessed Lord and Saviour, and according to the rites and worship of the Protestant Episcopal Church, in the United States of America.

"In testimony whereof I have hereunto set my hand and seal, at Burlington, this 23d day of December, in the year of our Lord, 1834, and in the third year of my consecration.

"GEORGE W. DOANE, *Bishop*

"*of the Diocese of New Jersey.*"

EXTRACT FROM THE SERMON OF BISHOP DOANE, AT THE  
CONSECRATION OF ST. MARY'S CHURCH, DECEMBER 23, 1834.

"1 SAMUEL vii. 12.—*Hitherto hath the Lord helped us.*

\* \* \* \* \*

"From us, brethren of this congregation, the transaction of the day calls for a special tribute of gratitude and praise. Returning now from our brief exile to this venerable place, where, for a hundred and thirty years, prayers have been made, through Christ, to God,—assembled under circumstances, so much improved, of comfort to ourselves, and of accommodation to such as may desire to join us,—does it not become us, like the prophet, to set up here our *stone of help*, and to confess, with a loud voice and glowing heart, that 'hitherto the Lord hath helped us?' To us this is a most eventful day—a day whose issues, grasping all the circuit of our lives, reach forth into eternity. Here, for a century and a quarter, the prayers and praises of the faithful have arisen to heaven, till even the ground on which we stand seems consecrated, and, to our awed and captivated spirits, 'all the air a solemn stillness holds.' Here have your feet, week after week, come up, 'with them that keep holy day;' and, in

your hearts, and in the hearts of all your children, it must be associated with what is best and happiest of the things and thoughts of earth, with what is brightest with the light, and fullest of the hopes of heaven. Here you have prayed that still your feet might come, while they should tread the paths of earth; and that, when you were gone hence and were no more seen, your children, and your children's children, might fill the seats which you fill, imbibe the wisdom which has guided you through life, and catch the glorious hope which is to give you victory in death. Awakening reminiscences and prompting thoughts like these, is it not, brethren, a solemn and eventful hour? Surrounded by such circumstances, and such associations,—the memory and example of the beloved dead, the looks and voices of the beloved living, the deep and strong impression of His presence who has now accepted this to be His temple,—must we not feel that this indeed is 'holy ground?' While, then, the inspiration of the hour is on us, while we breathe for the first time the religion of the place, let us desire of Him from whom alone all good things do come, to make both profitable and permanent the impressions which we now receive. This hour, this day, cannot return to us again. This place can no more be to us what it is this day, this hour. We stand upon an isthmus. The waves of time divide beneath our feet. We can look back on all the past. We can look forward to the distant, pregnant future. Let us not lose the golden opportunity. Let us look backward, and look forward. With fervent gratitude to Him who hitherto hath helped us, with lively confidence in the continued exercise of His protecting care, we may present acceptably, through Jesus Christ, the free-will offering of a holy worship, and win, through His most precious merits, for us and for our children, the blessing promised to the faithful, 'even life for evermore.'

"It is now more than one hundred and thirty years since the measures were adopted which led to the erection of the Church which, enlarged now for the *fourth* time, to meet the increasing disposition to entertain the doctrines here professed, and to unite in the worship here offered, has to-day, with due solemnities,



been set apart for the service and glory of God. The early history of these most laudable endeavours is full of interest; and eloquent, at every step, from the year one thousand seven hundred and two until this present day, in illustrating and enforcing the sentiment of the text, 'Hitherto hath the Lord helped us.' 'The first English inhabitants of this country,' says an old and authentic writer, 'were Quakers and Anabaptists. In the year 1702, the Rev. Mr. Keith† and the Rev. Mr. Talbot were traveling preachers in these countries, from the Society for the Propagation of the Gospel in Foreign Parts; and, as the sober Quakers of New Jersey agreed with many of their brethren at Philadelphia, in thinking that the written word of God, and the instituted means of grace ought to be more attended to, they were induced, by hearing some sermons from Mr. Keith and Mr. Talbot, to inquire what was the doctrine of the Church of England. In a little time a considerable congregation gathered themselves together, resolving to receive the Church of England worship. As the people had agreed to conform with the Church of England, their next care was to get a Minister. They had heard Mr. Keith and Mr. Talbot often preach, and the latter was particularly acceptable to many of them. Mr. Talbot was also desirous to employ his labours in this country, rather than in any other place. They invited him to stay with them, and sent over a request to the Bishop of London, and to the Society, desiring that he might be settled among them, which was granted.' 'The people soon began to set about building a Church. The Church of St. Mary,' (called in the first charter St. Ann's,) 'had its foundation stone laid in 1703, on the 25th of March,' (the festival of the Annunciation of the Blessed Virgin,) 'and was therefore named St. Mary's. The building was carried on with that zeal and vigour, that on Whitsunday in 1704, divine service was performed, and the sacrament administered in it‡ to a large congregation.' Such was the first

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†An engraved likeness of Mr. Keith, was placed in the sacristy of the new St. Mary's Church, in 1869.

‡"1704: the 4th of June being Whitsunday was the first time the Holy Sacrament of the Lord's Supper was Administered in St Ann's Church att Burlington By the Rev Mr John Talbott & Mr Sharp and the first Sermon

beginning of St. Mary's Church. In its material structure it must have been a building of the width of the old edifice, and nearly square. As a religious society, it had vigorous existence and a good degree of increase under its first Minister, who served before its altars five and twenty years, and is described by his contemporaries as a very zealous and industrious man.'

"In 1761, the Rev. Colin Campbell, then the Society's Missionary at Burlington, and visiting occasionally Mt. Holly and Bristol, reports, in the three places, seventy-four baptisms and fifty communicants. His ministry in Burlington covered a period of nine and twenty years; towards the close of which, in 1763, he reports no less than 115 baptisms, and in his three congregations 50 persons added to the communion; and assures the Society that the people of his Mission are sincere, hearty, and religious, with whom he has always lived in the greatest harmony.

"In 1769, under the ministry of the Rev. Jonathan Odell, who was nine years in charge of the parish, the building was extended westward, with the addition of a gallery,—and this, although the town itself had increased but little, if at all; 'on account,' as Mr. Campbell states in his report, in 1763, 'of some disadvantages in their situation in regard to trade, which oblige the young people to remove to other parts.'

"In 1811, under the ministry of its late beloved and lamented Rector, the Church was enlarged, improved and beautified, by an extension eastward, including the late chancel; at which time also the pulpit was removed from the side to the east end.

"In 1821, there being still a call for pews, the sittings in the Church, and its general convenience were much increased by the removal of the door, then placed just where I stand, to the west end; with other alterations, all eminently judicious.

"Finally, by the good hand of God upon us still, prospering with increase the blessed seed of His most holy Word, it was

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preached in the Pulpit was on St Peters day the 29th of June 1704.—1704-5 the 18th february being the Sunday before Lent the Holy Sacrament of the Lords Supper was Administred here in Burlington the Second time by the Revrd Mr Talbott."—*MS. Account Book.*

deemed necessary, in the month of September last, and then determined by the Vestry of this Church, to make such alterations as should 'augment its revenues,' 'improve its appearance,' 'increase its convenience,' and 'extend its usefulness.' Of the result of this resolution, so far, at least, as increase of convenience is concerned, you, friends and brethren, are witnesses to-day. That, when completely finished, its appearance will be much improved, you can yourselves well judge. The extension of its usefulness must be sought for by us of the Lord, who hitherto has helped us; and will be found, if we are faithful to our holy trust, in the results of His blessing upon our prayers, our efforts, and our sacrifices.

"Brethren of this congregation, does it not become us well to say that hitherto the Lord has helped us? Run back in fancy to the second year of the last century. See the little band of faithful followers of Christ, consulting and contriving, day after day, and night after night, how they shall rear a temple for the worship of their God and Saviour, in the way their understanding has adopted, and their hearts approve. See them, with difficulty, and at great hazard, and with great self-sacrifice, compass the erection of a plain and humble edifice of thirty feet in breadth, by, perhaps, forty feet in length. Hear them commended by the historian of their labours, for their zeal and vigour in accomplishing, in fifteen months, a work of smaller moment than our eyes have seen effected in less than as many weeks. Behold them, on the joyous festival of Whit-Sunday, assembled in their simple house of prayer, and pouring out, from hearts that overflowed with gratitude and joy, the exulting strains which still, taught by the Church, that holy season puts in all our mouths,—'Great is the Lord, and highly to be praised; in the city of our God, even upon his holy hill. The hill of Sion is a fair place, and the joy of the whole earth; upon the north side lieth the city of the great King. God is well known in her palaces for a sure refuge.....Like as we have heard, so have we seen, in the city of the Lord of hosts, in the city of our God; God upholdeth the same forever.....Walk about Sion, and go round about her, and tell the towers thereof.



Mark well her bulwarks, set up her houses, that ye may tell them that come after. For this God is our God for ever; he shall be our guide unto death.' Follow their self-denying and laborious Missionary, 'on the verge of sixty, and greatly weakened by an inflammatory fever,' toiling his weary way from Burlington to Bristol, and from Bristol to Mount Holly, to tend and feed his Master's scattered sheep. Run down the lapse of years, and see the humble fold extending westward, and then eastward, and enlarged with all economy and skill, that it may meet the wants of anxious souls, and shelter from the howling storm the Saviour's flock. Rehearse the names of noble benefactors, who, in a far off land, gave freely of their gold, to nurse and cherish this remote and feeble congregation of God's people,—the Lady Catherine Bovey, the generous Thomas Leicester, the Bishops Frampton, of Gloucester, and Compton, of London, and her Royal Majesty, Queen Anne,—so that we may literally use the prophecy of Scripture, that a Queen has been its nursing mother. Observe the memorable fact that, of this eventful series of one hundred and thirty years, three pastors filled the space of ninety; the last of whom, that humble, holy man, whose mortal part reposes just below this pulpit, over whose new tomb the tears of a whole sorrowing people were so lately shed, went in and out among you, day by day through seven and thirty winters,—fulfilling thus God's promise to his own loved Sion, 'I will deck her priests with health, and her saints shall rejoice and sing.' Ponder these things, my brethren: and then, in the possession and enjoyment of this holy and beautiful house, the result of so much watching and of so much toil, the subject of so many tears and prayers, on which the noblest impulses of Christian hearts have been so long and freely exercised, and which owes its last and best improvement to the munificent bequest of him into whose pious labors I have entered,—then, here, to-day, set up your *stone of help*, and say, with holy Samuel, 'Hitherto the Lord hath helped us!' Then, here, to-day, moved by these mercies of our God, present yourselves, your souls and bodies, a living sacrifice, devoted to His service. Then, here, to-day, profess yourselves not only in name, but in



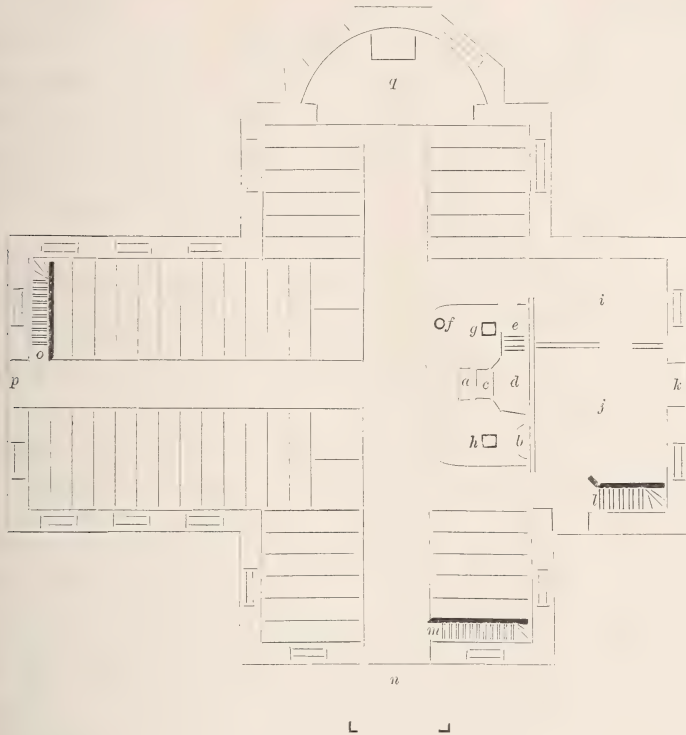
deed and truth, the followers of the crucified Redeemer; and seek, by faith in Him, that cleansing unction of His blood, which can alone remove your sins. Then, here, to-day, and every day hereafter, make it your single effort and your ceaseless prayer so to be faithful unto death, that you may at last receive and wear for ever in heaven the crown of everlasting life.

“My Christian brethren, if the six score years and ten that have passed by this house of prayer, had each a tongue, what lessons would they teach us! What evidence would they afford of the uncertain tenure of all earthly things! And with what eloquent earnestness would they commend to our affections those better things, laid up with Christ in God, which, being like Him invisible, are like Him eternal also! They would tell us of the joyous throngs who, week by week, came up in other years ‘to give thanks unto the Name of the Lord;’ and pointing then to the low graves in which those joyous throngs are gathered now, they would tell us that, of all they ever had on earth, their faith in Jesus Christ alone remains to them in unimpaired and ever-during worth. They would tell us of many a ransomed sinner, admitted here into the blessed family of Christ, listening here to the lively oracles of sacred truth, and celebrating here, as you to-day have celebrated, the praises of God and of the Lamb, now gone to sleep in Jesus, and with Him to rise and reign. And they would tell us,—must we not fear that they would tell us?—of holy resolutions never performed, of vows of obedience never fulfilled, of duties the most sacred and imperative time after time postponed, and at last by death precluded and cut off for ever. And they would warn us, by that warning of all others the most fearful, the expectation of the final judgment day, to do now what our hands find to do with our whole might, since there is neither knowledge, nor device nor work, in the dark grave to which we hasten.—My brethren, the disclosures which these tongueless years cannot make audible to us, they have recorded in the book of God. There they stand, a registry of guilt, the sentence written under them of God’s eternal justice, fearful to think of, and which no mortal man can look upon and live. There they stand, black

with the presage of our awful doom ; and if the blood of Jesus wash them not away, we must sink down without a hope of rescue from the stern decree, and bear the inextinguishable penalty of everlasting death. Brethren, beloved, let it not be so ! Hear, while you may, the kind beseeching voice with which the Saviour calls you to Himself. Accept in fervent faith the overtures of that salvation which He purchased for you with His blood. With child-like and confiding love yield up your hearts to the control of that divine and Holy Spirit, which is freely given to all who ask it, helping all their infirmities, consoling them in all their sorrows, and sanctifying their whole soul and body and spirit, that they may be blameless in the day of our Lord Jesus Christ. Come to Him to-day, who for so many years, in the mercies of His providence and in the blessings of His grace, has richly come to you. Here, in this holy temple, newly consecrated to His glory who made, redeemed, and sanctified you, make new your consecration of yourselves to Him and to His service ; that as He who has called you is holy, so may you also be holy in all manner of conversation and godliness. He will accept the offering through the interceding love of Jesus Christ. He will enable you, by the constraining gentleness of the eternal Spirit, to keep and do the holy covenant which He has written in your hearts. Here, in His holy house, which He has chosen for Himself to place His name in, He will hear the voice of all your prayer ; and when your earthly house of this tabernacle is dissolved, you shall possess, through the prevailing merits of your Saviour, a house not made with hands, eternal in the heavens.—Grant it, God of our salvation, for thy mercies' sake in Jesus Christ. Sustain us safely through the trials, troubles, and temptations of the world. And when our service here is done, receive us to Thyself, that gathered all together and united all with Thee, we may be thine throughout eternal ages of unmingled joy ! We ask it for His sake who died for sinners ; and to Him, with the Almighty Father and Eternal Spirit, shall be given all the praise."

DIAGRAM OF THE CONSECRATED CHURCH.

The following is a very accurate representation of the interior arrangements of the Church, after its enlargement North and South :



- a.* Holy Table.
- b.* Credence.
- c.* Reading Desk.
- d.* Pulpit.
- e.* Steps to Pulpit.
- f.* Font.
- g.* Bishop's Chair.
- h.* Assistant's Chair.
- i.* Robing Room.

- j.* Vestibule and Parish Library.
- k.* South Door.
- l.* Staircase to Organ Gallery.
- m.* Staircase to West Gallery.
- n.* West Door and Porch.
- o.* Staircase to North Gallery.
- p.* North Door.
- q.* Benches for Parish School.

## THE CHURCH SPOKEN OF IN CONVENTION.

"On Tuesday, December 23d, 1834, on the representation of the Wardens and Vestry, that St. Mary's Church, Burlington, having been erected one hundred and thirty years ago, and eighty years before the introduction of the episcopate into the country, had never been consecrated according to the usages of the Protestant Episcopal Church, and on their request, that, being now, for the fourth time, enlarged, and greatly improved, it might be so set apart, I proceeded duly to consecrate it to the service and worship of Almighty God,—the Rev. Messrs. Cumming, (of New York,) Morehouse, Peters, and Starr being present and assisting. You will be gratified to learn that though the sittings in the Church are fully doubled, the pews are very nearly all disposed of. Of the increased convenience and beauty which the building and its appendages have received, your presence here—on which I again congratulate both myself and the congregation—renders it unnecessary that I should speak. While we thank God that he has bestowed on us so full a measure of temporal prosperity, may we remember that the true object of desire is a fuller measure of his holy Spirit, creating us anew 'in righteousness and true holiness,' and filling us with 'all joy and peace in believing.'"—*Episcopal Address*, 1835.

## INCREASED PASTORAL LABOURS.

Bishop Doane appends to his report as Rector of St. Mary's Church, as follows:

"Since the last Convention, the Church has been doubled in size, being now in form a Latin Cross, of which the nave is 80 feet by 30, and the transept 60 feet by 30. There were before 34, and now are 60 pews, nearly all of which are occupied. The whole arrangement of the Church, including improvements of the ground, fixtures, furniture, &c., has cost about \$4,500. About \$800 were raised as a premium for the choice of pews. The frequent absence of the Rector, of necessity, interrupts his pastoral labours, and diminishes their effect. Since his sickness in the autumn, he has been aided, under the liberal provision of the Convention, by the acceptable services



of the Rev. Mr. Peters. The Church is generally open, when the Rector is at home, on Sunday evenings, and always on Thursday evenings; when a Lecture is delivered, expository of the Scriptures, which is also the lesson for the Sunday school, on the Sunday following. This service has been peculiarly blessed to the spiritual edification of the people. An increasing interest in the best things, has been perceptible among them, and has lately resulted in several adult baptisms, and the confirmation of twenty-six persons; nearly all of whom, it is hoped, will present themselves at the table of the Lord. The children are catechized on the afternoon of the first Sunday in every month, after evening prayer, before the whole congregation. The exercise is acknowledged as profitable to all, and gives great satisfaction. The Rector has pursued, since February, with signal advantage, a systematic course of Pastoral Visitation and instruction, from house to house. The Offerings of the Church for *eleven* months, (from 1st of June to 1st of May,) are a little greater in amount, than for the *twelve* months of last year. They are collected on the morning of the first Sunday in each month, (when the Communion is always administered,) and are presented on the Lord's table, as the oblations of the people."

## CATECHIZING THE CHILDREN.

"The *catechizing of the children* I have found productive of the best effects. Children, parents, pastors, and myself, by no means to the least extent, have been partakers in the pleasing, and, I trust in God, the profitable interest. It has brought forth that 'form of sound words,' which is 'to be learned by every person before he be brought to be confirmed by the Bishop,' from comparative obscurity, to its due prominence in the Church. It is the beginning, I fondly hope, of a course of efforts, by which, if God help us, the Church in this diocese will regain her proper hold upon her infant members, and be enabled, by divine grace, to 'bring them up in the nurture and admonition of the Lord.' Parents are universally gratified with the arrangement. The children take delight in it. With my reverend brethren, no argument or influence is necessary to

insure their hearty zeal in feeding the Saviour's lambs. Hitherto the examination, with two or three exceptions, has been confined to the mere repeating of the words. Hereafter, it is my wish that the children be prepared for what is more properly a catechetical exercise, in being examined on the meaning of the words, the Scriptural authority for them, and their practical application; and I design myself to take a part in it. A thorough trial of the experiment in my own parish, in which the children, once in a month, are catechized 'openly in the Church,' before the whole congregation, has thoroughly convinced me that no exercise can be more engaging to the children, more edifying to the people, or more profitable to the pastor."—*Episcopal Address*, 1835.

#### "OFFERINGS OF THE CHURCH."

"The 'Offerings of the Church,' in the diocese of New Jersey, are the voluntary contributions of the people, laid up, in accordance with the Apostolic precept, in the 16th chapter of St. Paul's first Epistle to the Corinthians.—

"'Now, concerning the collection for the saints, as I have given order to the Churches of Galatia, even so do ye. *Upon the first day of the week, let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come,*'—and to be employed, under the direction of the Bishop, in *Missionary purposes*; nine tenths in the diocese of New Jersey, and *one-tenth* elsewhere.

"In introducing the plan into any Church, the Minister is supposed to have a list of every man, woman, and child, in his congregation. Upon every individual, he either calls himself, or sees that some suitable person calls, to ask his engagement to endeavour, on every Lord's day, to 'lay by him in store' *at least* a certain sum, increasing it 'as God hath prospered him;' and it is particularly recommended that 'the little children' be encouraged to the practice.

"The names of the persons consenting are enrolled in a little book, ruled with twelve columns, for the months in the year, which the Minister himself keeps.

"On the morning of the first Sunday in each month, (notice having been given, on the preceding Sunday, that 'the offerings of the Church' for the four Sundays in ———, or the five Sundays in ———, as the case may be, will be collected,) the sums laid by 'in store' on the several Sundays in the month, —the contribution of each person, or each family, being done up in a paper, marked with the name of the contributor, and sealed or tied,—are gathered, by the proper persons, directly after the reading of the Gospel, and placed, if it be a communion day, 'upon the Holy Table,' and so offered to the Lord, with 'the alms for the poor,' and other devotions of the people. The parcels being opened, the several sums are credited to their respective contributors, in the proper column for the month, and remitted quarterly to the Treasurer, (James Hunter Sterling, Esq., at Burlington, by mail or otherwise,) before the 20th day of February.†

"The engagement to lay up a certain sum weekly, is adopted, that, after the first month, there may be a probable estimate of the missionary income of the year. Of course, it does not limit the offering to that sum—the rule which is supposed to govern the Christian being, 'as God hath prospered him.' The recommendation in the diocese of New Jersey was, that, one with another, adults and children, an average of at least *five cents in each week* should be laid by 'in store,'—because it was desired to propose a mark which all should reach, and because, were that amount realized, it would produce a sufficient sum for the missionary purposes of the diocese."—*Appendix to Episcopal Address*, 1835.

#### DIOCESAN RETROSPECTION.

"It is now within nine days of forty-two years, since the first convention was held in St. Mary's Church. Since then, what changes have taken place! What progress has been made! What rich experience has been here enjoyed of God's protection

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† This seems to be the origin of what has grown to be so extensively used, throughout the Church, and is known as "The Pledge and Envelope System."

of His Church! How fit an emblem is this holy and beautiful house,—enlarged, improved, adorned, and filled, we trust, with spiritual worshippers,—of the increase and prosperity with which God has blessed the diocese! The number of the Clergy in the year 1793, was *five*, of whom, at the time alluded to, but *four* were present; while *fifteen* delegates, from *ten* parishes, composed the whole of the lay representation. There was then, and for twenty-two years thereafter, no Bishop in the Diocese. Since that, there have been five meetings of the Convention in this Church. At that in 1800, there were present *four* Clergymen,—in 1805, there were *five*,—in 1811, *seven*,—in 1817, *ten*,—in 1828, seven years ago, *eleven*. There are now *twenty-three*. These are instructive statements. *They show the effective influence of the Episcopal office in strengthening and extending the Church.* Before the accession of the first Bishop of the diocese in 1815, the greatest number of the Clergy was *eight*. By the blessing of the Lord upon his faithful oversight, the number had increased in 1832, the year of his decease, to *nineteen*. There are now *twenty-nine*.—*They bear strong testimony to the prevailing power of the truth and order of the Gospel.* No where has the Church had less to hope for from external aids. No where has it been more true that ‘not many wise men after the flesh, not many mighty, not many noble are called.’ No where has the array of counteracting influences been more complete or formidable. No where has ‘evangelical truth’ been more distinctly taught, or ‘apostolic order’ more steadfastly maintained. The triumph here achieved,—from my recent residence among you, I can speak of what has been as an impartial witness—the triumph here achieved has been the triumph of ‘the Gospel in the Church.’ The Gospel has been here presented as the Gospel. The Church has been presented as the Church. The result, with His blessing, who is ‘Head over all things to the Church, which is his body,’ is seen already in a good degree of increase, and in an approach as near as can be expected here on earth, to the unity enjoined by the Apostle on his Corinthian converts,—now I beseech you brethren, by the name of our Lord Jesus Christ that ye all speak the same thing.



and that there be no divisions among you, but that ye be perfectly joined together in the same mind and in the same judgment."—*Episcopal Address*, 1835.

REPEAL OF TWO PROVISOS IN THE CHARTER.

" [No. 214.]

"*State of New Jersey.*

"A Supplement to the act entitled 'An act to incorporate the Protestant Episcopal Church of Saint Mary in the City of Burlington,' to annul the former charter thereof, and to repeal 'An act to amend and confirm the charter of the Episcopal Church, called Saint Mary, in the City of Burlington,' passed May twenty-eighth, seventeen hundred and ninety-three.

"Sec. 1. Be it enacted by the Council and General Assembly of this State, and it is hereby enacted by the authority of the same, That all the proviso contained in the fourth section of the act to which this is a supplement, be, and the same is hereby repealed; and that the following proviso be inserted in lieu thereof, viz.: *Provided always*, That in the disposition, sale, or alienation of such messuages, houses, lands, tenements, and hereditaments, the consent of at least six members of the vestry shall be had and obtained.

"Sec. 2. And be it enacted, That the words following the second proviso, in the eleventh section of the act to which this is a supplement, to wit: 'That if at any time nine or more members of the said vestry shall agree so to do, they may discharge said minister, giving him six months notice of their intention, after which time his salary shall cease and the said minister shall peaceably leave the Church, and' be and the same are hereby repealed and stricken out of the said eleventh section.

"House of Assembly  
March 4th, 1836.

This Bill having been three  
times read and compared  
in the House of Assembly  
Resolved, That the same do pass

By order of the  
House of Assembly  
DANIEL B. RYALL

*Speaker of the House of Assembly.*"

"In Council

March 9th, 1836.

This Bill having been three  
times read in Council  
Resolved, That the same do pass  
By order of Council  
P. D. VROOM  
*Prest. of Council*

—*Parish Archives.*

CONCERNING DANCING IN THE ACADEMY.

"*To Captain Newton:*

"DEAR FRIEND,—On the instant that I learn that there is any difference of opinion on the subject of our conversation last evening I adopt this course of reasoning. There is no principle

or duty requiring the amusement in question. Some think it wrong in that place. Therefore it ought not to be. I acted on these grounds in regard to the Cross, and shall endeavour always to do so. It will be well to make the disappointment as easy to the young folks as may be, and this I am sure you will aid in doing. I asked when the matter was first named if the Wardens approved and understood that they did, or I should have made further inquiry to-day.

"Affectionately yours,

"G. W. DOANE."

"St. Mary's Parsonage, 2 May, 1836."

#### AMUSEMENTS FOR MAY-DAY.

*"To John T. Newton and James H. Sterling, Esquires, Wardens of St. Mary's Church.*

"GENTLEMEN,—The fact that two of the Vestry, (one of them a Warden,) disapprove of any part of the arrangements proposed by the children for May-day is conclusive with me. We must go together unless where principle divides us—which I hope it never will. Let it be stated then to the ladies who are in the direction that on further consideration the Rector and Wardens have deemed it inexpedient that there should be music or dancing in the Academy, and let the statement be made as early in the morning as may be. I could under no circumstances grant my consent to the indulgence, knowing that any portion of the Vestry disapproved of it. An Apostle has declared that though all things are lawful all things are not expedient."

"Affectionately your friend & servant,

"G. W. DOANE."

"St. Mary's Parsonage, 2 May, 1836."

#### THE CONDITION OF THE PARISH.

In his report, as Rector, to the Convention held May 25th, 1836, Bishop Doane says:

"The condition of the parish is in most respects encouraging. The practice of explaining before the congregation the Scriptural

lesson for the Sunday School is still kept up with great advantage. It forms the Lecture for Sunday afternoon, except on the first Sunday in the month, when the children are catechised 'openly in the Church,' instead of the sermon. This congregation continues to give noble support to the diocesan plan of systematic charity—their contributions this year being \$354.83, about twenty-five per cent. more than last year. Their donations to other objects are none the less liberal. The ladies of the parish *all* unite as a Sewing Circle, which meets at the Parsonage once in every fortnight, to work for charitable purposes. Besides clothing many of the Sunday Scholars, and doing much for the relief of the sick, poor, and afflicted of the parish, they have contributed \$50 to the 'Offerings of the Church.' The Rev. Samuel Starr has lately entered with great acceptance on the office of Assistant Minister."

"WILL NEVER FORSAKE THE PLAN OF A DIOCESAN SCHOOL."

In the same Episcopal Address—May 25th, 1836—Bishop Doane says:—"I have pledged myself never to forsake the plan of a Diocesan School, and I never will. I am more and more convinced of its importance. There is nothing in so great demand among us as good education, and there is nothing so scarce. There is no influence so generally desired for its direction and its control, as that of the Episcopal Church, and there is none which exerts itself so little. This ought not to be so. We are losing what we cannot calculate, and never can regain. There is no part of the United States more favorable for the purpose, than that in which we are most concerned, and there is nothing which we so greatly need. Why should it not be done? We have declared ourselves a Missionary Church; why should we not have Missionary schools, and a Missionary College?"

#### MOURNING FOR BISHOP WHITE.

On Sunday, July 24th, 1836, St. Mary's Church was clad in mourning weeds for the late Bishop White of Pennsylvania (whose burial was attended on the Wednesday preceding in

Philadelphia,†) and Bishop Doane (who was one of the pallbearers on that occasion) preached a sermon from Prov. IV, 18, [*But the path of the just is as a shining light, that shineth more and more unto the perfect day,*] in commemoration of the departed Senior Bishop.

#### THE LORD BISHOP OF QUEBEC IN BURLINGTON.

"On Sunday, Aug. 14th, 1836," says Bishop Doane in his Episcopal Address, "I enjoyed the high satisfaction of listening to an edifying sermon in this Church, by my right reverend brother, the Lord Bishop of Quebec. The recollection that to the Church, of which he is a prelate, our whole communion 'is indebted for its first foundation, and for a long continuance of nursing care and protection,' and especially the traces, which everywhere surround us, in this parish, of royal and of individual bounty, from the same venerable branch of the Church Catholic, gave to his visit a peculiar interest."

#### COMMITTEE TO PROCURE A NEW ORGAN.

At a meeting of the Vestry held March 27th, 1837, the following action was had :

"The organ now in St. Mary's Church being very much out of repair, it was stated, by Capt. Newton, that Messrs. Corrie & Huddie, Builders, had examined the same and offered to allow the sum of \$200 for it, in part payment for a new one. Whereupon

"*Voted*, That the Wardens be a committee to procure a new organ, the cost of which shall not exceed the sum of six hundred and fifty dollars."

#### MONUMENT TO THE LATE REV. DR. WHARTON.

At the same meeting, on motion of the Right Rev. the Rector, voted, "That a committee be appointed to take measures for the erection, in St. Mary's Church, of a monument to the memory of the late Rev Dr Wharton.

"On motion of Gen Wall, the Rector was chosen as this Committee." (See p. 416.)

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† The Vestry of St. Mary's, Burlington, attended in a body.



## BISHOP DOANE TRAVELS AS FREIGHT.

"When Bishop Doane was commencing St. Mary's Hall, early in 1837, he had occasion to visit the city of New York in order to secure pecuniary aid. He was detained there until the close of Saturday. He had made no provision for the supply of his Church at Burlington, on the approaching Sunday. He therefore hastened to set off for home by the evening train. On the way to the station he met with a friend whom he found disposed to listen to his statements respecting the great importance of the proposed enterprise, and whose interest increased in conversation upon the subject. The time was consequently allowed to pass when the evening train was to leave; but the Bishop knew that a freight train was to pass through Burlington from New York at a later hour that night, to which he supposed there would be a passenger car attached.

"When the Bishop parted from his friend, he hurried to the railroad station. He was there informed that a freight train was to go immediately, but that no passenger car was to accompany it. The Bishop at once proposed to ride on the engine, or even to sit or stand on one of the platforms, or to occupy a chair such as is often secured on the roof of a car of that sort. He was then told that strict orders had been received forbidding the agent to permit any person to travel as a passenger in that train. The Bishop replied—'Very well, obey your orders. I never can encourage anything like disobedience. Yet you say that this is a freight train. Are all your cars full? Do you forward freight by weight?' The agent said, 'We have room for more than we have on board. We weigh whatever is to be forwarded, and charge by the pound.' The Bishop went to the scales, and asked to be weighed, and then to be put into a car as freight! The agent did not know Bishop Doane. He looked upon the proceeding, though, as a good joke. After he had put in this extraordinary freight, and secured the door—which he was required to do—he remarked to his assistants, 'This is the greatest instance of perseverance that I have ever known.'

"When the train arrived at Burlington early the following morning, the man who had charge of it told the agent in that

city that there was some freight in one of the cars the like of which he never had heard of having been carried over any road in a train like that before. The car door was opened, and the Bishop of New Jersey stepped out! He was well known by everybody at *that* station. The charges had been paid before starting from New York. A portion of the *freight* over the Camden and Amboy Railroad on that memorable night, then *walked* to the Episcopal residence at Burlington, to prepare for the services of the day as Rector of St. Mary's Church!

"If 'at midnight Paul and Silas prayed and sang praises to God' when suffering confinement in an 'inner prison,' can we doubt that the midnight hours voluntarily spent, for the Church's sake, in the dark, exposed to danger, in a closed freight car, by the founder of St. Mary's Hall, registered prayers in heaven for that institution, and for the Church of Christ, which are now being answered ever year, in blessings upon both?"

"The writer of the above was intimately acquainted with Bishop Doane, and the statements here given were made to him by the Bishop himself."—*Rev. John Woart, U.S.A. Jan. 1873.*

"AN APPEAL TO PARENTS

FOR

FEMALE EDUCATION ON CHRISTIAN PRINCIPLES ;

WITH A PROSPECTUS OF

ST. MARY'S HALL,

GREEN BANK, BURLINGTON, NEW JERSEY."

Under this title—with a handsome engraving of the attractive property he had secured, preceding it—Bishop Doane issued a "Circular," with this inscription :

"To all who bear the sacred name of daughter, sister, wife or mother, and to all who honor it, this appeal to parents also addresses itself; and to their prayers and patronage the institution now proposed is entrusted and commended."

From this publication, we give the chief points, in its own language :

"An age which has adorned itself, and blessed the world, with the *Sunday School enterprise*, and the *Infant School system*—

an age which has established and multiplied its *Schools for Teachers*, has but another step to take, that it may reach the first fountains of our nature, and open its SCHOOLS FOR MOTHERS. The mother is the earliest teacher, and the best. Long before the Sunday School, or even the Infant School is reached, she has given her imprint to the character—an imprint, which deepens with our years, and, more than all human influences, makes our present life what it is, and gives direction to the life which is to come. Regarding the sex in this, in its highest and holiest relation; regarding the delicacy, the difficulty, and the responsibility which it involves; regarding the great end and aim of life, the divine image formed in the soul, qualifying it for the divine acceptance, through faith which is in Christ Jesus; regarding the sole means by which this end may be successfully pursued, religious instruction, religious example, religious influence—is it unreasonable to speak of an *Institution, for female education, on Christian principles*, as A SCHOOL FOR MOTHERS? Is it extravagant to believe, that an enterprise, which, by such means, aims at such an end, cannot in vain appeal to Christians, to patriots, to philanthropists, to men—can, least of all, appeal in vain to the parental heart?

“Short as the time is, since the project first was entertained, there remains no doubt of its reception with those whose approbation antedates the verdict of the public. So far as its purposes and plan are known, the enterprise has the cordial sanction and warm interest of some of the highest minds and largest hearts in the land. \* \* \* The first consideration has been *the formation of the domestic establishment* of the Institution. And, if there needed ever, in a Christian cause, an omen of success, God has granted it to the present Institution, in enabling us to secure, as Chaplain and Head of the Family, and as Matron—in a word, as the adopted parents of the daughters of St. Mary’s Hall—the Rev. Dr. EATON, and Mrs. EATON, his wife. \* \* \* Of the HOUSEHOLD which is thus constituted, teachers and scholars will alike be members. They will dwell under the same roof. They will gather round the same table. They will kneel at the same altar. \* \* \* Last

of all places to be left without 'the care of souls,' is a seat of female education. \* \* The father of the family will, therefore, also be the shepherd of the lambs. \* \*

Upon our Christian household, for its growth in grace, and in the knowledge and love of God, it is our purpose to bring to bear, to the fullest extent, the institutions, the ordinances, and the influences of the THE CHURCH. It will enjoy the benefit of constant and immediate *Episcopal* supervision. Its worship, whether in the Chapel, or in the parish Church, will be of kindred character; and divine service will be attended, not only on the Lord's day, but on all the festivals and fasts of the Christian year. 'The doctrines, constitution, and liturgy of the Church' will be subjects of constant and diligent instruction. Preparation for the apostolic ordinance of confirmation, as indeed for the due reception of both the sacraments, will be kept constantly in view; and, in short, nothing will be left undone to imbue every mind with the principles, and every heart with the piety, of the primitive ages of the Church; and to render St. Mary's Hall, a nursery of pure and undefiled religion. It is thought best to state distinctly this characteristic of the Institution, that there may be no disappointment and no dissatisfaction. The doors will be open for all. All who desire instruction will be welcome, whatever be their religious birthright, or the profession of their parents. But all who come will be instructed in the same principles, accustomed to the same worship, and trained to the same discipline. There will thus be no division of interest, and no collision of feeling. \* \* THE BEST TEACHERS in every department of SCIENCE, LITERATURE, and THE FINE ARTS, proper to such an institution, shall be procured, and every possible facility shall be afforded, that its pupils, duly improving their opportunities, may become well-instructed and accomplished Christian ladies. As soon as may be, after the organization is complete, a plan of study, suited to this end, to occupy at least three years, after the necessary elements are acquired, will be marked out and adopted, as the regular course of the Institution; and though scholars will be received for shorter periods, not less than a year, and entered according to



their proficiency, the preference will always be given to such as will comply with its full requirements. In directing the education of young ladies, it is a nice matter to distribute in their just proportion, the *useful* and the *ornamental*. It will be our aim to make the useful, ornamental, and the ornamental, useful. The hardest woods receive the highest polish. The elegant accomplishment of the sex are never seen to such advantage, as when they crown and grace a well cultivated, a well stored, and a well balanced mind. It is not the time to state, in full detail, the system of instruction. However easy such a sketch might be, and however attractive, it will be far safer and more useful in the retrospect, than it could be in prospective. Suffice it to say, for the general subject, that *development, rather than mere acquirement*, is regarded as the end—that to be *thorough and accurate*, will always be required in every undertaking—and that, in all departments, the chief reference will always be to *the practical purposes of life*. The administration of the business of instruction, will be committed to A PRINCIPAL TEACHER, a well-educated, experienced and accomplished Christian lady, with assistant teachers in the several branches. All the teachers and officers, will be constantly responsible to the Bishop of the diocese as Patron, and Principal of the establishment. \* \* \*

All expenditures for the use of the pupils, must be made under the direction of the Head of the family; with whom all moneys must be lodged. A proper economy will be strictly enjoined on all. Constant attention will be paid to the health, and physical vigour of the pupils; in furtherance of which a suitable course of exercise will be systematically pursued. In each of the dormitories, an assistant teacher will be constantly present with the scholars, who will all occupy single beds. Every scholar will be expected to attend to all the varieties of plain sewing, and to the various branches of domestic economy, under the direction of the Matron, or other suitable person. The cultivation of sacred music, both vocal and instrumental, will be rendered, as nearly as may be, universal. A choir for the Chapel will be selected, of those most competent; and it will be an object to qualify as many of the pupils as possible, to

preside at the organ, and to take part in the psalmody of the Church. As an important means of improving the literary taste, and confirming the moral and religious principles, of the scholars, a library of suitable books, in the various departments, will be formed ; to which, additions will, from time to time, be made, under the direction of the Bishop ; and, no other books, besides the school books, and books of devotion, will be allowed within the walls of the Institution. \* \* As a grateful

acknowledgment to Him who put it into the hearts of men to project and to establish this Institution, for the Christian education of females, provision is made, and will be continued, for *the entirely gratuitous support and instruction of one scholar in every ten*, making application as *the daughter of a clergyman of the Church*, deceased ; or, if living, in necessitous circumstances. Such application to be made known only to the Head of the family, and to the Bishop ; on whose approval it shall be granted.

“ Of the situation, edifices, and grounds, selected for the Institution, which is the subject of this Circular, it would be difficult to speak in terms which would do justice to them, without the appearance of exaggeration. The position, on the Delaware, a little more than an hour’s journey, by steamboat or railroad, from Philadelphia, and from five to six hours from New York, is unsurpassed for healthfulness, convenience and beauty. The buildings, nearly new, and built expressly for a female Seminary, are extensive, and perfectly commodious, with spacious grounds, a well cultivated garden, and a Green-House. The school-rooms are of the best construction, light, airy and agreeable ; and the whole establishment is fitted up and furnished in the best manner, and will be supplied with fixtures and apparatus of every kind, adapted to the most extended course of female education. \* \*

“ It remains only that we state the mode in which the patronage of the Church is invited, for the establishment and promotion of the plan we have sketched above. A stock has been created, to the amount of twenty-five thousand dollars, in one hundred shares, of two hundred and fifty dollars each. This is to be appropriated to the purchase of the property, to the supply

of furniture and apparatus, and to such enlargements and improvements as may hereafter become necessary. The sums subscribed are to be called for in instalments, not exceeding twenty per cent, nor at intervals less than a month. The Stockholders own the property ; which is held for them by three persons, in trust. The Stock is to bear interest, at six *per cent*, on the amount paid in, from May 1st, 1837. The Stockholders are not to be liable for the debts and responsibilities of the institution, nor entitled to its profits ; and are bound to receive the repayment of the capital invested by them whenever tendered. Upon the repayment of the whole, or any part of the principal, the ownership of the shares paid off vests in the Right Reverend George W. Doane. The entire control and management of the Institution are committed to a Board of seven Trustees, nominated by the Bishop of the diocese of New Jersey, for the time being, and appointed by the Stockholders ; the said Bishop to be, *ex officio*, President of the Board.

“ In commending the enterprise to public patronage, by subscriptions to the capital stock formed for its accomplishment, it is respectfully suggested,—that nothing is asked, or will be received, as a gift, but only as a loan—that the sum advanced, and interest at six *per cent*, are abundantly secured by the property, held in trust for their payment—that the objects to be promoted by the Institution are closely connected with the best hopes of the country, and the dearest interests of man—that the success of the enterprise will doubtless encourage other undertakings for education on Christian principles—and that, so far as *one-tenth* part of the scholars is concerned, there will be a direct, and most effectual exercise of Christian benevolence, towards a most interesting class of persons, the daughters of deceased, or destitute clergymen. At the time of the printing of this Circular, more than half the shares have been subscribed for.”

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“ NOTE.—The Institution is organized on the plan of a Christian family, under the pastoral care of the Rector of St. Mary’s Church, who is the Bishop of the diocese.

“ Full courses of Lectures are delivered annually in the Lecture-room of the Institution, to the pupils alone, in Botany, Natural Philosophy, and Chemistry, with a complete apparatus.

“ The year is divided into two terms of twenty-two weeks each ; and two va-

## THE NEW INSTITUTION READY.

"You will rejoice with me in the public favour which has thus far attended the new enterprize in behalf of education in our Church, on Christian principles, St. Mary's Hall. In some of my late addresses, I have urged the importance of the subject, in more especial reference to the education of boys. A providential circumstance threw in my way an opportunity to promote that most important interest in relation to the sex to which we owe our mothers. I acknowledge the reproof which it conveyed; and have sought to be instructed by it, and to carry it out in practice. We should have begun there. It is upon the character of the mother that the character of the race depends. If our daughters be 'as polished corners,' it will not be difficult to secure, with God to bless us in our building, that 'the whole temple be fitly framed together.' The subject has been so fully brought to your notice in other forms, that I dwell on it now no farther, than to say, that the Institution is completely organized and ready for the reception of pupils; that the persons charged with their care, enjoy, as they deserve, my highest confidence; and that the plan thus far succeeds to my perfect satisfaction. It is commended to your pious prayers.

"An Institution for the education of boys and young men, on the same plan, is of the first necessity. It is called for more and more loudly by the wants of the country, and by the increasing intelligence and piety of the Church. The present is a favourable juncture to secure advantages which may be lost

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cations of four weeks each. The Summer term commences on the first Wednesday in May, and the Winter term on the first Wednesday in November.

"The regular expenses of each term, including boarding and lodging, with fuel and lights, and instruction in all the English branches, the ancient languages, psalmody, plain sewing, and the domestic economy, will be one hundred dollars, payable always in advance. There will be a charge of six dollars for each term for the use of bed, bedstead, bedding and towels. Washing will be charged at fifty cents a dozen. Pupils who remain will be charged \$12.50 for each of the two vacations.

"Instruction, for the quarter of 11 weeks, in French, \$7.50; German, Italian or Spanish, \$10.00; Drawing and Painting, \$8.00; Fancy work, \$6.00; Piano, with use of instrument, \$15.00; Guitar, \$15.00; Harp, \$25.00; Organ, \$20.00.

"All money for the use of the pupils must be entrusted to the Head of the Family, under whose directions, expenditures and purchases are to be made.

"Communications addressed to the Rev. Asa Eaton, D. D., Chaplain and Head of the Family of St. Mary's Hall, Burlington, New Jersey."



forever. I shall not cease to pray that the diocese of New Jersey may soon present herself to the Church, in complete organization, as a seminary for the sons and daughters of Zion. I can conceive of no more desirable completion of the plan, than would be presented in a Missionary College."—*Episcopal Address, dated April 1st, 1837.*

#### ST. MARY'S HALL ESTABLISHED.

May 31st, 1837. The 54th Annual Convention was held in St. Mary's, Bishop Doane presiding. Six clergymen from other dioceses were present, among whom were the Rt. Rev. C. P. McIlvaine, D. D., Bishop of Ohio, The Rev. Chauncey Colton, D. D., and the Rev. William Croswell.

To his parochial report, Bishop Doane adds :

"The most important event in the history of the parish is connected with the establishment of St. Mary's Hall, an Institution for Female education on Christian principles, under immediate Episcopal supervision. The principals, teachers, and scholars, forming one family, are all parishioners of St. Mary's Church, and there are already twelve added to the communion from that source. A class for Scriptural instruction, and another for instruction in the Liturgy, are attended, every week, in addition to the constant religious influence of the Reverend Chaplain and Head of the Family, and of the Principal Teacher, and her assistants. On Sundays and Holy days, the whole of the family of St. Mary's Hall attend public worship in the parish Church."

"There are three services on each Lord's Day ; that in the afternoon being always an expository lecture, (at present, on the Acts of the Apostles, in course,) or the public catechising, which occupies the place of the sermon, on the afternoon of the first Sunday in every month. The class for Scriptural instruction meets on Saturday evening. The 'Offerings of the Church,' which are collected on the morning of that day, (being Communion Sunday,) have amounted to \$590.33, being an increase since last year of \$235.50.

"To this result the monthly Missionary Lecture, on the evening before the offerings are collected, has been of great im-

portance. The contributions to other objects have also greatly increased. The ladies of the Sewing Circle, which embraces all in the parish, still prosecute their work and labour of love. Besides improving every opportunity to do good to those of their immediate household, they have engaged to support one Greek girl, at Mrs. Hill's School, in Athens, to be educated, as a teacher in Greece. Since the removal of the Rev. Mr. Starr, to Trenton, where he occupies the Rectorship of St. Michael's Church, there has been no clerical assistance in the parish. The services of Mr. Edward G. Prescott, now in deacon's orders, during his candidateship, have been of great value to the Sunday school, which is now in a much better state than ever before. I am at present much assisted in this department by Mr. Benjamin D. Winslow, a candidate for orders."

#### BENJAMIN DAVIS WINSLOW.

In 1835, Benjamin Davis Winslow † came from Cambridge

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† Benjamin Davis Winslow was born in Boston, Mass., Feb. 13th, 1815, and baptized, in his sixteenth year, by the Rev. Wm. Croswell, Rector of Christ Church, in that city, and from that time devoted himself to the sacred ministry. The year following he entered Harvard College. "It was during his residence at the University," writes Bishop Doane, "that the Romish convent at Charlestown was destroyed, by an outrageous act of lawless violence. Winslow was a young man of an enthusiastic, not only, but highly excitable, temperament. He felt most strongly the indignation, which that deed enkindled in every generous breast. What he felt deeply, he was wont to express warmly. In some such way, his feelings were enlisted on the side of Rome. A young man of 'mark and likelihood,' his case attracted the notice of the clergy of that communion, in Boston. One thing led to another, until he found himself admitted to, what seemed, their fullest confidence. Books were put into his hands. The enticing arts, which none know better how to use, were sedulously applied. His very position, as a leader among the young Churchmen of the University, when neither his years nor his acquirements had enabled him to know, much less to give, a reason of the hope that was in him, increased his exposure. With just enough acquaintance with the Church to feel a reverence for antiquity, and a disposition to be governed by authority; he had made but little progress in that search of Holy Scripture, and of ancient authors, by which alone the Christian can be guarded against the countless forms of errors—more dangerous, in proportion as they seem the more to assimilate themselves to the truth. The result of such a state of things was natural and obvious. A young man of less than twenty; his spirit all alive to classical and chivalric associations, thrown off his guard by the stirring up of all his deepest impulses, thinking himself to be somewhat, as a Churchman, in close and constant conference with a Roman Bishop and his Priests! Who could hesitate as to the issue? Of all this, I was in perfect ignorance; when I received from him the following letter:"

to Burlington, where "he was domesticated in the family of the Bishop of New Jersey, to whom he was as a son."

"Harvard University, Feb'y 23, 1835.

"MY DEAR UNCLE,

"The contents of the following letter, will undoubtedly give you both surprise and pain; but duty to myself, to you and to God, compel me to make this disclosure. The only thing for which I lament is, that I did not write you my doubts and difficulties six weeks ago; and then I might have been rescued from what you will consider a great error. To be brief, *I am all but converted to the faith of the Roman Catholic Church*; and unless I am to be reclaimed, I must in the course of a few weeks openly join her communion. My affections, my sympathies, are all with the Protestant Episcopal Church; but my judgment is *almost* convinced that she is in a state of schism. But you will naturally enough enquire, how did this come about? Ever since the destruction of the convent at Charlestown, my attention has been directed to the faith of the [Roman] Catholic Church. I have perused the works of several of her best champions; and have had long conversations with Bishop Fenwick, of Boston, and another Roman Catholic Clergyman. Not that I would give you to understand that my investigations have been of an *ex parte* nature; I have also studied the ablest Protestant authors: and yet, the result is, that I am nearly if not quite convinced that the Church of Rome is the only Church of Christ.

"It is not my design, in writing these lines, to enter into a full relation of the various reasons which have led me to such conclusions; suffice it to say, that my present views seem to my mind to be the *Church theory* of our own Church, carried out to its legitimate result. I have always believed that Christ is *not* divided—that there should be but *one* fold, as there is *one* Shepherd—that our Lord had promised to be with his visible Church, to the end of the world—that His Church should be guided into all truth, and be the pillar and ground of the truth, because he was to be with it *all days*. Now these are truths, as I humbly think, which are so firmly founded in Scripture, antiquity, reason and common sense, that they cannot be overthrown. But if these views be true, the Church of Rome, as it appears to me, is the only true Church. Where was our Church, before the (so called) Reformation? [See this question ably treated in Dr. Hook's Sermon, 'Hear the Church'—G. W. D.] Did she not separate from the Catholic Church at that time? If she be the true Church, then Christ deserted his Church, and was false to his promise of being with her *all days*. There certainly cannot be two true Churches so at variance as Rome and England. If Rome be right, England must be wrong. If Rome be wrong, then our views of the Church must be erroneous. Such is my dilemma. And I cannot see any better alternative than that of returning to the Mother Church.

"No dissenter can possibly meet my objections. Churchmen, and *Churchmen alone*, can understand my peculiar difficulties. I would therefore beg you, my dear uncle, if you should have time, to recommend any work which will meet my case; and also give me any light, by which I may conscientiously remain in the Protestant Episcopal Church—a Church which I have so much loved and honoured. Excuse my troubling you with this letter. It is no less painful to me than it can prove to you. But it is my duty, and duty must be done.

"Very affectionately yours,

"BENJAMIN DAVIS WINSLOW."

"In a moment, I saw his position. I saw that to refer him to books, while Jesuit expositors had his confidence, was vain. I saw that he was not accessible to reason. I saw that to remain at Cambridge, was to rush, and that at once, into the gulph that yawned for him. The image that possessed my mind at once, and haunted it, by day and night, for weeks and months, and has not yet lost all its vividness, was the poor bird, charmed by the rattle-snake, and



"From October, 1835, to June, 1837, he was a member of the General Theological Seminary. Of his standing there, it is enough to use the language of a fellow student, who loved him living, and laments him dead, that 'he embodied in his life and

shooting with a desperate impulse into his sanguinary jaws. I resolved, if there was help in God, to save him; and, by the help of God, I did. I wrote to him briefly, but peremptorily, to come at once to me. That the subject was of the utmost moment. That no correspondence at a distance could meet its requirements. That it called for time and thought, and careful study of authorities, without the bias of an overruling influence on either side. That Burlington was a calm, sequestered place. That my books were at his service. That he should investigate the subject thoroughly. That he should follow implicitly, wherever that investigation, guided by the promised Holy One, should lead. If it lead to Rome, he should go. If, convinced himself, he could convince me, I would go with him. If conviction failed, his place was where the providence of God had set him. I used no word of argument, and I referred to no authority against the Romish claim: for I felt sure, that they who had so far secured him, would have access to my letters. I told him to go at once to the President. To say that I had need for him; and that he must rely on my character that the occasion was sufficient, without a statement of the reasons. He went to the President. At first, he refused permission. Then he sent for him, and told him, that on further consideration, he felt assured my reasons must be good; and granted leave of absence. As I anticipated, so it was. My letter was shown to his seducers. Every argument, that Romish craft could suggest, was used, to prevent, or to delay, his coming. One of them was going on soon, and would accompany him. If he went, he must take letters to the communion in Philadelphia. At least, he must take books. But it was all in vain. The principle of loyalty was in him more strongly than in any man I ever knew; and knowing that his allegiance was to me, to me he came.

"Never shall I forget the day of his arrival, nor the peculiar expression with which he came to me. I saw that he was wrought up to the highest pitch, and that the first thing for him was to rest. Day after day he sought to engage me in the topic, and day after day I avoided it. At last, when he became solicitous to hear my views, I told him, no; he was to make out his own case. I gave him then, on a small slip of paper—I have it now—a single point [it was this:—THE PAPAL SUPREMACY; i. Can the primacy of Peter in authority and power be established? ii. If established, can it be shown that it was to be transmitted? iii. If designed to be transmitted, can it be proved to appertain to the Bishop of Rome? The appeal to be, 1, to Scripture; 2, to ancient authors] in the great controversy between the Truth and Rome; and told him to go into my Library, and satisfy himself: when that was mastered, he should have the next. He spent five weeks with me. I never dictated to him even the shadow of an opinion. He traced the truth up to its first fountains. He looked for Popery in Holy Scripture and ancient authors; and it was not there. He perfectly satisfied himself that the claims of Rome were arrogant and unfounded. He settled perfectly in the conviction, that the Church of his choice was a true and living branch of the Catholic Church of Christ. And he went forward, from that moment, increasing in wisdom and in stature, through the grace of her communion; and growing in knowledge and in virtue, by the wholesome nutriment of her divine instructions. Never did he cease to rejoice, that HE had taken him from the mire and clay, and set his feet upon a rock, and ordered his goings. Never did he speak of that eventful moment of his life, but with the devoutest gratitude to HIM, who had delivered him from the snare of the fowler.



conversation, above all men that he had ever known, the system and the spirit of the Church.' After this, he spent a year at Burlington, pursuing his theological studies, and dignifying with pastoral assiduity and usefulness the humble (but as he, with the primitive Church, regarded it, the most serviceable, and therefore honourable,) office of Catechist. Of his devotion to the sick, and poor, and afflicted, in the parish, the memory will never fail. He never spared himself, and was never weary in the service of the needy and distressed. He travelled miles, at night, and through storms, to carry comforts or refreshments to the sick and dying. He would rise from his bed at midnight, that he might assist in turning a poor, bed-ridden boy. He was the almoner of the parish; and never rested in the wildest storms of winter, till he knew that there was fuel in the house of every poor old woman. Meanwhile he was as a student most assiduous and profitable. A venerable presbyter, familiar, for forty years, with examinations for orders, declared his, the very best he ever attended."

#### THE POETIC TALENT OF MR. WINSLOW.

"The poetic talent," writes Bishop Doane, "which" Mr. Winslow "before his ordination had exercised to the delight and admiration of the Church, he sacredly repressed, upon his entrance to the holy office." From the collection of his poems published by the Bishop in 1841—under the title "The True Catholic Churchman, in his Life and in his Death"—we give place to three.

#### THE CROSS.

"When we rise, the Cross; when we lie down, the Cross; in our thoughts, the Cross; in our studies, the Cross; every where and at every time, the Cross,—shining more glorious than the sun."—*St. Chrysostom.*

The Cross, the Cross! Oh, bid it rise  
Mid clouds about it curled,  
In bold relief against the skies,  
Beheld by all the world;

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"I have put this narrative on record here, as part of the true history of the lamented subject of this memoir, on the one hand, that it may correct their error, who underrate the dangerous attraction of the Church of Rome; and on the other, that it may reprove their calumny, who connect the teachings of the Catholic Church of Christ with the corruptions of the Papal schism."—*Sermons and Remains of B. D. Winslow, by Bishop Doane, pp. 57-61.*

## HISTORY OF THE CHURCH

A sign to myriads far and wide,  
On every holy fane,  
Meet emblem of the Crucified  
For our transgressions slain.

The Cross, the Cross ! with solemn vow  
And fervent prayer to bless,  
Upon the new born infant's brow  
The hallowed seal impress ;  
A token † that in coming years,  
All else esteem'd but loss,  
He will press on through foes and fears,  
The soldier of the Cross.

The Cross, the Cross ! upon the heart  
Oh ! seal the signet well,  
An amulet against each art  
And stratagem of hell ;  
A hope, when other hopes shall cease,  
And worth all hopes beside,—  
The Christian's blessedness and peace,  
His joy and only pride. ‡

The Cross ! the Cross ! ye heralds blest  
Who in the saving name,  
Go forth to lands with sin opprest,  
The Cross of Christ proclaim !  
And so, mid idols lifted high,  
In truth and love reveal'd,  
It may be seen by every eye,  
And stricken souls be heal'd. §

The Cross ! dear Church, the world is dark,  
And wrapt in shades of night,—  
Yet, lift but up within thy ark  
This source of living light,  
This emblem of our heavenly birth  
And claim to things divine,—  
So thou shalt go through all the earth,  
And conquer in this sign. ||

## THE CHURCH.

“To whom should we go ? Thou hast the words of eternal life.”

Mother ! I am sometimes told  
By the wanderers in the dark,  
Fleeing from thy ancient fold,  
I must seek some newer ark.

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† See Baptismal office.

‡ God forbid that I should *glory*, save in the Cross of our Lord Jesus Christ.  
—*St. Paul*.

§ As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up, that whosoever believeth in him shall not perish, but have everlasting life.—*Jesus Christ*.

|| *In hoc signo vincis*. The inscription on the Cross which appeared to Constantine.

Thou art worn, they say, with years,  
 Quench'd the lustre of thine eye,  
 Whence no blessed beam appears  
 Bright with radiance from on high.

Mother! then I humbly say  
 To the blinded sons of strife,  
 Whither shall I go away?  
 She hath precious words of life.  
 She hath watched with tender care,  
 Led me through life's thorny ways,  
 Taught me many a hallowed prayer,  
 Many a fervent hymn of praise.

Weeping by the blood-stain'd Cross,  
 She hath whisper'd at my side,  
 Son! count ev'rything but dross,  
 So thou win the Lamb who died!  
 She will guide me o'er the wave,  
 Pointing to the rich reward;  
 Then at last beyond the grave,  
 Give me, faithful, to her Lord.

Mother! can I ever turn  
 From thy home, thy peaceful ark,  
 Where the lights celestial burn,  
 When all else beside is dark?  
 Rather, those who turn away  
 Let me seek with love to win,  
 Till Christ's scatter'd sheep astray  
 To thy fold are gather'd in.

## LOVE THEE TOO WELL.

Composed on being warned not to love the Church too well.

(A FACT.)

Love thee too well, dear mother Church!  
 And can it ever be?  
 Love thee too well, my Saviour's bride,  
 For whom he stoop'd to earth, and died  
 In mortal agony?

Love thee too well, who, when these feet  
 Life's early pathway's trod,  
 Hover'dst about my cradle bed,  
 And onward thence my soul hast led,  
 To seek the peace of God!

Love the too well! it could not be:  
 For can I e'er repay,  
 The love which in thy bosom glow'd,  
 And blessings day by day bestow'd,  
 To light me on my way?

## HISTORY OF THE CHURCH

At yonder consecrated fount  
 That love was first reveal'd ;  
 There shelter'd in thy tender arms,  
 My brow was laved with holy charms—  
 With Heaven's own signet seal'd.

Nor ended then thy watchful care,  
 But still thou led'st me on,  
 And bad'st me at the chancel bow,  
 And kneeling there, myself avow  
 God's steadfast champion.

And ever as the season comes,  
 My steps still there are led,  
 Where thou, with all a mother's care,  
 Dost for thy children's wants prepare  
 The heaven-descended bread.

Thou early taught'st my infant lips  
 Thy strains of prayer and praise ;  
 And rais'dst my heart from earthly toys,  
 To look for higher, holier joys,  
 By thy celestial lays.

And as the rolling year glides on,  
 With thee I duly hie,  
 To see my LORD at Bethlehem,  
 Or crown'd with thorny diadem,  
 On gloomy Calvary ;

Or view him in the garden tomb,  
 Secured by seal and stone ;  
 Or mark him rend death's icy chain,  
 And rising upward, mount again  
 His everlasting throne.

Untaught by thy maternal love,  
 Where would this soul have been ?  
 O'er schism's troubled billows tost,  
 Or 'chance, alas ! for ever lost  
 In the dark gulf of sin.

Then, can I love thee e'er too well,  
 Who so hast loved me ?  
 No ! let the moments of my life  
 With deep affection all be rife,  
 And tender love to thee.

Let all my powers, though weak and frail,  
 Be ever wholly thine ;  
 Since not a gift which man can bring,  
 Would be too rich an offering,  
 To proffer at thy shrine.

Keep me, O keep me, mother, then,  
 With thy unchanging love :  
 And when earth's final hour has come,  
 Conduct me to thy Master's home,  
 In brighter worlds above.



## THE FINANCIAL CONDITION OF THE CHURCH.

"The Committee appointed to report on the means, liabilities and expenditures of St. Mary's Church, offer the following, as the result of their examinations :

"1st. As to the possessions of the Church, they consist of two kinds—real and personal. As the present object or enquiry, refers to income, the committee will name that part of the former only, which produces *revenue*, to wit, The lots on the Point, now in the tenure of Samuel R. Gummere, containing about twelve acres, which were divided into building lots in 1835, of 25 feet front each, and offered for sale in August of that year, a few of which only were sold, in consequence, we believe of the tenant's opposition and protest. Without stopping to state particulars, it will be sufficient to say that Mr. Gummere still holds possession of the property, and will most likely continue to do so till March, 1840, the end of his pretended lease, at the rent of 60 dollars a year ; not a cent of which has been paid, since the lease began, to wit, March 1835.

"A *Lot* back of the Parsonage, containing about 3 acres rented to David Allen, at 25 dollars a year, but now, in the occupancy, the committee believe, of Mr. Binney. The Rent is paid up faithfully.

"The Academy, two rooms on the lower story, rent for 50 dollars a year—one, to the Rector, and the other to the Messrs. Perkins for a place of instruction.

"A *Lot* on the extreme east point of Pearl street, on which James Horn has built a house, containing 100 feet on that street running down to low water mark. This is a very important lot, being the only outlet to the Delaware for all the Church property. The rent is but three dollars a year, and Horn has no claim upon it, either in Law or equity, nor can he pretend to have any except as a tenant at will.

"Passing over to the creek, the Church owns, without dispute, the strip of land, on the *East* of the road, up to the dam, and all the way down to low water mark which has been rented as follows, since 1835—

Budd Sterling,	100 feet more or less	\$10 a year.
David Vansciver,	100 do do	10 do
Sam <sup>l</sup> W Earl,	100 do do	10 do
Gaskill & Son,	100 do do	10 do

"On Vansciver's part, there are some old buildings which belong to the tenant, and by agreement, may be removed at his pleasure ; he paying the stipulated rent until such time. This ends the real estate. The personal consists of two bonds,

one of Isaac Lippincott's for \$1600, & the other of Joseph Hall's for \$600, both at 6 per cent. and well secured, on bond and mortgage. The income will stand thus :—

Real Estate.....	\$178 a year
Personal do .....	132 do

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\$310

“The committee will now briefly state the revenue of the Church from other sources, premising that it will be made in round numbers—for 12 months ending Oct 1<sup>st</sup>

Income before mentioned from Real and personal Estate.	\$310
Pew Rents.....	650
Penny Collections.....	52
Breaking ground .....	25

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\$1037

“It seems then, that the whole receipts are a little over one thousand dollars,—but it must be recollected that this is only on paper. The Question is, does that sum flow into the treasury every year? It certainly does not—as the Committee have already shown—in the case of Mr. Gummere at least, and perhaps some others. It is the opinion of the Committee, founded on unquestionable data, that if the holder of the lots on the point, had acted as he should have done, at the time of the sale in 1835, that the Church would now be in possession of an ample income. It is well known that buyers would not venture their money with the almost certain expectation of having to contend in law with the occupant. Since then the spirit of the times has gone out; and now, even if the Church were in possession of the lots, it is extremely questionable whether a sale could be made at anything like a fair price. Independent however of this view of the matter, there is another, which regards the *renting* of the lots, the interests of the Church have been greatly injured in that respect by the course of conduct pursued by the present tenant, in holding the property in defiance of right—instead of \$60, more than double that sum, might have been had, from responsible and punctual persons; and this not a mere matter of opinion, but a fact known probably to other members of the Vestry. Without pursuing this matter farther, the Committee will proceed to give a view of the *expenditures* of the Church; and first, they will inform the Vestry, that the Church owes to the Episcopal Convention of the diocese of New Jersey, 1200, dollars on bond, the interest of which has not

been paid, since the money was borrowed, namely in July, 1835, amounting now, to nearly 200 dols. This money was borrowed under the authority of the Church, as will appear on reference to the proceedings of the Vestry, for the purpose of completing the alterations then being made. The *interest* at least should be paid; Time does not obliterate, but on the contrary augments it. It becomes the Vestry then, to seek out some means to wipe off the growing *burthen*, and that speedily.—

\$1200, at 6 per cent.....	\$72
Rector's Salary .....	700
Sexton's \$75 & assistant's \$25.....	100
Fuel .....	50
Candles & oil.....	50
Incidental Expenses.....	75
Organ Boy.....	5

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\$1052

"It will be noticed, that this estimate sets forth, only the *stated* or *ordinary* expenditures of the Vestry, and does not by any means include the numerous other expenses which are constantly being incurred, and which amount, take one year with another, to \$50 or more. But without regarding these for the present, it would seem, that the regular annual charge, exceeds that of the annual income by \$15, and this too, presuming that every cent of the income is collected, which is far from being the fact.

"The Committee have, in the course of this report adverted to the necessity of paying off the interest on the bond of \$1200, due the diocese; they again more emphatically, call the attention of the Vestry to that matter, as being of primary importance and consequence to both parties, but more particularly so to those to whom the money is due. It may be asked why enjoin a thing, which, under present circumstances seems impracticable? In reply the Committee would say, that in their opinion, silence on their part, would have been a dereliction of duty, in so vital a matter. As regards that part of the Committee's enquiry which embraces the actual state of the accounts, since the last settlement, they beg the indulgence of the Vestry, 'till another meeting.

"All of which is Respectfully submitted

"JOHN THOMAS NEWTON } Committee"  
 "JAMES H. STERLING }

"Dec. 16th, 1837.

—Original in Parish Archives.

BISHOP DOANE ON DR. WHARTON'S ACCOUNTS.

"Messrs. J. H. Sterling & J. T. Newton, Wardens of St. Mary's Church,

"DEAR FRIENDS,—I enclose to you, in your capacity as a Committee on the Accounts of St. Mary's Church, the final account of Dr. Wharton's estate; from which it will appear that there is a balance due me from the Church, as Residuary Legatee, of \$493.34 $\frac{1}{4}$ , which should appear in your statement; I having overpaid for the use of the Church so much.

"Very truly your friend & servant,

"G. W. DOANE.

"St. Mary's Parsonage, 10 Jan., 1838."

ST. MARY'S HALL RAPIDLY INCREASED.

"The Institution for Female Education on Christian Principles, St. Mary's Hall, Burlington, notwithstanding the disastrous period at which it was commenced, has constantly and rapidly increased, even beyond the most sanguine expectations of its friends. It numbers at present fifty boarders and thirteen day scholars. Of the former, one in every ten, the daughter of a Clergyman deceased, or in necessitous circumstances, is received and educated without charge. The members of the household are all parishioners of St. Mary's Church, and the daily religious instruction is in strict accordance with the principles and institutions of the Church."—*Episcopal Address*.

THE REV. BENJAMIN DAVIS WINSLOW, ASSISTANT.

The Rev. Benjamin Davis Winslow was ordained Deacon in St. Mary's Church, June 3d, 1838, and immediately became Assistant to the Rt. Rev. the Rector of the Parish.

The neighbouring parish of St. Stephen's, Willingborough, being vacant, he supplied it one half of each Lord's day, for many months. "The present writer," says Bishop Doane, "has heard but very few sermons that were superior to his; and the Hon. Horace Binney, a summer parishioner of St. Mary's Church, has often said, that he had heard none such from a young man. But far beyond even his ripeness as a scholar, and his manliness as a preacher, was the devotion of his unfailing benevolence. He not only continued, but increased, his labours among



the poor and the afflicted. It was his highest pleasure—more than his meat and drink—‘to search for the sick, poor and impotent people of the parish, to intimate their estates, names and places where they dwell, unto the Curate, that by his exhortation they might be relieved with the alms of the parishioners or others;’ and it was partly from these peculiar duties of the office, and partly from his surpassing modesty, that he lingered in spirit in the diaconate, and left it with a feeling of reluctance. He would carry any burden, to any distance, if it ministered to comfort. He walked miles to watch with a very sick woman. And once, when he found that the feelings of the family would otherwise be hurt, he stole away, when he was sick enough to be in bed, to sit all night by the corpse of a negro boy. In him, the gift of mercy proved ‘twice blessed.’ There was not a citizen of Burlington that did not respect and desire to serve him.”—*Remains of B. D. Winslow*, pp. 74, 75.

#### A FONT GIVEN BY THE RECTOR.

At a meeting of the Vestry held Dec. 28th, 1838, “the Rector asked the Vestry’s acceptance, as a Christmas gift, of the Baptismal Font, which he has placed in the Chancel for the use of the Church.

“He also asked permission, if Mrs. Bradford shall consent, to have the Silver Bowl presented by her late venerable father, the Hon. ELIAS BOUDINOT, and long used in the Church for the baptismal water, converted into a bason for the use of the Altar, in collecting the alms and offerings of the people.

“Whereupon, On motion of Capt. Newton,

“*Voted*, That the Vestry accept, with the most grateful acknowledgments on their part, the Rector’s beautiful and valuable present, and accede to the proposition, embraced in the last part of his communication.

“On motion, Capt. Newton and Mr. Wilson were appointed a committee to confer with Mrs. Bradford, in relation to the proposition embraced in the Rector’s communication; and they were requested, at the same time, to convey to her the thanks of the Vestry for her valuable present of a Chair for the Chancel, made some time since.”

## HISTORY OF THE CHURCH

THANKS TO MRS. BRADFORD, FOR THE BISHOP'S CHAIR.

"Burlington, N. Jersey,

"December 31st, 1838.

"DEAR MADAM,—It is our pleasing lot to have been appointed a Committee by the Wardens & Vestry of St. Mary's Church to tender you their thanks for the very acceptable, splendid, and appropriate present of the Chair which now graces, and enriches its Chancel, and at the same time beg leave to express the regret that this demonstration of their gratitude, should have been tendered at so late a period; but we ask, dear Madam, your acceptance of it now; and at the same time the compliments of the season from your

"Most obt. servts. and friends,

"WALTER WILSON,

"JOHN THOMAS NEWTON,

"Committee.

"Mrs. Susan V. Bradford,

"Burlington, N. Jersey."

THE BAPTISMAL BOWL MADE INTO AN ALMS BASON.

"At a Vestry meeting held Jan. 14th, 1839, the Committee appointed to wait on Mrs. Bradford reported that they had attended to that duty, and that Mrs. Bradford expressed her entire willingness to accede to the proposition in relation to the bowl.

"On motion, Mr. Wilson and Capt. Newton were appointed a committee to have the bowl made into a plate for the Altar."†

† The two alms plates before mentioned in these pages, one from the silver of Mrs. Peirce, and the other from the bowl of Dr. Boudinot, were made the same year, as the following bill shows:

"Philad'a, Sept. 26, 1839.

"St. Mary's Church, Burlington, Dr.,  
"To Fletcher & Bennett,

"For making 2 Silver Plates for Communion, weighing 35 oz. \$30.00

2 dwts., @ ..... 7.65

"For Engraving Inscription, & Cross, on both.....

\$37.65

"Credit by 18 dwt. Silver..... 1.15

\$36.50

"Rec'd payment in full,

"FLETCHER & BENNETT."

"Oct. 5, 1839.

## BISHOP DELANCEY PRESENT AT THE CONVENTION.

May 29th, 1839. The 56th annual Convention was held in St. Mary's Church. A charge to the Clergy was delivered by the Bishop; after which the Holy Communion was administered by him, assisted by the Rt. Rev. William H. DeLancey, D. D., Bishop of Western New York, the Rev. Edmund D. Barry, D. D., and the Rev. George Y. Morehouse.

The Bishop then took the Chair, and called the Convention to order; and having stated that the Rt. Rev. Dr. DeLancey was present, it was, on motion, resolved, that the Rt. Rev. the Bishop of Western New York be invited to an honorary seat in this Convention. The Rev. Messrs. Croes and Ward were appointed a Committee to conduct Bishop DeLancey † to the seat provided for him, on the right hand of the Bishop.

## DEATH AND BURIAL OF REV. MR. WINSLOW.

"It was in the midst of such usefulness, [see p. 464,] and in the bloom of domestic happiness, with a wife of less than a year beside him, that the keen eye of science detected, in the hidden malady which had distressed him [Mr. Winslow] for some months, the seeds of certain death. \* \* \* When he was told that all was given up by his physicians, not a feature of his countenance was changed. 'God's will be done!' was the immediate and becoming expression. Nay, if he might but be prepared, he would add, 'Even so, Lord Jesus, come quickly!' All his arrangements were made to the most minute detail; 'as calmly,' one well remarked, 'as if he were going on a journey.' He spoke to all his friends, of his decease, with the serenity of an old saint. All he was anxious for, he said, was for his sins.

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† Only twenty days before—on the Feast of the Ascension, May 9th, 1839—in St. Peter's Church, Auburn, N. Y., the Rev. Dr. DeLancey was consecrated as the first Bishop of the new Diocese of Western New York. On the evening preceding that solemnity Bishop Doane preached on "The Inherited Depravity of Man." By request, the sermon was published; and in a prefatory note, the Bishop says: "This discourse was one of a course of Lent Lectures, on the Fifty-first Psalm, delivered by the Author, in his parish Church of St. Mary's, Burlington. Being called upon, unexpectedly, to preach, in the presence of the Convention of the Diocese of Western New York, at Auburn, when recently there to assist in the Consecration of his esteemed friend and brother, the Bishop elect of that Diocese, it was taken for that occasion, merely as the simple exposition of a fundamental truth."

Them, he humbly trusted, he might cast, by faith, upon the bleeding Cross. He was from his childhood the most conscientious of beings. And, though, to all who knew him, his life seemed wrought, through grace, to the highest point of excellence attainable to man, to him, he said, it all seemed sinful. Nevertheless, he rested on the atonement by Christ Jesus; and he desired his dying testimony to be recorded to the sufficiency and power of those principles and institutions, in which, as a Catholic Churchman, he had lived, and hoped to die. \* \*

On the day before his death, he spoke strongly of the entire sufficiency, for all the purposes of devotion, in every condition of life, of the Book of Common Prayer. He had the satisfaction to know that 'prayer had been made to God for him continually,' in his parish Church for many weeks; as in others in the diocese. \* \*

As he lay serene and still, he gently raised his right hand, then as cold as stone, and traced upon his forehead, in silence and solemnity, the sign of the blessed Cross. We understood the omen. He was retracing his baptismal sign. He was renewing his baptismal dedication. He was confessing the Crucified once more before men. He was sealing himself for the sepulchre. \* \* He gradually sunk, breathed more and more faintly, and surrendered up his spirit to the God who gave it, so quietly that his latest breath could not be distinguished. 'So HE giveth his beloved sleep.'

His funeral was attended on Saturday morning, in St. Mary's Church; the Bishop of the diocese, as he had requested, scarcely performing the funeral service. After which he was borne to the grave by his sorrowing brethren, and followed by a weeping community. His funeral sermon was to have been preached on Sunday morning: but was deferred until the afternoon, at the instance of the Presbyterian minister; who, in the name of his own congregation, and those of the Baptists and Methodists, requested that arrangement in a most truly Christian letter: †

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† "RIGHT REVEREND AND DEAR SIR:

"You are aware of the deep sympathy of all denominations of Christians, in the present affliction of your family and Church. The departure of Winslow, has spread a gloom over the community, of which he was a useful and cherished member. For one, I loved and honoured him for his Christian



\* \* And, notwithstanding the violence of the storm, the Church was filled to overflowing. So easy is it to be a decided and consistent Churchman; and yet, by a holy life and charitable conversation, secure the universal favour."—*Remains of B. D. Winslow, pp. 75-79.*

## OBITUARY NOTICE.

"Died, at St. Mary's Cottage, Green Bank, Burlington, New Jersey, on Thursday morning, November 21, the Rev. BENJAMIN DAVIS WINSLOW, Assistant to the Rector of St. Mary's Church, in the 25th year of his age. A more untimely death than this, as men account of time, has seldom been recorded. But He who 'doeth all things well' hath put the times and the seasons in his own power: and, since the blessed Son of God, when he became incarnate for our sins, was contented not to know

zeal and integrity; and I but express the opinion of the multitude, in this testimony to his virtuous character.

"It has been reported that the funeral sermon is to be preached to-morrow morning; and it is the object of this note humbly to suggest whether you might not yield to the desire of many from other denominations, and postpone it till the afternoon. The Methodists and Baptists have no service at that time; and we would love to transfer our worship to the solemnities of your own sanctuary.

"In humbly making this proposal, I am not aware how far the expectation of your own congregation (which is of course to be specially consulted,) would be grieved and disappointed by any postponement. And there may be other reasons, adverse to granting our desires, of which you yourself are the sole judge. But, if in any way, it would be consistent with the arrangements of the Sabbath to allow very many others to unite in their expressions interest and sympathy, we would all esteem it a favour. At the same time, I repeat, that a denial would be considered as springing from the very best of reasons.

"With great regard and respect, yours,

"CORTLANDT VAN RENSSELAER."

"Burlington, Saturday morning."

"MY VERY KIND FRIEND:

"I have received your most Christian note; and hasten to say, that your request shall be complied with. It was my purpose to attempt to pay the tribute of a bleeding heart to my dear child, to-morrow morning; and it is more usual with us to do so. But I most cheerfully adopt the arrangement you so considerably suggest; and to which every consideration, but that of absolute duty, should have been yielded, without a moment's hesitation. Accept my cordial thanks for the manner in which you have spoken of my beloved son and brother, to whose rare Christian graces you do but justice; and believe me, most affectionately, and faithfully, your friend,

"GEORGE W. DOANE."

"Riverside, Saturday morning."

either the day or the hour, it becomes us reverently to submit assured that though we know not now, we shall know hereafter. Another and a fuller opportunity will be embraced to turn to their just account the eminent virtues of this young saint. The present writer never knew a man whose character could be adopted, to depict more clearly and more fully THE TRUE CATHOLIC CHURCHMAN, IN HIS LIFE, AND IN HIS DEATH: and to that pious duty, if it please God to give him time and strength, he proposes to devote himself, as the best service he can render to the Church, of which the beloved Winslow, even at his years, was a pillar and an ornament. For the present, let it suffice, with a bleeding heart and a trembling hand, to twine around this polished shaft in our sanctuary—fallen, indeed, yet matchless in its beauty—a few funereal flowers, the tribute of true love to his beloved and imperishable memory.”

#### THE RECTOR'S CHRISTMAS PASTORAL.

*“To the Parishioners of St. Mary's Church:*

“BRETHREN BELOVED IN THE LORD, The cheerful Christmas season comes to us, this year, in clouds. On our most holy places, the habiliments of woe have but just yielded to the garments of rejoicing. With the myrtle, and the laurel, and the box, that testify our gratitude and gladness for a Redeemer born, there is a mingling of funereal cypress. A new grave garners, till the resurrection morning, the precious dust of the beloved Winslow. What then? Shall we not rejoice at ‘the good tidings of great joy,’ that ‘unto us is born, this day, in the city of David, a Saviour, which is Christ the Lord?’ ‘Oh, say not so,’ said he, in his last days, to one, who spoke of having a gloomy Christmas, on account of his decease—‘Oh, say not so, but think what we should all be, but for the birth which Christmas-day commemorates!’ Beloved, it is even so. The Christian's joy must always be ‘with trembling.’ The Christian's sorrow can never be ‘without hope.’ ‘And this alternation of joy and sorrow;’ as one has beautifully said, ‘of joy not unsubdued, and sorrow not unmitigated, is characteristic of that divine system, through which the Church would train her

children for heaven. Each week has its Fast, as well as its Feast; as if to teach us that would we rise with Christ, we must also suffer with Him. We are ushered, through Vigils, into Festivals; and are moulded into fitness for our Easter joy, by the penitential discipline of Lent. Our joy is never all joyful, neither is our sorrow all sorrowful. We sorrow, as having hope elsewhere; and rejoice, as still in the body. Such is the Church's portion, while militant in the world. Soon the world shall melt away from around her; then shall she rejoice without sorrowing.' That in that blessed season of the Church's joy, we may all rejoice through grace, 'with joy unspeakable and full of glory,' devoutly prays your friend and Christian Pastor.

"GEORGE W. DOANE."

"Riverside, St. Thomas' Day, 1839."

#### THE GRAVE OF THE REV. MR. WINSLOW.

The spot where Mr. Winslow's remains repose, is marked with a large headstone, having a cross, with the sacred monogram, at the top, and under it these words:

"Sacred to the memory of the Rev. Benjamin Davis Winslow, A. M., assistant to the Rector of St. Mary's Church, who died Nov. 21, MDCCCXXXIX, in the twenty-fifth year of his age, 'looking unto Jesus.' The Bishop of New Jersey, to whom he was as a son, thus sorrows for him, as a father; but not as they who have no hope; since them who sleep in Jesus, will God bring with him."†

#### DEATH OF A STUDENT IN THEOLOGY.

About the middle of the north side, of St. Mary's Churchyard, there is a horizontal slab, on which we read: "Beneath

† In the stained glass window, on the South side of the choir, in the chancel of the new St. Mary's Church, we read:

IN MEMORIAM *Rev.*

*Hujus Ecclesie Rectorem adju*

*Benjamin Davis Winslow, A. M.*

*vantis, A. D. MDCCCXXXIX.*

this stone rest the mortal remains of JAMES C. HULME, whose redeemed spirit entered into glory February 29th, 1840. He was born in Burlington, N. J., Septr. 30th, 1809. Being born again through the grace of God, he devoted himself to the Ministry of the Gospel in the Protestant Episcopal Church. In his education for this purpose he was a graduate of the University of Pennsylvania, and a student in the Theological Seminary of Virginia; but before his preparation for an earthly ministry was finished, God called him to minister in the Church above. Meekness and gentleness, the fruits of spiritual piety, combined to render him attractive to the many friends, whose love encompassed him on earth, and to evince his meetness for the kingdom of God, whither he has gone. His hope rested upon the perfect obedience of the Lord Jesus Christ, in whom being justified by faith he had peace with God. 'Thou wilt keep him in perfect peace, whose mind is stayed on thee, because he trusteth in thee.' Isaiah xxvi., 3."

BISHOP DOANE ACCEPTS AN INVITATION TO VISIT ENGLAND.

"When the act of the British parliament was passed, in 1786, authorizing the Archbishop of Canterbury to consecrate Bishops for the United States of America, without the usual oaths of supremacy and obedience, it was expressly provided that no persons receiving consecration by virtue of that Act, or receiving consecration or ordination from those consecrated under it, should be permitted to officiate within the jurisdiction of the Church of England. Whatever had been the original occasion for any such restriction had, in the judgment of all, long since ceased to exist; and those whose office or whose relations made them familiar with its operation in the prevention of catholic intercourse, and in the seeming disparagement of the Orders of a sister Church, had long desired its removal. It was not until the last year that this result, chiefly through the agency of the present venerable Primate, † was happily accomplished.

"The first moment of the repeal of these disabilities was embraced by the author's kind and zealous friend, the Vicar of

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† The Most Reverend William Howley, D. D., Lord Archbishop of Canterbury.



Leeds, to urge his visiting his brethren of the Church of England; and the approaching consecration of the magnificent parish Church, which, chiefly through his exertions, has the just repute of being the noblest sacred structure reared in modern times, in England, was eloquently pressed upon him as the fit occasion. Objectionable as the Act must be regarded in some of its details, it seemed a Catholic duty to accept a Catholic overture in a Catholic spirit; and the decision to accept the invitation of the Vicar of Leeds, † cordially approved as it was by his most excellent Diocesan, was sent to him by the return of mail.”—*Introduction to Bp. Doane’s Sermons, London, 1842.*

ACTION OF THE CONVENTION ON THE BISHOP’S PROPOSED  
ABSENCE.

At the annual Convention, held in St. Mary’s, Burlington, May 26th and 27th, 1841, during the proceedings of the second day, the Bishop having called the Rev. Dr. Barry to the Chair, retired, when the following resolutions relative to the departure of the Bishop of the diocese on a visit to Europe, were presented by Charles King, Esq., and unanimously adopted:

“*Resolved*,—That this Convention have heard with mingled feelings of gratification and regret, that the Bishop of this diocese is about to separate himself from it by a brief absence; *gratification*, that the intercourse between the Church in England and that in America, so long interrupted by restrictions of state policy, will be renewed, by his visit, in strict accordance with Catholic principles and ancient usage; *regret*, that even in such a cause, and with such an object, the Diocese is to be deprived for a time of his labours and example—labours and example directed by a mind so enlightened, a heart so sound, and a zeal and an ability so pre-eminent and successful.

“*Resolved*,—That we humbly and confidently trust that the renewal of friendly intercourse between the branches of the Church Catholic in England and America, under auspices like the present, will contribute by the Divine blessing, to extend and strengthen the holy influence of ‘Evangelical Truth and Apostolic Order’ in their purity and integrity; and to revive that spirit in both Churches, which, in by-gone days, made our venerable Mother the glory of Christendom, the ‘bulwark of the Reformation.’

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† The Rev. Walter Farquhar Hook.

*“Resolved,—*That we hereby assure our Right Reverend Father in God, of our affectionate interest in his safety and welfare during his proposed voyage and visit; and that our prayers shall ascend to Him, in whose hands are all the corners of the earth, that He will be pleased to guide and guard him in his absence, and to restore him speedily to the flock over which the Chief Shepherd hath set him, to the comfort and joy of us all.”

#### BISHOP DOANE'S WELCOME IN ENGLAND.

“The present writer, from the moment that he set his foot with the dear friend † who bore him company, upon the shore of England, has never ceased to rejoice in this determination: and while his heart shall own a pulse, it cannot cease to swell, in grateful recollection of the love, which welcomed him to every altar, and to every hearth, as an own brother, of the blood, and in the faith. Every where, his office of a Bishop was the passport to all hearts. Every where, the kindred of the blood and of the faith, which binds the nations and the Churches both in one, was owned and marked by tearful eyes and quivering lips. Every where, the noble sentiment of the Archbishop of Canterbury, ‡ that ‘the surest pledge of perpetual peace between the countries was to be found in their community of faith, and in the closeness of their ecclesiastical intercourse,’ was cheered, with an enthusiasm which proved, beyond the power of words, how deeply and intensely to the English heart still clings the love of brethren and of kindred. Nothing ever so acceptable to Englishmen, as the assurance, always received with acclamations which bore with them the whole fervent spirit, that the desire for peace and closest intercourse between the countries was perfectly reciprocal; and that the true American, in its affections as in its descent, was still an English heart.

“Where all, Archbishops and Bishops, Clergy and Laity, vied with each other in expressions of affection and respect,

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† The Rev. Benjamin I. Haight, Rector of All Saints' Church, New York, who accompanied the Author, at his request, was the constant partaker and promoter of his joy.

‡ At the public distribution of prizes at King's College, London, by his Grace; in reference to the Author's presence on that occasion, most kindly noticed by the Bishop of London.

enumeration and discrimination were alike impracticable. The single measure of the offering was its opportunity; and the sole regret, that the Author's dutiful necessity to be present at the General Convention of his Church, laid on such blessed opportunity so strait and strict a limit. \* \*

"Happier hours than the Author has thus passed, before the sacred altars, and beside the happy hearths, of this, his Fatherland—and most especially in that dear Christian home from which these lines are dated—are not permitted to man. Blessed be God for the proof which they afford, that the one heart-bond which neither time nor distance can affect, is Catholic truth maintained in Catholic love!"—*Bp. Doane, at Battersea Rise, August 30th, 1841.*

THE BISHOP'S ADDRESS TO HIS CONVENTION, AFTER HIS RETURN.

*"My Brethren of the Clergy and Laity :*

"The act in which you last engaged, was one of which my heart can never lose the record. At the call of catholic love, and for the testimony of catholic truth, I was about to visit the altars, where our fathers' faith was nourished, and to worship in *her* temples, whom their grateful hearts acknowledged, as THE MOTHER CHURCH. Unsolicited, and without the slightest expectation on my part, your generous action made the case your own. You poured the feelings of your hearts out, in such words of manly tenderness, as melted mine. You caught, as at a glance, the aspect of my errand; and in the fittest words gave it its true expression. You offered me the assurance of your affectionate interest and prayers. Under the protection of your faithful prayers, I went. In answer to them, met with every favour that heart could wish, or hand could give. And, by the blessing which they brought, am here with you again, to take 'sweet counsel together,' and to walk 'in the house of God, as friends.' Fervently, for these His mercies, to me, the least worthy of his servants, do I pour out my thanks to Him. Earnestly do I beseech Him, that this His goodness may inspire me with a better purpose to do all His will, and with the

needful grace ; kindle my heart with holy love, to be a whole burnt offering on His altar, and accept, for Jesus' sake, the worthless sacrifice !

“ Time would fail me, did I undertake to speak to you of the satisfactions of my catholic pilgrimage. There is the less occasion for it, as its chief results are made accessible in other ways. Suffice it to say, that in nothing was I disappointed. High as my thoughts had been of England, and the Church of England, they were more than realized. Whether our national or our ecclesiastical descent be thought of, the daughter has good reason to thank God for such a mother. And for the sympathy, the kindness, the heart-love, which everywhere was lavished on me, as a brother of the blood, and Bishop of the Church, which makes us one, in nature, and in grace, no words of mine can tell them, as no change or chance can weaken their remembrance. From the day when I first waited as in duty bound, upon the venerable Primate, and put into his hands the resolutions which afforded him so much delight ; until the day but one before my embarkation, when, with exulting heart, I stood before that mighty congregation,† and rehearsed your words of love, one theme fired every tongue, one thought filled every heart : the daughter land, the sister Church ; peace with the one, all blessings upon both ! Let us reciprocate the feeling. Let us return the prayer. The Apostolic Church of England, the bulwark of the Reformation, the glory of all lands, the nursing-mother of our own—‘ peace be within ’ her ‘ walls,’ ‘ prosperity within ’ her ‘ palaces !’—*Episcopal Address, May 26th, 1842.*

#### DAILY MORNING SERVICE.

“ There has been daily morning service in this Church, with evening service also on all the holy days, since Ash Wednesday. The offertory is made on every Lord's Day, and the public catechising is on the afternoon of the first in every month. The demand for additional accommodations has led to the appoint-

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† At the consecration of the Parish Church, at Leeds.



ment of a Committee of the Vestry to report a plan for the farther enlargement of the Church. In the month of November last, the Rev. Frederick Ogilby retired from the office of Assistant Minister of this Church, to enter on the Rectorship of the Church of the Ascension, in the city of Philadelphia. He had greatly endeared himself to the parishioners in his brief intercourse with them, and carries with him their sincere affection and respect. His removal is a loss to the diocese, and to me a severe bereavement. Happily, the Catholic Church is one; so that the loss to one member of it becomes the gain to another. Wherever he may be, he has my blessing with him."†—*Episcopal Address, June 1st, 1843.*

## EXTRAORDINARY RESOLUTIONS OF THE VESTRY.

At a meeting of the Vestry held at their Vestry Room, on Thursday, 21st September, A. D. 1843, at 7 o'clock P. M., pursuant to notice.

"PRESENT—*Wardens*, Messrs. Kinsey and Milnor. *Vestrymen*, Messrs. Wilson, Shedaker, Hall, McCoy, C. Larzelere, Hulme, and J. Larzelere, junior. The Rector being absent, Chas. Kinsey, Senior Warden, presided.

"Two Accounts from James Horn for his daily attendance at the Church, the one for 118 days at 25 cts. pr day, to July 19th, 1843, \$29.50; the other 10 weeks and 2 days, twice a day, at 50 cents pr day, \$31, amounting to \$60.50, were presented before the Vestry for payment, whereupon, on motion of Mr. Wilson, it was

"1. *Resolved*, That as the said daily service at the Church was unauthorized by the Vestry, and the daily attendance of the sexton was not required by them, the Vestry therefore refuse

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† The Rev. Frederick Ogilby, and wife, in September, 1840, passed a week with the Rev. Dr. Hook, Vicar of Leeds, in England. During this visit, at the request of Dr. Hook, he preached in the *old* parish Church of that place. It was the *first time* that a clergyman in American orders preached in England after the enabling act of July, 1840. A member of Parliament, walking home from Church with Mrs. Ogilby, remarked to her, that he was "agreeably disappointed in the sermon, as he expected, perhaps, to hear something of the Sam Slick order" (!) This service occurred a year before the consecration of the new Church at Leeds, which took place September 2d, 1841, when Bishop Doane preached.

to pay the said Accounts or any part thereof, and that they will not pay to the sexton, for his attendance and services at the Church, any further compensation than the annual salary agreed to be paid to him.

"2. *Resolved*, That the Ringing of the Church Bell be dispensed with and omitted, excepting on Holy and Fast days.

"3. *Resolved*, That a copy of these Resolutions, certified by the Secretary, be delivered to the Rector, and Sexton."

BISHOP DOANE'S PROPOSED RESIGNATION OF THE RECTORSHIP.

"Riverside, 9 Oct. 1843.

"MY DEAR SIR,—I readily comply with your request to furnish you a statement of the facts connected with my notice of resignation of the Rectorship of St. Mary's Church; with a view to laying the matter before Mr. Binney. He is particularly well qualified to advise you in the premises.

"On my return home, on the 29th day of September, after an absence most undesirably prolonged, I found waiting for me the Resolutions of the Vestry, which are herewith enclosed; a copy of which, I understand had in like manner been served upon the Sexton. The circumstances connected with this action of the Vestry, are briefly these: During the season of Lent, which was also the Confirmation season, in this parish, there had been daily morning prayer, with occasional evening services. The attendance had been so good, the interest so lively, and the influence apparently so beneficial, that, at the close of that season when I was setting out on my Spring Visitation, I felt reluctant to announce their discontinuance. The Rev. Dr. Lyons kindly offering to perform the duty in my absence, I was enabled to continue the service as before; never engaging for more however than from week to week. The service was continued to the time of my leaving here, July 15th, and about that time the daily evening service was added. The bell had always been rung without any direction from me, in accordance with the printed regulation of the Vestry which directs that it shall be at every appointed service. I was of course, not igno-

rant that the duties of the Sexton were thus increased; and intended at a proper time, to see that he was properly remunerated. I could not but feel that the action of the Vestry on the subject in my absence and without consultation with me was hasty, and to be regretted. I was sorry to find that, for a week the services had been intermitted; the Rev. Mr. Germain and the Rev. Dr. Lyons being unwilling, in my absence, to go on, under the circumstances. On my return I announced the daily services as usual. I was obliged to leave home again on Monday; and am informed since I came back, that the bell was not rung, I refer on this subject, not only to the By-Laws accompanying the Charter, but to the printed directions to the Sexton which are suspended in the Vestry room.

“On Saturday evening, 30th September, I had an interview, by their appointment with the Wardens. They informed me, that at each of two Vestry meetings, during my absence, of which I had not been notified; (see Section 2 of Article 2 of the By-Laws,) Resolutions had been proposed instructing or requesting the Rector, or whoever should officiate in his absence, to wear the gown in delivering the Sermon and to deliver it from the Pulpit; and they assured me that such Resolutions would have been passed, had they not pledged themselves to see me, on my return and state the facts to me. In reply to my remark, that the Vestry surely would not pass Resolutions that were beyond their province, (see Pastoral Letter on the Duties of Wardens and Vestrymen, setting forth the law of the Diocese on this subject since 1804,) and which they had not the power to enforce; it was claimed, as to the first point, to be their province to direct the Rector as to the postures, places and vestments to be used in public worship; and, as to the second, that they had the power to carry their resolutions into effect. In reply to my inquiry, how? it was alledged, that they might reduce the salary of the Rector; -or, that they might avail themselves of the provision, in Section 11 of the Charter, to ‘discharge’ the minister. I contented myself with denying the validity of the Charter of 1793, as superseded by the action of the parishioners in 1835, in placing themselves under the ‘Act

to incorporate religious Societies worshipping according to the customs and usages of the Protestant Episcopal Church.' Both the charter and the act accompany this letter.

"It is proper to state that my interview with the Wardens was altogether friendly in its terms and tenour; that I did not understand them as defending or disavowing for themselves the views of the Vestry; and that I regarded their action in staying the passage of the Resolution till my return as done in kindness and respect to me. The interview was terminated by my saying that I could not admit the right of the Vestry to instruct or in any way attempt to influence the course of the Rector, in the discharge of his spiritual duties; and could yield no compliance to their wishes; and that I did not doubt that on reflection they would see the propriety of my course, and take no farther measures. That if they did—though I would not hold myself bound to make the trial—the parishioners would doubtless find some way to make their wishes known; and that by their will my course would be regulated. If they concurred with the Vestry, I could no longer hold the office of Rector. If they did not, the Vestry would govern themselves accordingly.

"On Sunday, 1st October, I pursued my usual course. In regard to the point in hand, it may be well to say, that I have for years been of opinion that the prevailing arrangements of our Churches were unfavourable, both to the true idea of worship, and to the true uses of instruction. It is a very long time, I believe, as much as three years since, I have gone into the pulpit, or worn the gown, in my familiar exposition of the Holy Scriptures, in the afternoon; feeling that the opposite course was inconsistent with that *familiarity*, which I regard as one of its most desirable characteristics. No intimation ever reached me that it was unpleasant to any member of the congregation. When at a subsequent period, the Rector of Trinity Church, Princeton, asked my approval of his use of the surplice only, in the public services of the Church, I gave it, with my reasons. In my address at the following Convention, I recorded and declared that approval. Consistency dictated its adoption. In the same manner, as will be seen in my last address to the Con-



vention, I declared and recorded my settled conviction, as to the elevation of the preacher above his hearers. I did not hesitate, after that, to do, in the morning, as I had before done in the afternoon; to bring the delivery of the written sermon to the level of the more familiar exposition of the word of God; and to do it in the same vesture. This was on the first Sunday in June. Until the 29th day of September it was never intimated to me that it was unacceptable; and then in the way described above.

“Leaving home on Monday morning, and returning on Saturday, I had time to consider the case. I was assured by the Wardens, that a meeting of the Vestry would be speedily desired, and that resolutions such as are spoken of above, would be passed. It would then remain for me to comply, or to appeal to the parishioners against the Vestry. The *first I could not do*, as it would be an admission of a wrong of unlimited and indefinable extent; since the Vestry might go on to pass their judgment on the substitution of frequent administration of the Communion for its quarterly administration, on the public catechising of the children, on the observance of holy days, and other more frequent services, on the use of the offertory, &c., &c., all of which had been introduced since my Rectorship. The *second I would not do*; since it would put me at once in direct collision with some of my parishioners. In either case the example would be injurious to my Diocese and the Church. I therefore deliberately resolved to withdraw from the Rectorship, and thus prevent the possibility of a controversy, in which I should be a party.

“I beg to be understood, that in doing so I feel not the slightest ill will towards any individual. I have taken no offence, and make no complaint. The ground of my action is briefly this: I was induced to accept, and have continued to hold, the Rectorship of St. Mary’s Church, that I might illustrate, for the instruction of my clergy, the pastoral office in its practical detail. I have done so successfully. In this way the offerings of the Church, the public catechising, &c., &c., have been more effectually introduced into the Diocese. But this

motive could only hold while I should be free to act as Rector, under the responsibility proper to my office. The moment my action should be interfered with the example would become injurious.

"It amounts to this, then. If in the judgment of those whom I have sought to serve, as God enabled me for ten years, my age and office with the accompanying responsibilities and experience, do not entitle me to their entire and cordial confidence, to judge and act for myself, subject to Canonical restraint and to the restraints of public opinion, it becomes me to retire. Other than that, I am theirs to live and die with them.

"Only one thing farther. If the Charter of 1793 is of binding force, so far as the provision to 'discharge' the minister extends, I shall feel bound to advise no clergyman to accept the Rectorship. It is inconsistent with the legislation of the Church, (see Canon 33 of the General Convention of 1832,) and with the very essence of the office. I owe it to myself to say, that when I accepted the Rectorship, I did not know of its existence; and that I have always supposed, and still do, that it was superseded by the action of 1835. If Mr. Binney's opinion is asked, as I hope it may be, on this point, he should be made acquainted with the action of the Parish in 1835, a record of which is in the Vestry book, which is now in the possession of Charles Kinsey, Esq.

"I have thus furnished you as you desire, with a complete statement of the facts and circumstances connected with my determination to resign the Rectorship of St. Mary's Church, and am with sincere regard, your faithful friend and servant.

"G. W. DOANE."

#### A COMMUNICATION REJECTED AND RETURNED.

"At a meeting of the vestry of St. Mary's Church, held at their Vestry Room, on Tuesday, the 10th October, 1843, at 7 o'clock P. M. pursuant to adjournment;

Present, *The Rector.*

*Wardens*, Messrs. Kinsey & Milnor.

*Vestrymen*, Messrs. Shedaker, Hall, Hulme and McCoy.

"The minutes of the last meeting were read and approved.

"A communication from sundry persons claiming to be parishioners of this Church, concerning the proceedings of this Vestry on the 21st September last, having been presented and read, and being in the opinion of the Vestry improper, and wanting in respect for the official station which they hold under the charter of this Church, it was *unanimously*

"*Resolved*, That the same be rejected and returned by the Secretary to those who presented it, with an expression of the disapprobation of the Vestry."

#### LAYING THE CORNER STONE OF THE CHAPEL OF THE HOLY INNOCENTS.

"On Thursday, 25th September, 1845, in the presence of the Rev. Drs. Lyons, and Bowman, (of the diocese of Pennsylvania,) and the Rev. Messrs. Morehouse, Finch, Germain, Hallowell, Clarkson, and Ogilby and Pryor, (of the diocese of Pennsylvania,) and a large concourse of the laity, I laid the corner stone of the Chapel of the Holy Innocents, for the religious uses of the Christian household of St. Mary's Hall. The increase in numbers of this flourishing nursery of the Church, and the more perfect carrying out of its plan, as an institution of the Church, have long indicated the desirableness of such a provision. Its immediate origin is due to the energetic interest and well deserved influence of the excellent Matron; whose pious suggestion has been warmly received and effectively supported by many of the numerous daughters who have grown up under her eye, and gone out, to be 'as polished corners of the temple,' at once sustaining and adorning it. Contributions for the object continue to be received by her; and its progress and completion will keep pace with, and attest, the grateful affection of this beloved sisterhood of piety and charity."—*Episcopal Address*, 1846.

#### THE REV. BENJ. I. HAIGHT ELECTED ASSISTANT RECTOR.

At a Vestry meeting held Dec. 16th, 1845, in conformity to the notice of the Rector:

"The Rector stated that he had called the present meeting for the purpose of nominating the Rev<sup>d</sup> Mr. Haight as Assistant

Rector of this Parish. After some questions as the terms upon which Mr. Haight would be willing to accept the appointment had been satisfactorily answered by the Rector, and the members generally had signified their approval of the same, the Rev<sup>d</sup> Benj<sup>n</sup> I. Haight, on motion of Mr. Parker, seconded by T. Milnor, was unanimously elected Assistant Rector of this Parish."

#### PROJECT OF A NEW CHURCH EDIFICE.

"On Easter Day, 12 April, 1846, in St. Mary's Church, Burlington, I read prayers, confirmed three persons, preached, and administered the Holy Communion, assisted by the Rev. Mr. Germain. These, with twenty-seven, on the feast of the Annunciation, and one of the parishioners confirmed at Churchville, make thirty-one in this parish. For this abundant harvest, I humbly thank the gracious Lord, who giveth all the increase. It has been to me, indeed, a season of rejoicing. Some who have been especially the subjects of my pastoral interest, for many years, have at this time yielded themselves unto God; and there has been 'great joy in that city.' It is a lesson that 'men ought always to pray, and not to faint.' It is that which is written in the Psalms: 'he that went forth weeping, with his precious seed, shall surely come again with joy; and bring his sheaves with him.' I have substantial evidence to offer of the engagedness of my parishioners in the cause and service of the Church, in the fact, that, within a few days, I procured from them, on my sole application, and without the slightest occasion for solicitation, the sum of thirteen thousand dollars, towards the erection of a new Church, which is to cost twenty thousand. The present venerable structure, doubled in size since my connection with the parish, is now too small, and will not bear enlargement. I hope soon to lay the corner stone of the new edifice. I have deemed it my duty to limit applications towards this object to such as are actual parishioners, or have a personal or local interest in the parish. It is but just to say that I have never known an instance, in which the contributions towards a religious object bore so large a proportion to the ability of the contributors. With the Apostle, I can literally



say, 'to their power, I bear record, yea, and beyond their power, they were willing of themselves.' Nor has the customary bounty of the parish, towards all proper applications to them for aid, in the promotion of Church objects, been at all diminished. I ascribe this state of things, under the divine blessing, to the influence of the weekly Offertory. The parishioners of St. Mary's are familiar with giving. They have learned, many of them, 'it is more blessed to give than to receive.' The gracious Lord will fulfil His word in them. I shall ensure the congratulations of the Convention for my parishioners and myself, when I say that the Rev. Benjamin I. Haight, late Rector of All Saints' Church, New York, and Professor of Pastoral Theology and Pulpit Eloquence, in the General Theological Seminary, is to be my Assistant in this parish. I cannot omit my grateful acknowledgments to the Rev. Dr. Lyons, for the valuable services which he has always rendered at my request; without appointment, and without compensation."—*Episcopal Address*, 1846.

#### INCORPORATION OF BURLINGTON COLLEGE.

"I have singular pleasure in announcing to the Convention, the incorporation of Burlington College, with a Charter securing its direction, forever, to the Church. I shall append a copy to this Address.† Arrangements are in progress for opening

†"1. *Be it enacted by the Senate and General Assembly of the State of New Jersey*, That George Washington Doane, Garret D. Wall, Isaac B. Parker, Reuben J. Germain, Benjamin I. Haight, John D. Ogilby, Edmund D. Barry, Richard S. Field, Elias B. D. Ogden, William Wright, Richard W. Howell, George P. Macculloch, James Parker, Charles King, James Potter, Garrit S. Cannon, Jonathan J. Spencer, John J. Chetwood, Thomas P. Carpenter, Jeremiah C. Garthwaite, Abraham Browning, George Y. Morehouse, William Halsted, Daniel B. Ryall, and their successors, being members of the Protestant Episcopal Church, shall be, and they are hereby constituted, a body politic and corporate, by the name of 'The Trustees of Burlington College;' and by that name shall have perpetual succession, and may sue and be sued, implead and be impleaded, and may purchase and hold property, whether acquired by purchase, gift or devise, and whether real, personal or mixed; and may make and have a corporate seal, and the same break and alter at their pleasure; and shall have all other rights belonging to similar corporations by the law of this State.

"2. *And be it enacted*, That the object of said association is hereby declared to be the advancement of education.

the Preparatory School, as a nursery for the College, on the first of November next, under the most promising auspices. The Convention will remember, that, for many years, I have earnestly expressed my conviction of the importance of such an Institution, for the Diocese. They will unite their grateful thanks with mine, to Him who has given it to us, in His accepted time. They will do more than this. They will unite their prayers with mine, for every blessing on the work; and they will combine with mine, their efforts, that what 'we desire faithfully, we may obtain effectually.' I owe it to the truth to say, that a body of men of higher intelligence and more entire devotion to their enterprise than the Board of Trustees, I have never been permitted to co-operate with.† They have purchased

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"3. *And be it enacted*, That the entire management of the affairs and concerns of said Corporation, and all the corporate powers hereby granted, shall be, and are hereby vested in a Board of twenty-four Trustees, a majority of whom shall always be citizens and inhabitants of this State, and a majority of the Trustees shall constitute the necessary quorum for the transaction of all business matters connected with the said Institution; the persons named in the first section of this Act, to be the first Trustees; the Governor of the State, for the time being, to be also a Trustee, *ex-officio*, and the President of the Board: *Provided*, that the President or other principal officer, by whatever name called, of the said College, shall always be a Trustee, and citizen and inhabitant of this State.

"4. *And be it enacted*, That the Trustees shall hold their first meeting at the call of the Trustee first named, and shall have power from time to time to enact by-laws, not repugnant to the Constitution or laws of the United States or of this State, or to this Act, for the regulation and management of the said Corporation or College, to fill up vacancies in the Board, and to prescribe the number and description, the duties and powers of the officers, the manner of their appointment and the term of their office: and special meetings of said Trustees may be called by the President, or any six or more of said Trustees, upon ten days' notice in writing of the time and place thereof, being given or sent to each of said Trustees.

"5. *And be it enacted*, That for the purpose of carrying out the object declared in the second section of this Act, the said Corporation shall have power from time to time, to purchase, take and hold real and personal estate, and to sell, lease and dispose of the same: *Provided*, the annual value shall not exceed the sum of twenty thousand dollars.

"6. *And be it enacted*, That the said Corporation shall have, and possess the right and power of conferring the usual Academic and other degrees granted by any other College in this State.

"Approved February 27, 1846."

† "BOARD OF TRUSTEES.—His Excellency Charles C. Stratton, Governor of the State, *ex-officio*, a Trustee, and President of the Board; the Right Reverend George Washington Doane, D. D., LL. D., Bishop of the Diocese, President of the Board, in the absence of the Governor; the Hon. Garret D. Wall, the Rev. Reuben J. Germain, the Rev. John D. Ogilby, D. D., Richard S. Field, Esq., the Hon. William Wright, George P. Macculloch, Esq., James Potter,

a most eligible site, and are disposed to make the most liberal arrangements for the Institution. As my best approval of their spirit and exertions, I have accepted their appointment as Agent, to procure a suitable endowment for it. I design to devote myself to it unreservedly ; and shall count on a generous reception from my brethren of the Clergy and Laity. I can conceive of no better opportunity for the commencement of a work, which generations yet to come will rise and bless ; nor is there a responsibility so incumbent on the diocese of New Jersey, in my judgment, as its immediate and effectual establishment. I need not repeat here, what I have urged so often and so earnestly, my strong conviction of the eminent fitness of the diocese of New Jersey for all the purposes of education ; and chiefly for what concerns us most, of education in the Church. \* \*

“I regard the establishment of Burlington College as certain to give vigor and influence to [other] Institutions. People resort for every thing to the place where they can find the best supply. Multiply good Schools in New Jersey, and you increase the flow of scholars, in proportion. Let the College of the diocese become established, in the general confidence, as an accepted reservoir, where men resort to quench the noble rage for science ; and these and similar places will be sought too, with an eager joy, as fountains among Palm-trees, to refresh them by the way. Let us unite with heart and hand in furthering, in every form, the work of Christian education. Parochial Schools ; Seminaries, at suitable places, for the young of either sex ; a College for the Church ; and the ‘more hereafter,’ which, if God please, shall grow out of it : these are the objects most worthy of our interest, our exertions, and our prayers. Let it be our constant

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Esq., Jonathan J. Spencer, M. D., Thomas P. Carpenter, Esq., Abraham Browning, Esq., William Halsted, Esq., Isaac B. Parker, Esq., the Rev. Benjamin I. Haight, the Rev. E. D. Barry, D. D., Elias B. D. Ogden, Esq., Richard W. Howell, Esq., Charles King, Esq., Garrit S. Cannon, Esq., John Joseph Chetwood, Esq., Jeremiah C. Garthwaite, Esq., the Rev. Geo. Y. Morehouse, Daniel B. Ryall, Esq., William H. Leupp, Esq.

“SECRETARY.—The Rev. Benjamin I. Haight.

“TREASURER.—Thomas Milnor, Esq.

“PROVISIONAL COMMITTEE.—The Right Rev. Dr. Doane, the Rev. Mr. Haight, the Rev. Mr. Germain, Isaac B. Parker, Esq., Richard S. Field, Esq., Jeremiah C. Garthwaite, Esq., E. B. D. Ogden, Esq.”



aim and end, 'that our sons may grow up as the young plants, and our daughters as the polished corners of the temple;' that so we may claim, and find fulfilled, in us, that gracious promise, by Isaiah, 'all thy children shall be taught of God, and great shall be the peace of thy children.'—*Episcopal Address*, 1846.

#### THE FORM OF BIDDING PRAYER;

AS IT IS USED IN ST. MARY'S HALL, AND BURLINGTON COLLEGE.

Ye shall pray for Christ's Holy Catholic Church; and as I am more especially bound, I bid your prayers for that pure and apostolic branch of it, which God has planted in the United States of America.

Ye shall pray for the President of the United States; and for the Governor of this State, and for all that are in civil authority over us; that all, and every of them, in their several callings, may serve truly, to the glory of God, and the edifying and well-governing of His people, remembering the account they have to give.

Ye shall also pray for the Ministers of God's Holy Word and Sacraments: whether they be Bishops, and herein more especially for the Bishop of this Diocese; or Priests and Deacons, and herein more especially for the Clergy here residing; that they may all shine like lights in the world, and adorn the doctrine of God, our Saviour, in all things.

Ye shall pray for all the people of these United States, that they may live in the true faith and fear of God, and in brotherly charity one towards another.

And, for a due supply of persons qualified to serve God, and set forth His glory, ye shall pray for all Schools and Seminaries of godly and good learning, and for all whose hands are opened for their maintenance; and, more especially, for St. Mary's Hall and Burlington College, and all benefactors of the same: that, in these and all other places more immediately dedicated to God's honour and service, whatsoever tends to the advancement of true religion, and useful learning, may forever flourish and abound.



Finally, let us praise God for all those which are departed out of this life, in the faith of Christ; and pray unto God, that we may have grace to direct our lives after their good example: that, this life ended, we may be made partakers, with them, of the glorious resurrection, in the life everlasting, through Jesus Christ our Lord. Amen.

¶ Let us pray.

[*Then follows the Litany.*]

#### A PLAN FOR THE NEW CHURCH.

At a Vestry meeting held Sep. 25th, 1846, "the Rector stated that the present meeting had been called for the purpose of enabling him to lay before the Vestry a plan which he had just received from Mr. Upjohn for the new Church, which was the only one that seemed to him suited to the purpose of all that had been submitted, he regretted there had been so much delay, but it was to be attributed to the time of Mr. Upjohn being so much occupied with other matters, and the difficulty of furnishing a plan answering the purpose which would not involve too great an expenditure. That he was satisfied that a Church could be erected in accordance with the drawings now before the Vestry at an expenditure not to exceed \$20,000.

"The Rector also presented the list of subscriptions which he had obtained, amounting to \$12,875, with a pledge that he would make it equal to the sum of \$15,000, and expressed a hope that the Vestry would take charge of the same, and devise the means of raising an additional sum of \$5,000. He was desirous that the corner stone should be laid this Autumn, and if practicable the first day of November should be fixed on as the day."

#### LAYING THE CORNER STONE OF THE NEW CHURCH.

"On Tuesday, 17th November, 1846, I laid the Corner Stone of the new St. Mary's Church, in this city; announced, as in anticipation, in my last Address. I had the great pleasure, on that occasion, to have the presence and participation of my friend of thirty years, the Bishop of North Carolina, who delivered the Address. There were also present, the Rev. Messrs. Morehouse,

Germain, Mitchell, Harrold, Hallowell, Lybrand, Franklin, Ver Mehr and Passmore; the Rev. Drs. Boyd and Ducachet, and Messrs. Ogilby and Moorhouse, (of the diocese of Pennsylvania;) the Rev. Dr. Haight, and Messrs. Carter, Bradin, Vinton and Labagh, (of the diocese of New York;) and the Rev. Hobart Williams, (of the diocese of Rhode Island.) I will enter into no details on this occasion, now. That will be more appropriate when the top stone shall be brought forth with shoutings. I will only say, that the gratifying circumstances referred to at the last Convention, have met with no check or interruption. The arrangements for the erection of the Church have all been made with perfect unanimity; and it is proceeding, under the admirable superintendence of Mr. Upjohn."—*Episcopal Address*, 1847.

#### CONSECRATION OF THE CHAPEL OF THE HOLY INNOCENTS.

"On Thursday, 25 March, 1847, (Annunciation of the Blessed Virgin Mary,) I consecrated the Chapel of the Holy Innocents, which, by the good hand of God upon me, I have been enabled to erect, for the religious uses of St. Mary's Hall. The Sentence of Consecration was read by the Chaplain, the Rev. Mr. Germain, and the Rev. Mr. Ogilby, (of the diocese of Pennsylvania,) read morning prayers, assisted by the Rev. Mr. Bradin. I preached the sermon on the occasion, confirmed six children, (five of them pupils of St. Mary's Hall, and one a student of Burlington College,) and administered the Holy Communion. There were present, the Rev. Messrs. Morehouse, Starr, A. B. Paterson, Adams, Hallowell and Lybrand; the Rev. Dr. Morgan, and the Rev. Messrs. Talbot, Beasley, Pryor and Lightner, (of the diocese of Pennsylvania;) the Rev. Messrs. W. L. Johnson and Vinton, (of the diocese of New York,) and the Rev. Mr. Thackara, of the diocese of Georgia.) I acknowledge the completion and consecration of this Holy Place, with fervent gratitude to Almighty God, as the sacred token of His acceptance of my self-devotion, now ten years, to the great work of Christian Education, and of His blessing on the enterprise. The excellent Matron has collected from the pupils of the Hall, and from

their friends, and contributed from the earnings of the household, about one-fourth of the cost of the erection. She is diligently pursuing her generous desire, to redeem me from the liability for the remainder. The building, as I hope you will take the opportunity to see, is well-nigh perfect in its propriety and convenience; and does great credit to Mr. Notman, under whose direction it was erected. The beautiful chancel window is the gift of a dear child; the Bible and Prayer Book are given by a venerable lady, a beloved parishioner of mine, in other years, in Trinity Church, Boston; and the Service for the Communion is on its way from England, the present of a lady there, my kind and faithful friend. These offerings of love, from sources so remote and various, blending here, embody and endear, to all our hearts, the communion of the saints in Christ: distinct, as billows; as the ocean, one. The arrangements for the service in the Chapel realize to my mind, the utmost measure of convenience, appropriateness and impressiveness; and are worthy of careful consideration, in regard to many of our parish Churches. Indeed, I look upon its influence, in disseminating the true idea of sacred architecture, as among the most important results of its so long desired completion. Of its interest and value to the Institution, which it consecrates and crowns, I cannot adequately speak. To give a school the name of Christ, to undertake the work of Christian Education, to be responsible for bringing children up in the nurture and admonition of the Lord, without a House of Prayer, without a holy place, without an altar, to say the least of it, is most unseemly, inconsistent, rash. It is to leave that contingent, which we admit is indisputable. It is to present that as secondary, which we declare is fundamental.       \*       \*       \* The daily service brings the household there together at six, in the morning, and at half past seven in the evening; while, at twelve, at noon, whoever will comes to a service, which, though very short, suffices to solemnize the day, and to remind us that it is all the Lord's. We ask the prayers of all, that on these prayers of ours, a blessing may be sent, to sanctify and crown our work, and make the daughters of St. Mary's Hall the polished corners of the Temple of our God."—*Episcopal Address*, 1847.

## HISTORY OF THE CHURCH

## EVENSONG,

IN THE CHAPEL OF THE HOLY INNOCENTS.

Twilight dews are falling fast,  
 Upon the green and silent shore;  
 Twilight hours their shadows cast  
 The deeply rolling river o'er;  
 The zephyr's voice is scarcely heard,  
 Amid the willow's pensive boughs,  
 The robin's song is silent now,  
 And hushed the boatman's wild carouse.

Dimly and red the rolling sun  
 Now sinks beneath the western sky,  
 As, like a king, whose race is run,  
 He lays him down in pomp to die.  
 Upon the river's swelling breast  
 His soft and crimson glory falls,  
 On many a cloud's embattled crest,  
 And on St. Mary's hallowed walls.

Hark! the vesper bell is tolling  
 With a sweet and mournful sound,  
 O'er the woods and waters rolling,  
 With music deep, and voice profound;  
 "To prayer, to prayer, oh, come, and kneel  
 With joyful hearts, in glad accord;  
 And learn the language of the skies,  
 Ye gentle handmaids of the Lord."

In thronging beauty forth they come,  
 Unto the solemn place of prayer:  
 And now the organ's pealing notes  
 Are trembling on the evening air;  
 A hundred voices, soft and clear,  
 Are floating through the arches high;  
 A hundred voices, tuned as one,  
 Are ringing upwards to the sky:  
 "God be merciful unto us,  
 And bless us, and show us the light  
 Of His countenance—"

Oh, holy strain! oh, blessed prayer!  
 That rolls along the solemn aisle;  
 That floats upon the evening air,  
 And angels bear to heaven the while.  
 Across the waves, across the fields  
 It swells in cadence strong and full,  
 And lingers on the silent leaves,  
 "To us, oh God, be merciful."

The sunset's red and golden light  
 Is streaming on the chancel floor,  
 And, through the Chapel's vaulted height,  
 That blessed prayer is heard to pour;  
 And with the organ's pealing sound  
 Still swells, with cadence sweet and full,  
 In circling surges, round and round,  
 "To us, oh God, be merciful."



The river wind hath caught the sound,  
 And bears it on his pinions strong,  
 And trees with summer glory crowned,  
 The blest and holy strain prolong;  
 And, floating on the distant air,  
 Is borne, in cadence low and full,  
 The burthen of the evening prayer,  
 "To us, oh God, be merciful."

The fisher, on his homeward way,  
 Leans silent on his weary oar,  
 And hears, amid the twilight gray,  
 That sweet and solemn hymn once more;  
 As, stealing o'er the waters far,  
 In accents wild, and cadence full,  
 It trembles on the summer air,  
 "To us, oh God, be merciful."

Burlington, July, 1847.

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#### A PARISH SCHOOL FOR GIRLS OPENED.

"By the active exertion of some ladies, a Parish School for girls, has been opened. Thirty-three scholars, receive a plain English instruction, are taught to sew, and are catechized weekly. The means for supporting it for one year have been obtained. It is hoped that it will be made permanent; and one for boys established.

"The Rev. Dr. Ver Mehr acts as Curate; and performs the proper offices of the diaconate with great usefulness and acceptance."—*Parochial Report*, 1847.

#### SUBSCRIPTIONS TO THE NEW CHURCH.

FROM DEC., 1846 TO JAN., 1848.

George W. Doane, Isaac B. Parker, Caroline Watson, C. Lippincott, Susan V. Bradford, Estate of Ann M. Wall, *each* \$1000. Wm. M. McIlvaine & Sisters, \$750. Dr. Charles Ellis, E. J. Shippen, Joseph Askew, Edward N. Perkins, Sarah P. Cleveland, Charles C. Perkins, *each* \$500. James H. Perkins, \$300. Charles W. Kinsman, \$275. Henry C. Carey, \$250. Dr. N. W. Cole, Sarah C. Robardet, Edward Harris, Wm. J. Watson, George W. Doane, *each* \$200. Thomas Milnor, Elizabeth Lyde, C. F. Lyde, Richard B. Jones, Estate of Walter Wilson, Edward B. Grubb, Capt. F. Engle, D. W. Cox, Sarah P. Cleveland, *each* \$100. Mary Weems, A. G. Ralston, Wm. A. Rogers, Joshua W. Collett, Mrs. J. S. Riddle, T. I.

Wharton, Samuel Rogers, Rachel B. Wallace, James W. Bradin, Isaac B. Parker, *each* \$50. Mrs. S. C. Byles, Fanny Martee, Francis Roth, Charles Hand, Caroline Watson, *each* \$25. Sophy, Col<sup>r</sup>., at Mr. Chauncey's, A Friend, Ditto being proceeds of sale of skein of Pearls, to be accounted for by Mrs. Doane, *each* \$10. Mrs. Wiltbank, \$5.—*Treasurer's Book.*

NEARLY THREE HUNDRED CHILDREN IN THE TWO INSTITUTIONS.

"Burlington College is intended for the training up of Pastors. It is designed, also, as a central home, for Missionary Deacons. When, in a few years more, these purposes shall be fulfilled, the diocese will have no want of Clergy, of a proper spirit. There are already there, five priests, and six young men, preparing for the ministry. Ten years, with God to bless us, will double, from that source alone, the present number of our Clergy. I ask your prayers, that God may bless the work; that he may raise up for it, those who, in furnishing it with the endowment,† which is all it needs, may find how true it is, which He hath said, 'It is more blessed to give than to receive;' that He may continue to the dear children, in both houses, and to them who have the charge of them, abounding measures of His grace, 'that our sons may grow up as the young plants, and our daughters, as the polished corners of the temple.' \* \* \*

"Nearly three hundred children are gathered now at Burlington. They come from every quarter of the land. They meet, as in a common home. They are knit together in the bonds of mutual love. They will disperse, with false impressions corrected, with prejudices removed, with attachments formed, with affections mutually won. The way to the parental heart is shortest, through the child. Sectional differences, will, in this way, be diminished; local and personal partialities will be removed; the North will be drawn nearer to the South; the East will be conciliated to the West. In this way, who can tell what

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† Miss Rachel B. Wallace, late of Burlington, has bequeathed to the College two thousand dollars, for the support of such candidate, or candidates for orders, pursuing theological studies there, as the Bishop may designate.

permanence may be imparted to our civil institutions, what vigor infused into our great national interests, what harmony secured in our vast political relations? Especially, when the Cross of our Lord Jesus Christ is made the central magnet of attraction; especially, when the Church of our Lord Jesus Christ is made the fold, for safety and protection.”—*Episcopal Address*, 1848.

THE REV. ERNEST HAWKINS, B. D., IN BURLINGTON.

“On Sunday, 29 July, 1849, (eighth after Trinity,) in St. Mary’s Church, after morning prayers, by the Rev. Ernest Hawkins, B. D., Secretary of the Venerable Society, in England, for the Propagation of the Gospel in Foreign Parts, I preached, and confirmed fourteen persons; seven of whom were pupils of St. Mary’s Hall, and seven of Burlington College.

\* \* This was a service of peculiar interest. The parish in Burlington has been closely connected with the Church of England, and deeply indebted to it. The first project, for an American Episcopate, proposed one Bishop, for the Islands, and another, for the Continent: the see of the latter to be at Burlington. The scheme was then enlarged: two, for the Islands, and two, for the Continent; one, at Burlington, and one, at Williamsburgh, Virginia. In 1714, a convenient mansion house and lands, for the Episcopal residence, were purchased, at the cost of £600 sterling, ‘situate at Burlington, within the Jersies.’ The project was arrested, by the death of Queen Anne. ‘The convenient Mansion House’ was burnt down. In 1803, the lands were conveyed, by the Venerable Society, to the Corporation of St. Mary’s Church; and are now its property. The first minister of Burlington was one of the earliest Missionaries of the Society, the Rev. Mr. Talbot. The Rev. Secretary of the Society, making a tour, through the country, was my guest, at the time of the Confirmation. It had been appointed, in special reference to the two Christian Schools, which, for so many years, have found a shelter, in the parish, which was the earliest and most favoured nursling of the Society. It was a beautiful providence, that the excellent person, who, for ten

years has been its executive, and, in that period, has laid the foundation of thirteen colonial bishoprics, should be present, with us, as partaker of our humble joy."—*Episcopal Address*, 1850.

#### GIFT OF A SILVER FLAGON.

A massive flagon, of silver, was bequeathed to the parish, bearing this inscription :



A bequest from  
Mrs. Susan Wallace of Philadelphia  
Widow of John Bradford Wallace, Esq  
to St. Mary's Church, Burlington, N. J., A. D. 1849  
in memory of the baptism  
in that parish of three children  
A. D. 1807, 1810, 1811.

#### A MARRIAGE CERTIFICATE.

"In the NAME of the FATHER and of THE SON and of THE HOLY GHOST Amen.

#### "THIS IS TO CERTIFY

"That on this twenty-fourth day of December, in the year of our Lord one thousand eight hundred and forty-nine, in St. Mary's Church in the City of Burlington, New Jersey, in a public congregation, The REV. MARCUS F. HYDE,† and ANNA M. MORRIS,‡ both of Burlington aforesaid, were by me duly united in Holy Matrimony, according to the provision of the Protestant Episcopal Church in the United States of America.

"G W DOANE, [L. S.]§

"Rector of St. Mary's Church."

#### THE ARCHDEACON OF SPANISH TOWN, IN BURLINGTON.

"I shall but make by own feelings the vehicle of yours, my reverend and beloved brethren, when I express the heartfelt

† Professor of Ancient Languages in Burlington College.

‡ Anna Margaretta, daughter of Edmund Morris; and great-grand-daughter of Margaret Morris, from whose journal we quoted, on p. 321.

§ The well-known Episcopal seal of Bishop Doane, with the mitre at the top of the shield, and beneath, the legend "RIGHT ONWARD."



pleasure, which has been afforded, by the presence, among us, this morning, of the Venerable Archdeacon Smith, of Spanish Town, in the Island of Jamaica. The Right Reverend the Bishop of that diocese was only prevented, from accepting my invitation, by a previous engagement, to go elsewhere. \* \* The increasing intercommunion of the mother and the daughter Church, now sisters, the Church of England, and the Protestant Episcopal Church, in the United States of America, is full of comfort, not only, but of the highest promise, for the spread of Apostolic truth, and the increase of Catholic love. May it abound more and more!"—*Episcopal Address*, 1850.

## GIFT OF A PATEN AND CHALICE.

On the 25th of December, 1850, the parish was presented with a silver-gilt paten, and chalice, of beautiful design and finish. Around the rim of the paten, in Church text, we read: "*He that eateth of this bread shall live forever* ✠" On the reverse, "*St. Mary's Church, Burlington, N. J., the Thankoffering of a Parishioner X-mas 1850.*"

Around the bowl of the chalice, in letters similar to those on the paten, is this: "✠ *Whoso drinketh my blood hath eternal life.*" And around the base, "*St. Mary's Church, Burlington, N. J., the Thankoffering of a Parishioner, X-mas, 1850.*"

## COLLEGIANS PLANTING TREES.

"On All Saints' Day, 1 November, 1851, I was present, and assisting, at Burlington College, at the beginning of a usage; which I cannot but regard as charitable and pious, and cannot but hope may be perpetual. The Alumni, having determined to plant, each one, a tree, on that day, in the hope, that those who come after them, may follow their example, assembled, at the noon service, in the Chapel of the Holy Innocents; where (as on all Holy Days) the Holy Communion was administered. We went, thence, in procession, to the College grounds; where, after, appropriate prayers, the trees were planted. It is a beautiful thought, in these young Churchmen, to combine the memorial of themselves, with the comfort of their successors, and

the adornment of their Alma Mater. May they, themselves, be, all, as trees, 'the planting of the Lord!'"—*Episcopal Address*, 1852.

#### REMARKS ON THE SPECIAL CONVENTION.

"Of the Special Convention, which assembled on my call, in St. Mary's Church, Burlington, on Wednesday, the 17th day of March, 1852, there is no occasion for me, now, to speak. The Journal is in your hands; and, with it, a full minute, of the debates, as well as of the proceedings. I must be permitted, here, to say, that the trials, toils, and sufferings of my whole Episcopate were overpaid, by the unfaltering confidence, and unflinching determination to maintain the right, of the Clergy and people, over whom God has made me the overseer. With such a Clergy, and with such a people, I am ready, for whatever is appointed to me; to live, or die, with them. It is my duty, here, to state, that, the action of the Special Convention notwithstanding, what purports to be an 'official summons' 'to appear in Camden, New Jersey, on the 24th day of June, 1852, and answer to the specifications made in the presentment' 'by' 'the Bishops of Virginia, Ohio, and Maine, for trial,' signed 'Phil'r Chase, Pres'g B'p,' was served on me, on the 30th day of April. I trust, that I shall have grace from God, not to fail, in what I owe to my brethren, in the Episcopate, and to my successors, in that office, in this extraordinary state of affairs. And, I have perfect confidence, that the Diocese, whose representatives, at the Special Convention, filled the hearts of Christendom, with grateful admiration, will look well to its own rights and responsibilities, in the premises."—*Episcopal Address*, 1852.

#### PROPOSAL TO RE-ESTABLISH "THE MISSIONARY."

"It is proposed to re-establish the MISSIONARY, as a paper devoted generally to the interests of the Holy Catholic Church; and as the official organ of the Bishop of New Jersey. Its discontinuance was felt, by very many Churchmen of the Diocese, to be a great disadvantage; but, it became necessary, from the pecuniary loss which it devolved on the Proprietor. With a view to remedy this evil, a more responsible and efficient method of conducting it has been adopted.

"The Missionary will be, as before, under the immediate supervision and control of the Rt. Rev. the Bishop of the Diocese. It will be published on the second and fourth Mondays of every month; beginning as soon as 400 subscribers are obtained: and will contain eight pages, small folio. The price of subscription will be \$2.00 a year, payable in advance; or \$2.50, if collected. The Missionary will be sent free to the Clergy of this Diocese, and to any person sending to the Editor the names of four subscribers.

"This Circular, with the accompanying letter of the Bishop, is earnestly commended to the attention and interest of the Clergy, and the Laity, of the Church.

"All communications relative to the paper, must be addressed to the Editor and Proprietor.

"WILLIAM CROSWELL DOANE,  
"Burlington, New Jersey.

"Riverside, December 7th, 1852."

"The undersigned earnestly commends to the patronage of the Diocese, and of Churchmen, everywhere, the enterprise now entered on, in the revival of the MISSIONARY. It will be conducted, strictly and constantly, under his control and supervision; and will sustain and set forward the principles and institutions, to which his life has been devoted.

"G. W. DOANE,  
"Bishop of New Jersey.

"Riverside, 8 December, 1852."

#### REV. WM. CROSWELL DOANE ELECTED ASSISTANT.

"At a meeting of the Vestry of St. Mary's Church, held April 21st, 1853, the Secretary laid before the Vestry the following letter, from the Rev. William Croswell Doane, in reply to his communication to him, of his unanimous election to the office of Assistant Minister of this Parish, which letter was read and ordered to be recorded upon the minutes:

"Riverside, April 9, 1853.

"My dear Mr. Aertsen:

"Allow me to express through you to the Wardens and Vestrymen of this parish, my sincere thanks for the confidence with which they have honored me, in calling me to be their Assistant Minister. I need hardly say with what deep feeling I

accept a call, which enables me to relieve my Father of part of the toil, which, for so many years, he has borne alone; and to serve humbly, and in the fear of God at the altar of my Confirmation, my first Communion and my Ordination, among those who have so long walked with me in the House of God as friends.

“‘ With great respect

“‘ Your faithful friend & servt. in Christ,

“‘ WM. CROSWELL DOANE.

“‘ R. B. AERTSEN, Esq.,

“‘ *Sec. of Ves. of St. Mary's Ch.*”

#### DURING THE ERECTION OF A CHURCH.

The following Prayer is used in St. Mary's Church, Burlington; and is permitted to be used in any of the Congregations of the Diocese, under similar circumstances.

G. W. DOANE,  
*Bishop of New Jersey.*

Riverside, 4 July, 1853.

#### THE PRAYER.

O, Almighty God, who hast given unto us, Thy servants, grace, to erect an house, for the honour of Thy name, and for the comfort and salvation of the souls, for which, Thy only Son did shed His precious blood, accept the offering, which, in all humility, we bring to Thee, of that, which is Thine own; and bless Thy servants, and their service. “Prosper, Thou the work of our hands upon us,” O God; “O, prosper Thou our handy-work.” Direct their counsels, to whom the work is specially entrusted, that it may be ordered, to Thy greatest glory, and to the greatest good of Thy believing people. Have, in Thy Holy keeping, the building, and whatsoever appertains to it: that our sacred purpose may be brought, the soonest, to the best result. Direct and bless the skill and industry of the Architect, the master-builders, and the workmen. May they be safe from every accident, and secure from every danger. And may all, who are, in any way connected with this temple, made with hands, be built up, through the operation of Thy Holy Spirit, as living stones, acceptable to Thee, through Him, who is the tried and precious corner stone, Thy Son, our only Saviour, Jesus Christ. Amen.



## THE PRESENTMENT DISMISSED.

"From the next day, 1 September, 1853, to the 15, inclusive, I was in attendance on the Court of Bishops, assembled, in Camden, on the third presentment,<sup>†</sup> made for substantially the same charges, by the Bishops of Virginia, Ohio, and Maine: all of which had been investigated by a Committee of your Body, after testimony, taken under oath; and declared to be not sustained by evidence. As the order of the Court, that 'the presentment be dismissed, and the respondent be discharged, without day,' was unanimous, seventeen Bishops, the whole of the Court, being present, I content myself with the single remark, that the form which its conclusion took, was not of my seeking; and was recommended to me, as, in the highest degree, desirable, for the peace and unity of the Church. Having laboured, assiduously, for that end, during a ministry, which overruns the third part of a century, I am thankful to believe that it has still been furthered, by the decision of this vexatious controversy."—*Episcopal Address*, 1854.

## THE CHRISTMAS WAITS.

On the midnight of Christmas, A. D. 1853, the old English custom was introduced in the parish for "the Waits"—a number of young men—to visit the Episcopal residence, the homes of the Clergy, the Hall and the College, and the houses of prominent parishioners, saluting them under their windows, with Christmas carols.

## SERVICES FOR THE UPPER PART OF THE CITY PROPOSED.

"At a meeting of the Vestry of St. Mary's Church held Feb. 6, 1854, the Rector having stated to the Vestry that his particular object in calling them together on this occasion, was to express to them his conviction of the obligation not only, there was resting upon this parish to furnish additional Church Services and instruction to the residents in the upper part of

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<sup>†</sup> For this "New Jersey Case"—too voluminous for insertion in this work—the reader is referred to the "Journals of the Conventions of the Diocese of New Jersey," and to the "Life of Bishop Doane, by his Son," pp. 470-506; and, further, to the "Life of Bishop Hopkins, by his Son," pp. 250-267.

the City who could not be induced to attend at the Parish Church; but also that the time had fully come when an effort should be made to fulfill said obligation, it was on motion

“*Resolved*, That the wardens be appointed a committee to confer with the Rector upon the most desirable mode of accomplishing said object, and that they report to a future meeting of Vestry.”

#### A CONSECRATION PATEN.

At Easter, 1854, a very large and elegant consecration-paten of silver-gilt was presented, having a medallion, in enamel of red and white, of the King of Glory, with the ensign of sovereignty in his hand, his head being surrounded with a *nimbus* in which the cross is conspicuous. Around the rim of the paten is this inscription in Church text: “✠ *Blessing and honour and glory and power be unto Him that sitteth upon the throne and unto the Lamb for ever and ever. Amen.*” On the reverse is this: “✠ *Humbly laid upon the Altar of St. Mary’s Church, Burlington, New Jersey, Easter, MDCCCLIV.* ✠”

#### “LAUS DEO!

“A record of the Goodness and Mercy of God, as most notably displayed in His protection from destruction, of the beautiful Temple, now being erected to His Honour and Glory by the members of this parish.

“On the evening of Thursday the 27th day of April, 1854, during a storm remarkable for its violence, the spire of the new Church, then built up to about three-fourths of its designed height, and as yet, entirely unprotected by any human means from such a disaster, was struck by a thunder-bolt so crushing, as to render hopeless any resistance, which the strength of the most solid masonry could offer to its violence; but, Blessed be Our God, who ‘hath his way in the whirlwind and in the storm’ and before whom ‘the mountains quake and the hills melt,’ ‘Our Holy and Beautiful House’ was *not* ‘burned up,’ the Lord ‘made a way for the lightning of the thunder,’ and the prayers which have been daily offered in His sanctuary for the preservation of

the building and all concerned in its erection, were mercifully heard and answered.

“With the exception of the displacing of a few stones, which one day’s labor restored, no injury was done; and this record is now here made, as a memorial of our thanksgiving to God for His most Providential mercy.

“‘Oh that men would praise the LORD for his goodness, and for his wonderful works to the children of men! And let them sacrifice the sacrifices of thanksgiving, and declare his works with rejoicing.’”—*Vestry Minutes*.

#### SUBSCRIPTIONS FOR A NEW ORGAN.

“The undersigned agree to contribute what is underwritten to the purchase of an Organ, for St. Mary’s Church, to cost fifteen hundred dollars; and to be approved by the Rector. The payment to be made to Thomas Milnor in three equal parts: 10 May, 10 June, and 10 July.

“Robert B. Aertsen, Franklin Gauntt, Elizabeth G. Cole, Rebecca Cole, William J. Watson, Margaret McIlvaine, Mary McIlvaine, William McIlvaine, L. W. Cannell, Henry C. Carey, E. E. Boudinot, Caroline Watson, Mrs. I. B. Parker, Miss Marcia Parker, Miss Virginia Parker—\$50 each. T. W. Wall—\$30. Jas. Farnum, Thomas Milnor, James W. Wall, Mrs. J. W. Wall, The Misses Shippen, Charles Swann, Mrs. Swann, Mr. Destouet, Mr. Lincoln—\$25 each. H. McDowell—\$10. John D. Moore, From a Lady—\$5 each. Miss Patty Neal, Susan Burr—\$1 each.”

#### A PARISH SCHOOL FOR BOYS.

“The Parish School for boys, under the care of Mr. Samuel B. Seaman, contains thirty-seven boys, who receive a plain English education, with careful religious instruction, weekly catechism and instruction in sacred music. The Parish School for girls, under the care of Miss Anna W. Blackney, numbers eighty children; whose instruction comprises, plain sewing, in addition to the above. Both Schools are strictly under the supervision

and control of the Clergy of the Parish, *and are for the children of its poor.*

"A class for Scriptural instruction, meeting every week, has been successfully commenced.

"The new Parish Church, † will be ready for consecration, in a few weeks, if it please God.

"The Rev. Mr. Frost continues to render valuable service in the Parish."—*Parochial Report*, 1854.

#### ST. MARY'S EXCELS IN OFFERINGS.

" 'St. Mary's Church, Burlington,' writes Bishop Doane in a Pastoral Letter to the diocese, dated St. John Baptist's Day, 1854, 'has contributed more than all the rest of the diocese, to the Offerings of the Church, for the last Conventional year. Moreover, since the establishment of the Offerings of the Church,' as the diocesan mode of Missionary contributions, in 1833, that Parish has contributed twenty-seven thousand three hundred and sixty-one dollars, to various Church uses.

\* \* "The Offerings, on the first Sunday in every month, are for the charities of the Parish. On the other Sundays in the month, unless for some special purpose, they are for the Missions of the diocese. Whenever a special purpose is deemed proper, notice of it is given, on the Sunday preceding. The contributions, for stated purposes, have never fallen off from a fair average.—For special purposes, they always rise in just proportion to the occasion. The people never think of their prayers going up, before God, without their alms. And, when a Clergyman, once, officiated, here, from abroad, who had not been instructed in this point, and there was no Offertory, they expressed their regret, and complained of feeling lost. There are many parishes, in this diocese, which are able to give more than St. Mary's, Burlington. If every Parish should adopt the plan, the hundreds would be thousands."

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† At a meeting of the Vestry of Trinity Church, New York, held June 9th, 1853, "An application of the Rt. Revd. Bishop Doane, for the loan of the machine for raising stone owned by this Church for the purpose of erecting the spire of St. Mary's Church, Burlington, was received, and read, and it was ordered, that the same be loaned to the building of that Church."—*Extract from the Minutes.* Wm. E. Dunscomb, Clerk of the Vestry.



## CONSECRATION OF THE NEW ST. MARY'S CHURCH.

"I do not think you will consider me extravagant, when I say, that the next service which I performed, was among the most interesting of my life: if I except the ordination of my two sons, quite the most interesting. I speak of the consecration of the new St. Mary's Church, in Burlington, on Thursday, the 10th of August, 1854. \* \* In 1845, the attempt was made to obtain such funds, as would warrant the erection of a new Church. The result was so encouraging, that the Corner Stone was laid, on the 17th day of November, 1846: with the just confidence, that the proceeds of property, belonging to the Parish, would be immediately available, to make up, what was not subscribed, by the parishioners. But, in this reasonable reliance, the Vestry were disappointed; and a series of delays, and failures, not controllable by us, deferred, nine years, the complete fulfilment of our hopes. You may judge, with what an eager joy, we met the Psalmist's challenge, 'O come let us worship, and fall down, and kneel, before the Lord our Maker. For He is the Lord our God; and we are the people of His pasture, and the sheep of His hand. O worship the Lord, in the beauty of holiness.' And, how, 'like them that dream,' we felt, when He 'turned our captivity;' and in the midst of the congregation of His people, we brought Him 'the honour that was due unto His name.' I deeply felt the general interest, in the occasion, which brought together so great a company of Clergy and of Laity, from other Dioceses, as well as from our own. The request for Consecration,† was presented to me by

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†"We, the Rector, Church-wardens, and Vestrymen of St. Mary's Church, in the City of Burlington, County of Burlington, and State of New Jersey, having, by the good providence of ALMIGHTY GOD, erected in Burlington a house of public worship—the former house erected in 1703, and enlarged, for the fourth time, and consecrated, in 1834, being too small for the parishioners—do hereby appropriate and devote the same to the worship and service of ALMIGHTY GOD, the FATHER, the SON and the HOLY GHOST, according to the provisions of the Protestant Episcopal Church in the United States of America, in its ministry, doctrines, liturgy, rites, and usages, and by a congregation in communion with said Church, and in union with the Convention thereof in the Diocese of New Jersey.

"And we do also hereby request the Right Reverend GEORGE WASHINGTON DOANE, D. D., LL. D., the Bishop of the said Diocese, to take the said building under his spiritual jurisdiction, as Bishop aforesaid, and that of his successors in office, and to consecrate the same by the name of St. Mary's Church,

the Senior Warden, Thomas Milnor, Esq.; who, as Treasurer of the Corporation, has rendered services, which could not be paid for, and at a cost of time and care which none but himself, can estimate. It was read by the Rev. Dr. Watson, Rector of Burlington College. The sentence of Consecration was read by the Rev. Mr. Finch, President of the Standing Committee. Morning Prayer was offered by the Rev. Dr. Creighton, (of the Diocese of New York,) and the Rev. Dr. Mahan, (of the Diocese of Pennsylvania; now, I am happy to say, of this Diocese,) the Rev. Messrs. Clarkson, and Macurdy reading the Lessons. I preached, and administered the Holy Communion, the Rev. Mr. Germain, Principal of St. Mary's Hall, reading the Epistle. There were also present, the Rev. Messrs. Morehouse, Stewart, Frost, Rowland, E. K. Smith, Weld, C. F. Hoffman, and Foggo; the Rev. Messrs. Cox, Shackelford, McVickar, Hopkins, and Tracy, (of the Diocese of New York;) the Rev. Drs. Dorr, and Williams, and the Rev. Messrs. Rogers, Ogilby, Bonner, Beasley, Franklin, Webb, Roberts, and Huntington, (of the Diocese of Pennsylvania;) the Rev. Messrs. Flagg, Stearns, and Dashiell, (of the Diocese of Maryland,) the Rev. Mr. Allen, (of the Diocese of Massachusetts,) and the Rev. Mr. Boyd, (of the Diocese of Mississippi.) The single drawback of the occasion, was the absence, from indisposition, of the assistant Minister, the Rev. Professor Doane, whose unwearied labours had brought forward an excellent choir of men and boys, by whom the Psalter was chaunted antiphonally, and the whole music excellently sustained; and in many other ways contributed to the

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Burlington, and thereby separate it from all unhallowed, worldly, and common uses, and solemnly dedicate it to the holy purposes above mentioned.

"And we do, moreover, hereby relinquish all claim to any right of disposing of the said building, or allowing of the use of it in any way inconsistent with the terms and true meaning of this instrument of donation, and with the consecration hereby requested of the Bishop of this Diocese.

"IN TESTIMONY WHEREOF, We, the said Rector, Church-wardens, and Vestrymen, have caused this instrument of donation to have attached to it the seal of our Corporation, and our signatures, this seventh day of August, in the year of our Lord one thousand eight hundred and fifty-four.

"G. W. Doane, *Rector*.

"Thos. Milnor, Robert B. Aertsen, *Wardens*.

"F. Engle, Elias Howell, John Larzalere, William A. Rogers, Franklin Gauntt, Edw. B. Grubb, *Vestrymen*."

order and beauty of the service. I shall undertake no description of the building. You have seen it. It speaks, for itself. It is, I believe, the first instance, in this country, of a cruciform Church, with a central tower and spire; all of which is of stone.† It does honour to the eminent architect, Mr. Richard Upjohn. For solidity and durableness, the building can hardly be surpassed. Its promise of perpetuity is as great as can be predicated, of any work of man. From age to age, it will remain, I trust, a monument of the faith, and a temple for the worship, of the One, Holy, Catholic and Apostolic Church. To have been an humble instrument, in a work so gracious, is among the highest blessings of my life. To worship, while I live, within its walls; and to lie down, at last, within its shadow, are first and chief, among my prayers. Daily Morning and Evening Prayer, and the weekly administration of the Holy Communion, began, from the Consecration; and, I trust, will never cease. 'Let Thy Priests, O God, be clothed with salvation; and let Thy saints rejoice in goodness.'"—*Episcopal Address, 1855.*

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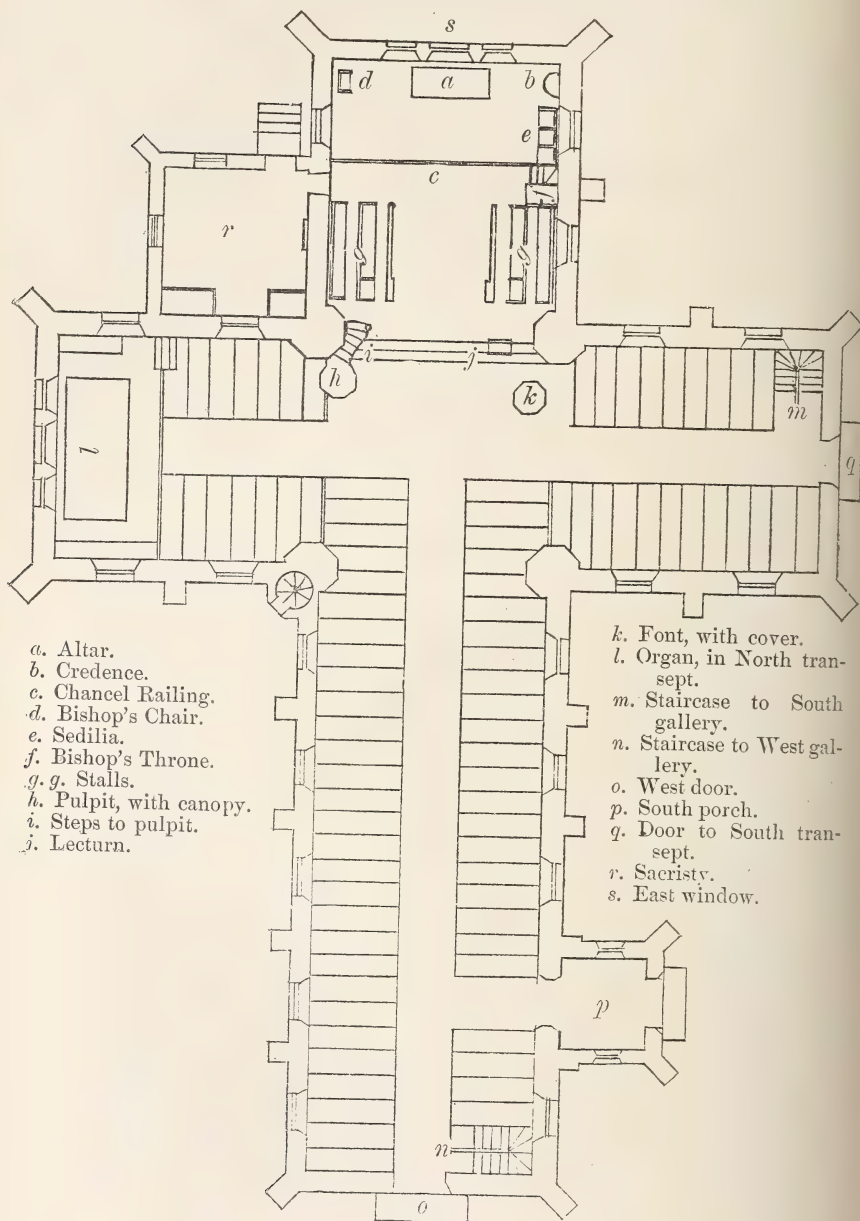
† The land occupied by this new structure first came into the possession of the Church, through the pious will of Paul Watkinson (see p. 267). The item reads: "I give and bequeath unto Mary Watkinson my Wife, my House and Lot where I now live [corner of Watkinson's alley and Pearl street extending to the river] and my *little Orchard*, joining the Church Yard, during her natural life, and after her decease my will is that my said House, Lot and Orchard shall go to the use of the Church called St. Annes Church in Burlington forever—but my Will and mind is that the House and Lot and Orchard be rented, and the rent thereof be put to interest and that same money be appropriated towards the building a Steeple to the said Church and then to the use of the said Church towards other Repairs."

The "little orchard" was leased to the corporators of the Burlington Academy—see pp. 332-334—who erected thereon a building of brick, in which was maintained, for thirty years, an English and Classical School of the highest order. The Principals of this Institution, as nearly as can be learned without records, were William Staughton, John Michael Hanckel, Christian Hanckel, Jonathan Price, Elias Crane, Cleanthes Felfth.

At a meeting of the Building Committee of the new Church, January 4th, 1847, Dr. Ellis reported "that in accordance with the instructions of the Committee he had sold the Academy building for the sum of Four Hundred Dollars." In excavating for the foundations of the spire to be laid, Dr. Ellis says: "The workmen went to the depth of from nine to thirteen feet, until they reached enormous boulders—such as are found in the bed of the Delaware river." It is to this fact that Bishop Doane alludes in his Episcopal Address of 1848, when he says: "The new St. Mary's Church is sufficiently advanced to show its fine proportions, and majestic outline. Nothing that has been done in it, that has not been done for perpetuity. It will stand, while any human structure stands; a rock, upon 'THE ROCK.'"

## HISTORY OF THE CHURCH

DIAGRAM OF THE NEW ST. MARY'S CHURCH.





IN BURLINGTON.

509

DIOCESIS  
NEO-CÆSARIENSIS.

MEDITATIONES—

ANNO POST DEDICATIONEM

ECCLESIAE

SANCTÆ MARÆ PAROCHIALIS,

IN OPPIDO BURLINGTON,

X. DIE AUGUSTI, A. D. MDCCCLV.

OMNIBUS FIDELIBUS

EX

ANIMO GRATO—OBLATÆ.

Rogate, quæ  
ad pacem  
sunt Jerusa-  
lem: et a-  
bundantia  
diligentibus

te. Fiat pax in virtute tua: et abundantia  
in turribus tuis. Propter fratres meos, et  
proximos meos loquebor pacem de te:  
Propter domum Domini Dei nostri quæram

bona tibi.

Gloria Patri,

et Filio: et

Spiritui

Sancto: Si-

cut erat in

principio, et

nunc, et sem-

per: et in

sæcula sæ-

culorum.

A M E N.

## IN MEMORIAM

DEDICATIONIS ECCLESIE SANCTÆ

MARLÆ

PAROCHIALIS, IN OPPIDO BURLINGTON, ET DIOCESI NEO-CÆSARIENSI;

X DIE AUGUSTI, A. D. MDCCC LIV.

Sursum Corda ! Celebrantes  
 Fratres in Sacrario!  
 Trino grates Deo dantes  
 Hilari cum gaudio.

Bis sex menses evaserunt,  
 Quo, voce antiphonâ,  
 Sacerdotes intraverunt  
 Hujus templi limina.

Domini, quidquid in terris  
 Et in coelis Domini !  
 Testis hujus stat hæc turris  
 Cui vix astra termini.

Inter Fratres Fide claros  
 Architectus prodeat !  
 Formans lapides tam raros,  
 Ut figura placeat.

Sancta Crux in fundamento—  
 Robur ædificii.  
 Crux sublimis in ascendo  
 Ardet apex capiti !

Tuta Stant—stant et concinna  
 Intra et extra mœnia.  
 Fulmina non et procella  
 Lædunt Castra coelica.

Aestus pariter ac frigus  
 Nonnisi corroborant,  
 Apte quod exstruxit manus  
 Architecti, et collaudant.

Et nunc iterum adeste  
 In choro Fidelium :  
 Salvatore JESU Teste,  
 Ferte novum Canticum !

Ecce parvulos infantes,  
 Fontem cingunt mysticum :  
 Aquis—per Fidem—lavantes  
 Omne cordis nocuum !

Sic renati in lavacro  
Christi scholam adeunt.  
Semen bonum tenent agro;  
Postmodo fructus ferunt.

Bene docti in præceptis  
JESU Evangelii,  
Ad aram divis sub armis  
Stant Christi discipuli.

Sacramentum renovantes  
In lavacro conditum,  
Manu Apostoli portantes  
Donum septenarium.

Opas stat coronâ cinctum!  
Resonat TRISAGION!  
A Sexcentis, Sacro Sanctum  
Replens *εἰς αἰώνιον*.

A. FROST, *Presb'r.*

MRS. SUSAN V. BRADFORD.

"Mrs. Bradford † removed, from Philadelphia, to Burlington, with her aged and venerable father, in 1805. He died, in 1821, in the eighty-second year of his age. She was long a communicant of St. Mary's Church, Burlington; where she was confirmed, by Bishop Doane, in 1834. She died, on St. Andrew's Day, 30 November, 1854; far advanced in her ninetieth year.

† "Susan Vergereau, eldest daughter of the Honorable Elias Boudinot, was born, at Elizabethtown, New Jersey, December 21, (St. Thomas' Day,) 1764. He was President of the Congress of the United States, in 1783; and, in that capacity, signed the Treaty of Peace, with Great Britain. Her mother was Hannah, daughter of John Stockton, Esq., of Princeton, New Jersey; and sister of Richard Stockton, one of the Signers of the Declaration of American Independence. The great-grandfather of her father, was a Huguenot, by the name of Oudinot; who left France, for England, on the revocation of the Edict of Nantes: and took the name of Boudinot, under letters patent, from the Crown, in 1686. He, afterwards, came to America. His confidence, in the restitution of his family, to their native land, was so great, that, by his last will, he regularly devised his estates, there, as if still in possession of them; though, they had, long before, been confiscated, and sold.

She was of sufficient age, to feel, and to remember, the trials, and incidents, of the struggle for independence; and, with her distinguished father, shared the fortunes of her country. An occurrence of her childhood, is characteristic of her spirit, while it illustrates her patriotism. Passing the evening, at Governor Franklin's, in Burlington, soon after the seizure of the tea, in Boston harbour, a cup of tea was offered to her; which she declined. When it was so pressed, that farther refusal would have been rude, she took it; touched it to her lips, without swallowing a drop of it; and, crossing the room, emptied it, from the window. She was nine years old. The family, on one occasion, were surprised by a party of the British; and robbed. After remonstrating with the officer, in command, she told him, that her aunt, who was with them, had asked protection. "Not, by your advice, I presume;" said the officer. "That it never was, I can tell you;" was her prompt reply. The girl was mother of the woman."—*Bishop Doane.*

Born, on one Saint's Day, and dying, on another, she was saintly, in all her life; and waits, with Saints, the coming of her Lord. She was buried, in the Church-yard of St. Mary's, Burlington, on the second day of December; in the midst of relatives, and friends, and neighbors, who loved, and honoured, and lamented, her."—*Bishop Doane*.

“PLUCKING OUT THE RIGHT EYE.”

“On Saturday, 15 September, I was brought to know what that means, of which we read in the Holy Scripture, about cutting off the right hand, and plucking out the right eye. It was my dreadful duty to pronounce Sentence of Deposition, from the Ministry, on my eldest son, and first-born child; whom I had admitted to the Diaconate, with such sacred joy, not seven months before.† The record is as follows: ‘To all, everywhere, who are in communion with the One, Holy, Catholic, and Apostolic Church: Be it known, that George Hobart Doane, M. D., Deacon of this Diocese, having declared to me, in writing, his renunciation of the ministry, which he received, at my hands, from the Lord Jesus Christ, and his design not to officiate, in future, in any of the offices thereof, intending to submit himself to the schismatical Roman intrusion, is deposed from the Ministry; and I hereby pronounce and declare him deposed, in the name of the Father and of the Son and of the Holy Ghost. Amen. Given at Riverside, this fifteenth day of September, in the year of our Lord, 1855, and in the twenty-third year of my Consecration.

“G. W. DOANE, D. D., LL. D.,

“*Bishop of New Jersey.*

“In the presence of

“M. MAHAN, D. D., *Presbyter*;

“M. F. HYDE, A. M., *Presbyter*.”

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† “On the 4 March, 1855, (Ember Sunday in Lent,) at the stated ordination, in St. Mary's Church, Burlington, I admitted Robert F. Chase, Tutor in Burlington College, and George Hobart Doane, A. M., M. D., Instructor in Chemistry, in Burlington College and St. Mary's Hall, to the Holy Order of Deacons; and the Rev. Franklin Babbitt, Deacon, Assistant Minister of Christ Church, Elizabethtown, to the Holy Order of Priests. \* \* \* The Rev. Dr. Doane is Assistant to the Rector of Grace Church, Newark. In his admission, I have given, of my own flesh, the second Deacon, to the Church; and, in the two brothers, all I have. God be thanked, for the permission to devote them, to His service.”—*Episcopal Address*, 1855.



"This sentence was not executed, until the provisions of the Canon, 'where the party has acted unadvisedly and hastily,' which is pre-eminently the present case, had been offered, urged and refused. It only remains, for me, humbly to ask the prayers of the faithful, in Christ Jesus, that my erring child may be brought back, to the way of Truth and Peace; and, for myself, that I may have grace, to bear and do the holy will of God.

"G. W. DOANE."

"Not because I have anything to gain, nor, because I have anything more to lose—the heart-wound of this loss must go with me, into the grave; and bring me sooner, there—but, simply, because the truth alone is always true, I shall briefly recite the leading circumstances of what, I deem, a case, peculiar, and by itself. God will, I trust, sustain me, for His Church's sake, in an anatomy, more agonizing, than the dissection of my own heart strings. My darling child was, from his birth, impulsive and impetuous, beyond any one, whom I have ever known. He is of a candid, generous, and noble nature. And, through the heavenly grace, vouchsafed to him, his impulses were never toward vice. He was carefully taught and trained, as a child of the Church: and brought up in its atmosphere. I challenge contradiction, when I assert, that there is not a house, on earth, that can be less imbued with sympathy with Rome, than that, in which he lived, for five and twenty years. And, for myself, of all the falsehoods, which have ever been imagined, and alleged, a tendency towards Rome is the one, which, my deepest impressions, and clearest conclusions, not only, but the very instincts of my nature, make impossible. It was in the air, which my poor child had always breathed, that Winslow, when, at Cambridge, he was almost lost, found health and strength; and was restored to duty and to truth. If he had a special admiration, it was for Bishop Hobart; whose name he bears. And the churchmen, of his sympathy, were such as Dr. Ogilby, and Dr. Croswell, and Dr. Mahan. From his childhood, he inclined to Surgery. And, when his education, at Burlington, was completed, became a student, at Jefferson College, in Philadelphia;

and the private pupil of that distinguished Surgeon, Dr. Mütter. He was confirmed early; and had long been a devout communicant. When he had completed his first course of Medical lectures, he asked me, to use his own expression, if I 'thought him good enough,' to permit him to change his profession; and study for the Ministry. I told him, that I had no doubt, as to his religious character; and that the wish gratified me. But, that I feared, it was a hasty impression; more promoted, than he was aware of, by the hardness and disagreeableness of the first year's pursuits and occupations; and suggestive of an instability, which, in minor matters, was characteristic of him; and, in one so grave, would involve the most serious risk. I reminded him, that he was young; that he was pursuing the profession of his choice; that it would qualify him for greater and more extensive usefulness, in any other line of life, which he might adopt; and, that he should, by all means, now that he had begun, go through with it. And I promised him, that, if, when his Medical education was complete, he was still of the same mind, I would entertain the proposition. He did not revive the conversation. He received the degree of Doctor of Medicine, in Philadelphia. He went abroad, for nearly a year and a half; much of which he spent, in the hospitals, at Paris and Vienna; and he came back, as I believe, well qualified and well furnished, for that department of his profession, which he had chosen, as his speciality, diseases of the eye. At the first convenient opportunity, he renewed his former proposal; said that he had great searchings of heart, on the subject, while abroad; spoke of the urgent want of clergymen, and especially of such as were not entirely dependent on their ministrations, for the means of support: and said, again, that, if I thought him fit for it, his heart's desire was to become a candidate for holy orders. I admitted the obligation of my promise, to entertain the subject: but, again, reminded him that his nature was unstable; that the change was a very serious one; that the step once taken was irrevocable: and said, I must take time to consider it. I kept him off, for several months: until I saw that he would not enter on the medical profession; that his whole

time was occupied in theological reading; and, that he felt hurt at, what, he thought, was, a distrust, in me, of his religious principles. After most thoughtful consideration, on my own part, and consultation, with those, who knew him best, and were best qualified to judge, I consented to his desire: and he became a candidate for holy orders. I never saw one more delighted with his studies, or more in earnest. He was, literally, '*totus in illis*.' As a Sunday School Teacher, and as a District Visitor, he was foremost, in every good work; and, while, yet, he was a layman, was doing, as far as might be, the service of a Deacon. In his recitations, to the several instructors, in theology, he was, always, satisfactory; and, in the homiletic exercises, before me, eminently so. His examination was all that could be desired. His whole life had been passed, under the shadow of the Altar. He seemed to have found his place, at its foot. It was the happiest day of my life, when I knelt, before it; and could say, to Him, Whose sacrifice it commemorates, 'behold I, and the children, which Thou hast given me.' After remaining, a few weeks, with me, perfectly happy in the exercise of his Diaconate, as he had opportunity; and, especially, in serving me, on my Visitation, he went to Newark, at the earnest and repeated desire of the Rector of Grace Church, enforced by the wish of some of the best and dearest friends, that man has ever had, to be the Deacon of that parish. He went to work, as his way always was, with all his might. He was especially devoted to children, to the young, to the poor, to the sick, to the afflicted. He found his way to the hearts, as well as to the hearths. And he was forecasting—before the time, no doubt, and with a natural inability to wait—the largest plans, for every form and aspect of the Church's work. It seemed to be a great success: and, in three years, I am very sure, it would have been. On Friday, 30 July, he came, with his Rector's consent, for a short week. He is a loving child; and dearly loved his home, and every thing about it. He never was more loving. He never was so happy. He never was so devoted to every interest of the house, of the parish, of the schools, of the diocese, of the whole Church. And, at the same time, he never was so tender,



to every one, and about every thing. In that week, the intelligence came, that one whom he had pitied, and been interested in, had gone to Rome. He spoke of it, in the severest terms; and, that, to those of his own age and standing. There was nothing special, in this. He had been brought up, so. I may say, that he was born, so. In Rome, when he was there, he saw nothing to attract him. He would not see Bishop Ives, whom he had known, as only not a brother to his father. He was tempted by no courtesies, on the part of Mr. Manning, who had been his father's special friend. When Bishop Hopkins' able work, 'the End of Controversy Controverted,' came out, he read it, with the utmost avidity, again and again; and insisted on my thanking him for it. He left home, on the following Saturday, 4 August, with great reluctance. He parted from me, at six, in the evening, with my kiss and blessing. He could not have reached Newark, before 9 o'clock. And, before he slept, he had gone to the intruding representative of the Bishop of Rome; and had taken his counsel, as to any further ministration in the communion of his father. He wrote, on Monday, to his brother, that he had doubted, as to the authority of his ministry; and had asked advice, of one, who calls himself the Bishop of Newark.† I sent for him, at once. And he came to me, on Tuesday night, a Papal petrification: his fine feelings all frozen up, and his beautiful features hardened into marble; so that two, who had known him, from his childhood, said, on Sunday, before one word was known of what had taken place, the night before, that his countenance was stone. To love, to duty, to devotedness, he continued inaccessible. And, he is, now, at Rome, his natural feelings, I am glad to say, restored, a Student, in a College, which has been founded, there, for English perverts. If I am asked to explain this strange and instantaneous transmutation, I must do it, in his own words; and leave it, to whoever will, to frame the theory. To one, he said, that, 'it flashed across his mind, in the train, after he had left me, that his ministry might not be valid.' To another, that he 'felt something snap, in his head.' To me, that he left the

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† James Roosevelt Bayley, D. D.



house of his Rector, to whom he gave no word or sign of intimation of his doubts, 'in a state of perfect frenzy,' and went to that of Bishop Bayley; in doing which, instead of coming to me, he, afterwards, admitted, that he did wrong. But, he is the child of many tears and many prayers; and there is still hope, that he may come 'to himself.' That it may be so, I humbly ask your fervent supplications."—*Episcopal Address*, 1856.

## GIFT FROM THE REV. ADOLPH FROST.

The 2d Vol. of BIBLIA SACRA, in the choir stalls of St. Mary's Church, has, on its first leaf, as follows:

"This II<sup>d</sup> Volume of the Old Testament in the Hebrew and Latin languages is to remain in the stalls for the reverential perusal of any Brother in the Holy Ministry of Christ, by the free and good will of

"Burlington,

"St. Mary's Sacristy;

"May 3<sup>d</sup> A<sup>n</sup> D<sup>i</sup> 1856.

"ADOLPH FROST; †

"*Priest in the*

"*Church of God.*"

## MUSIC WITH THE DAILY PRAYERS.

"Daily morning and evening prayers, with the full music; the children of both Schools attending, as they do also the Sunday services. The Holy Eucharist on every Lord's day and every Holy day. A night service, with a sermon and congregational practicing on the eve of every Saint's day, and every Thursday evening. Public catechising, after evening prayer, on the first Sunday in each month; and after morning prayer on the Saints'

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† In his Episcopal Address for 1865, Bp. Odenheimer says: "In our own Diocese \* \* \* we mourn \* \* \* the learned yet child-like Adolph Frost, who loved this Diocese none the less though he sojourned in his fatherland, in the fair City of Heilbronn, on the banks of the Neckar.

\* \* \* "The earlier students of Burlington College will never forget their leader—full of learned lore and priestly zeal; and the little children will wait in vain for the appearance of the quaint and apostolic looking man who in his morning walks towards the House of Prayer, courted their recognition and accounted their mere salutation or caress as a real benediction on his daily work. God's blessing rest on the memory of Frost, and may we through Jesus, merit a share in his lot, who loved so fervently the name and Cross of Christ, and illustrated in his daily life of innocence the Master's saying: 'Except ye be converted and become as little children, ye shall not enter into the Kingdom of God.'"

days and every Wednesday and Friday. The Parish Schools do admirable work for Christ and the Church. Miss Anna W. Blackney has charge of the girls, and Mrs. Forcus of the boys. The schools are open to all; and gather in, the children of the poor. They are taught the catechism and the Church's system of religious training, sacred vocal music, and a plain English education. One of the older girls assists, in the care of the girls' school, faithfully and usefully. The District Visitors †

† "PLAN FOR DISTRICT VISITING.

"The persons in charge of the various districts will consider themselves responsible to God, through the ministers of the Parish, for the poor persons living in their district, and requiring assistance: their rule of action to be St. Paul's; tending, though not to the exclusion of others, to the preference of Church families—'Do good unto all men, especially unto such as are of the household of faith.'

"The frequency of visits (under a sense of their responsibility) can be best regulated by the Visitors themselves; from their general experience and their acquaintance with the peculiar necessities of the families to be relieved.

"All new cases should be reported to the Clergy as soon and as minutely as possible; and a general report of all cases relieved, stating the manner and the amount of relief, should be made in writing, on every second Saturday, from 3 to 4 o'clock P. M., at the Vestry room of the Old Church.

"The Visitors will obtain from the Assistant Minister the names of certain families, to whom they may send persons, in their district, for broken meat, clothes, &c.; and a card, signed by the Visitor, stating their most urgent wants, should in all cases be sent by them.

"Cases of spiritual want must be carefully, and *at once*, inquired into; and reported *without delay*, to one of the Clergy, to be dealt with, by them.

"Money must be rarely and sparingly given; and all donations should first be given to one of the Clergy, to insure their equal distribution.

"The amount of other things, varying of course with the number and needs of different families, may be graduated from the following amounts, for a family of six:— $\frac{1}{4}$  cord of wood or  $\frac{1}{4}$  ton of coal, not oftener than three times during the five months; 6 lbs. of flour, 4 of Indian meal,  $\frac{1}{4}$  lb. of tea (or 1 lb. of coffee) and 1 lb. of brown sugar, with now and then 3 lbs. of pork or a peck of potatoes, and in cases of sickness, 1 lb. of rice or 1 lb. of crackers. The groceries may be got for the upper part of the town from the store of Mr. Wm. A. Rogers, and for the lower part of the town from Mr. Alex. A. Larzelere; coal and wood from Thomas Milnor, Esq.; and medicines from Mr. F. Brother. The accounts should stand in the name of the Assistant Minister, and the printed order should be always used.

"DISTRICTS AND VISITORS.

"I. Delaware St. from Wood to St. Mary's. Mrs. Hyde.

"II. Pearl St. from the Sluice to Stacy. Miss Watson.

"III. Pearl St. from Stacy to the River; and St. Mary's from Pearl to Broad. Misses Aertsen.

"IV. Union St. from Main to St. Mary's. Miss Heiskell.

"V. Broad St. from Talbot to Stacy. Misses Boudinot.

"VI. Federal St. from Main to York. Mrs. Cleveland and Miss Foote.

"VII. Federal St. from York, and Taylorsville. Geo. H. Doane.

"VIII. Wood St. with the Alleys and Temperance Row. Miss Doane.

"IX. Broad St. from Stacy to the Creek; and Greene St. Miss Cole.

have been full of their works of mercy, through the winter ; and have a supervision of the girl's school, particularly in the instruction in sewing. The Bible class is under the charge of the Rector's Assistant. The music of the Church is admirable. The introduction of the ancient plain song makes it really congregational worship ; and the choir have made beautiful the service of song in God's house, with anthems and services, exquisitely rendered. Mr. Alfred Shapter is still the organist ; and the choristers, nine men, three women, and seven boys, sing, for God's glory, and for love's sake. Mr. Frost's faithful assistance is still most acceptable in the Parish."—*Parochial Report*, 1856.

#### OPENING OF ST. BARNABAS' CHAPEL.

"On Sunday evening, 30, (Advent Sunday, and St. Andrew's Day,) 1856, I opened St. Barnabas' Free Mission Chapel, in Burlington, with appropriate services. \* \* This movement, undertaken, by my son, after long consideration and deep reflection, has my consent, approbation, and blessing. It is a work, loudly called for. For years, I have looked to a Missionary Station, in the Eastern portion of the City, as due to its increasing population, not only ; but to the peculiar circumstances of the locality. It would have been begun, two years ago ; if a suitable place for the services could have been had. That is supplied, for the present, by the vacancy of the Public School House, on the corner of the Church property ; a new one having been erected. The. Rev. William Croswell Doane having ceased to be my Assistant, in St. Mary's Church, has been appointed Priest of the Mission. The building has been purchased, and fitted up, for religious services : and, so far as its

"X. York St. from the River to Broad St. Mrs. Dr. Gauntt.

"XI. York St. from Broad to Federal, and Clarkson St. from York to St. Mary's. Miss Parks.

"XII. York St. from Federal to Belmont, Belmont and Pudding Lane. Miss Blackney.

"XIII. Stacy St. from Pearl to Belmont ; and Earl's Court. Misses Swann.

"XIV. Main St. from Broad ; and Wrightsville. Mrs. Haven.

"XV. Dillwyn St. and Underhill's Row. Miss Mitchell & Miss Wistar."



capacity extends, is very well adapted to that use.† There are four services there, every Sunday; and the evening service, every day. Nothing is spared, that much experience and unre-served devotion can contribute, to a favorable result; and with God, to bless it, that is certain. Its sole reliance for support, is on voluntary Offerings. The building, on the night of opening, was crowded to excess. The services were of deep and solemn interest. And the pleasure expressed by the people, to whose immediate neighbourhood, the ministrations of the Church had, thus, been brought, could not be misunderstood."‡—*Episcopal Address*, 1857.

#### THE LAST DAYS OF BISHOP DOANE.

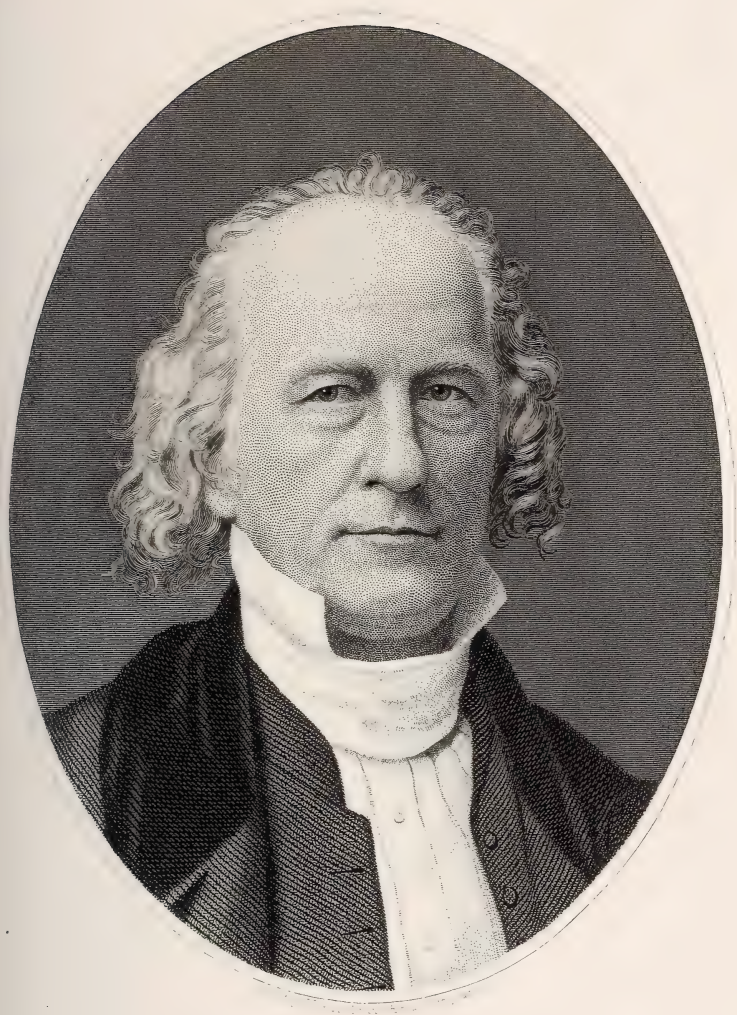
"During the winter," writes the Rev. William Croswell Doane, of his father, "we had noticed now and then, a weariness of walk and look. But he was never fresher-hearted, never fuller of vigour of mind, never freer in the luxuriance of graceful thought. His cable speech, and 'cable song;' his Washington oration, his last address at St. Mary's Hall, are among his greatest works. He spoke oftener, of being tired, and went earlier to bed. But no thought or fear of what it meant, ever crossed our hearts. He had conquered so many times; his strength of soul and body were so superhuman; his necessity to us, to all his work, to all God's work, was so great, that no one ever thought, he could die. And in such an atmosphere, of

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† "The congregation has largely outgrown the Chapel, and the commencement of a new Chapel is needed and intended, at once. Alterations since last year have added about twenty-two sittings. But the congregation numbers 300, and the Chapel seats 220. A girls' school has been added, and the two schools are most faithfully and successfully taught. Only six children of the Mission, are in the public schools. The music is congregational, hearty and devotional, led by a choir of boys and girls, under the training of Mr. George S. Lewis, whose devotion and ability, are given without salary, for the glory of God. About \$175.00, was obtained outside the Mission, for the alterations spoken of. There is no Sunday School connected with the Mission. The children of the Parish Schools are taught by their own Teachers, on Sunday; and the few other children, by the Priest. All are catechised openly, every Lord's Day."—*Parochial Report*, 1857.

‡ "On Saturday, 27 November, 1858, the Bishop dedicated the School Chapel of St. Barnabas' Free Mission, in Burlington. The request for dedication was read by the Rev. William Croswell Doane, Priest of the Mission, and the sentence of dedication by the Rev. Edward M. Pecke."—*Bishop Doane's Journal*.





Goodell,  
Bishop of New Jersey



sacred sorrow, of unusual pleasure, of serene refreshment, of gathering, growing peace, the winter passed away, through what he called 'the old and new year's isthmus,' till the spring brought his visitation duties, again. Closely and constantly confined with the examinations at the two Schools, he wrote his address to the graduates, on the morning of the day it was delivered. 'I had not *one* idea,' he told me afterwards, 'till I went out and saw your bees, this morning.' And after all the weariness of that day, he set off so early the next morning, to his month of work, that our parting kiss and blessing, were over night. The visitation, entered on, as all his notices ran 'if it please God,' covered thirty-two parishes, and was to be made in twenty-one days. He visited fifteen. During the last week of incessant storm, he was in the most exposed parts of the Diocese, near the seashore, and travelling only in carriages. His last day's work, included Shrewsbury, Middletown, and Red Bank. And in Trinity Church, Red Bank, on the evening of the fifth Sunday in Lent, (Passion Sunday) April 16th, he officiated for the last time, preaching his last sermon from those great words, 'The wages of sin is death, but the gift of God is eternal life through Jesus Christ, our Lord;' with these last solemn words, that close it, 'Thou, who didst die for us and rise again, bid us to die to sin, help us to rise to righteousness; that bearing here Thy cross, we may hereafter share Thy Crown.' We had not looked for him at home, until Wednesday. But news of the death, at Mt. Holly, of his old and beloved friend, the Senior Presbyter of the Diocese, Dr. Morehouse, hastened him back. He had made a day, among his last at home, to go to him, with sympathy and cheer, and the Church's words of comfort. And when his death was announced, he came at once, to be there for the burial. When I first saw him, in the garden with a bunch of flowers, he seemed weary, and stiff, and lame. And at dinner, everything was an effort, and he was subdued, and quiet, and worn. He went at once to bed. Still he counted on going to Mt. Holly, the next day, and told me how to arrange his plans. We thought but little of it. Exposure and fatigue seemed fully to account for it; and after one day's just such ill-

ness, a month before, he had left home for a visitation, at sunrise, the next morning. But in the morning, he could not leave his bed ; for the painfulness and helplessness of the rheumatism. Still he would have me go, and lying there, forgot his suffering, to write† a line of sympathy, by me, to those, who wept over their father's coffin. Until Thursday night, he was almost, just the same. We saw no alarm. He thought the most of it, but said very little. Indeed, until the very last, *our* only cause of alarm seemed his unwillingness to put off, his longing for rest, and God's gracious purpose of giving it to him. On Thursday night, he was more ill : and when I came in from Evening Prayer, told me he 'was very sick,' and begged me to pray with him. Again he was better, giving various directions, postponing, most reluctantly, and only one by one, his appointments ; but subduing, by silence or by contradiction, our hopeful and confident assurance that he was less ill than he thought, and already somewhat better. But on Wednesday, for the first time we were alarmed, and from that he grew gradually worse. On Maundy Thursday morning, his thoughts wandered to his visitation, but came back to us when we spoke ; and that night, the end began. Towards midnight, his mind was more thoroughly, and for a longer time, unhinged. And all through Good Friday, our hearts were darkened by the veil that hid us from his mind. He was communing with God, and his own soul. Step by step, in his 'sublime delirium,' with burning words of eloquence, he talked to his Parishioners, of their duty in obeying the Church, of the need of more frequent and better attended services ; and of the duty to support the services in all their details. His speech was clear and forcible, and full of strength, all set to his loving tones of earnest, anxious pleading, and in perfect unison with the teaching of his life. As the night waned, he was in his Convention, with all the majesty and power of his eloquence, stirring them, to a maintenance of the great Catholic principles of the Church, against the insidious approaches of the enemy, on grounds of compromise and popular favour. And through that long and bitter day of the Passion,

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† "It was his last note ; a type of his life-long love and sympathy." W. C. D.



utterly uncontrolled by reason, and yet so perfectly himself, he was on his visitation, and wanting to get home. But when exhausting struggles stretched his weakness on the bed, he was with his class in Theology, dividing those blessed texts, of unity, and God's love, and Jesu's prayers and promises, in the last chapters of St. John's Gospel, often with a directness and force of argument that sanity could not have improved. That delirium was a most amazing thing. It was God's own witness to the single-mindedness, the absorption in duty, the devotion to holy works, of his long life. There was no reason to control, there was no thought of approbation, there was no room for any motive whatsoever; but the burning, glowing, glorious, God-like thoughts, that had been born, and grown, and lived ever, in his brain, let loose, with no directing hand, poured out a torrent of earnest, kindling eloquence, and his soul uttered itself, before God. In it, all concealments of policy, or propriety, or hesitation were removed: and his soul, and heart, and mind lay open, and there was nothing there, but love of God, devotion to the Church, anxiety for souls. † 'Delirium ensued; a noble, generous delirium, in which the mind was not so much unhinged, as unveiled; in which the great pastoral heart, that had throbbed so long for the Diocese of New Jersey, and the Parish of St. Mary's, for St. Mary's Hall, and for Burlington College, poured itself out, without measure and without restraint: in which the Christian warrior fought his battles over again, in appeals, in remonstrances, in prayers, in words of burning eloquence and sententious pith. It looked as if reason had resigned the chair for a season, merely that it might be seen how noble and well ordered those faculties were, over which it ordinarily presided.' There could not be higher testimony to the power of his mind, the unselfishness of his heart, the purity of his soul. And with the blessed Easter Even, rest came to him; the calm, still, quiet, child-like sleep that brought on Easter day, such dreams of hope to all our hearts. ‡ As the night drew on he said to his most faithful,

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† The Rev. Dr. Mahan.

‡ His visitation appointment, for Easter Eve, was at St. Barnabas' Chapel, Burlington. W. C. D.

loving servant, 'This is Easter-Eve, I should have been at St. Barnabas, to-night.' And so the Easter light grew brighter, hopefully to the watchers, peacefully for him. But he was not a sharer in our hope. From the beginning, God seemed to have revealed to him the promise of rest. And he lay down content, thankful, as though he would not break the peace that gathered on his soul, by any effort to be well. Our selfish entreaties were in vain. 'I cannot create a will,' he said to his physician, only not his son in all love and devoted tenderness, 'if I had one, I would use it, but I cannot create a will.' When one of his physicians asked him what was his prevailing feeling, he said 'stillness.' 'You mean a sense of wretchedness,' the doctor said. But my father corrected him most earnestly, 'no, not wretchedness, doctor, but just stillness.' He was waiting so, to see the salvation of God. No pain wrung any murmur from his lips. His gentle 'thank you' which eyes and lips both said, followed each dose of medicine. 'God be praised for that,' he said, when we gave him iced water. And so with a halo of patient joy, that went out from him, through his sick room, he waited and waited for the end. On Easter Tuesday night, (April 26,) the last change came but it did not touch his mind. He was self-possessed and undisturbed. And when at 4 o'clock on Wednesday morning, I waked him for his medicine, and saw the change, and asked him if he would receive the Blessed Communion, he said, in his old, life-long, quiet, gentle, loving way, 'Yes, darling boy, it had better be at once.' And so we gathered round his bed. It was Crosswell's Communion Service. There was the triumph of the Easter Preface, with the Angel's Hymn. His eye on mine, his low voice taking all its part, his deep look of love, as he took the sacred elements from his † child's hand; his faltering voice, in the benediction of peace, which he pronounced himself, giving to us in part, what fully, God so soon should give to him; his calm self-possession, confidence without presumption, quiet-

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† And when my days are numbered all,  
And all my labours done,  
My death-bed, with the Church's prayers,  
Console and cheer, my son.

G. W. D. to W. C. D., 1844.

ness without insensibility, and then, one by one, to the many of his beloved, that were near at hand, the kiss, and word of love and blessing: these are the memories of that morning, fadeless while life lasts. And then he was alone, with the nearest and dearest of his own name, and his own doctor, and his faithful servant.† There were such wise and anxious words about the work, he loved so, and was leaving; such messages of love to his heart's darling that was away; such utterances of love for those who were near him; such divine faith; such perfect human love; such a precious blessing for us all. As each approached, one by one, he left off the silent communion of his contemplation; and all love's memories came fresh before him; 'My dear sweet Archdeacon,‡ are you here, too; God bless you' to one, his tried and true friend, who always bore that name; and to his darling grand-child, 'My little pleasant angel, God bless you.' Hour by hour, the day passed on; that our love longed to lengthen into years. 'How long is it?' he said so often, and 'now I must go home,' and then would come more words of love, of gratitude to the faithful and devoted skill that tried, and would have died, to save his life; 'God bless you, dearest Doctor, you have done all that man's skill and devotion could do.' And then his soul went back to catch the ever nearing glimpse of rest and peace. Twice more, he turned from it, to us, for words of faith and love. 'I die in the Faith of the Son of God, and in the confidence of His One Catholic and Apostolic Church. I have no merits; no man has, but my trust is in the mercy of Jesus.' And from the clear, calm utterance of these Nicean words, his voice lowered, and his hands were lifted, 'Unto God's gracious mercy and protection, I commit you. The Lord bless you and keep you. The Lord make his face to shine upon you and be gracious unto you. The Lord lift up his countenance upon you, and give you peace both now and for

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† "Michael," who was a part of Riverside, has a warm place in the hearts of all my father's friends; in life, the most faithful servant, with no interest, but his master's; in sickness, and death, the untiring, devoted nurse; the loving, dearly-loved friend." W. C. D.

‡ The Rev. Frederick Ogilby, D. D., whom he was accustomed to call his "Archdeacon."

evermore.' And as he gave us peace, God gave it fully to him. There was only quiet after this; the pressure of the hand, the eye that took in each of us, in turn, into its depth of love, his grateful acceptance, and his earnest Amen, to the prayer for his departing soul. And at ten minutes before one, God let his servant depart in peace."—*Life and Writings of Bishop Doane, Vol. I, pp. 514-518.*

PREAMBLE AND RESOLUTIONS OF THE WARDENS AND VESTRYMEN OF ST. MARY'S CHURCH.

"FORASMUCH as it hath pleased Almighty God, in His wise providence, to take out of this world the soul of our deceased Bishop and Rector, the Rt. Rev. GEORGE W. DOANE, D. D., LL. D.; and whereas, his life was devoted to the service of his Divine Master, and his labors were incessant while he lived; and whereas, he was the instructor of the uninformed; the protector and friend of the humble and destitute; the comforter of the desolate; the adviser of the weak and erring; and minister and father for all: we, the Wardens and Vestrymen of St. Mary's Church, Burlington, New Jersey, who have so often and so recently met him at this council-board, who, having been in intimate daily intercourse with him for a long series of years, and knowing him best, lament him most, and who now so poignantly realize his absence on this mournful occasion; for ourselves, and for those we represent, deem it proper to manifest some expression, however feeble and inadequate, of our profound sorrow—Therefore,

"1. *Resolved*, That while we bow in humble submission to His will, who, for some good cause, has seen fit 'to visit us with trouble, and to bring distress upon us,' we desire to record these expressions of our profound respect and love for our late Rt. Rev. Father and Rector.

"2. *Resolved*, That during the period of the twenty-seven years of his Episcopate, and the twenty-six of his Rectorship of this Church, he faithfully discharged with the greatest acceptance, all his duties as Bishop of this Diocese, and as Rector of this Church, and his numerous other duties, which he undertook with cheerfulness, and which few other men could have borne.

"3. *Resolved*, That we deeply sympathize with his afflicted family, who, by the dispensation of Divine Providence, have been deprived of a most loving father, husband, and brother.



"4. *Resolved*, That as an expression of our regard for his memory, the Church shall be draped in mourning.

"5. *Resolved*, That we will attend the funeral (subject to the concurrence of the Diocesan Standing Committee,) in the badges of mourning.

"6. *Resolved*, That we recommend every member of the congregation of St. Mary's Church to wear crape on the left arm, during the procession and ceremonies of the day of burial.

"7. *Resolved*, That this preamble and resolutions be signed by the Curate of the Parish, and Wardens, and Vestrymen, and published in 'The Churchman,' 'Banner of the Cross,' 'Episcopal Recorder,' 'Church Journal,' and 'The New Jersey Dollar Newspaper;' and also, that a copy be made, and sent by the Clerk of the Vestry, to the afflicted family of our late beloved Bishop and Rector.

"CHARLES F. HOFFMAN,

"Curate.

"Thomas Milnor, Wm. A. Rogers, *Wardens*.

"J. B. Jones, Franklin Gauntt, M. D., Charles S. Gauntt, Samuel Rogers, Elias Howell, J. Howard Pugh, M. D., Hamilton McDowell, Wm. J. Watson, *Vestrymen*."

April 28, 1859.

#### FUNERAL OF THE LATE BISHOP DOANE.

"The funeral of the lamented Bishop Doane, took place on Saturday, at half-past one o'clock, P. M., from his late residence, Riverside, Burlington, N. J., in the presence of some three thousand persons of all classes.

"The houses in Wood street, and other portions of the town, which were in the vicinity of St. Mary's Church, and the Bishop's residence, were all closed, the doors, window shutters, &c., being hung with crape.

"The train from Jersey City bore a number of Clergymen and other distinguished gentlemen from New York, Troy, Brooklyn, Hoboken, Jersey City, &c., and arrived at Burlington at a quarter past twelve, when the clergy and others at once proceeded to Riverside. On arriving at St. Mary's Hall, a large crowd of persons appeared assembled on the steps and in the building. The present is vacation in this establishment; nevertheless, more than one hundred ladies, belonging to 'the

family,' came from their homes—many of them several miles distant to attend the funeral.

"The body of the deceased was laid out in the hall of his residence, clothed in full Episcopal canonicals, with a black wooden cross, about a foot in length, on his breast. His countenance wore an expression of calm serenity, indicative of a happy departure. The coffin was of the kind denominated a 'wedge' coffin, broad at the top, and gradually narrowing towards the foot. It was lined and covered with Episcopal mourning; on the lid was a large raised cross, with three steps beneath, and on the end, (not on the lid,) was a silver plate, bearing the following inscription:

The Right Reverend  
GEORGE WASHINGTON DOANE, D. D., LL. D.,  
Bishop of New Jersey.  
Born 27 May, 1799.  
Died 27 April, 1859.

"There was also an outer coffin, of cedar, which was placed in the grave to receive the other; on the lid of this, was a brass plate bearing a similar inscription.

"There were present at the funeral more than one hundred clergy in surplices, of whom the following were among the principal:

The Rt. Rev. the Provisional Bishop [Horatio Potter] of New York.

The Rt. Rev. the Bishop [John Henry Hopkins] of Vermont.

The Rt. Rev. Bishop Southgate.

Rev. Dr. Berrian, N. Y.  
Rev. Dr. Ogilby, N. Y.  
Rev. Dr. Van Kleeck, N. Y.  
Rev. Dr. Tucker, Troy, N. Y.  
Rev. John J. Elmendorf, N. Y.  
Rev. W. G. Farrington, N. Y.  
Rev. Chas. Arey, Jersey City.  
Rev. C. F. Hoffman, N. J.  
Rev. Clarkson Dunn, N. J.  
Rev. Jas. A. Williams, Orange, N. J.  
Rev. E. K. Smith, N. J.  
Rev. H. Finch, Shrewsbury, N. J.  
Rev. N. Pettit, N. J.  
Rev. Dr. Ducachet, Philadelphia.  
Rev. E. W. Syle, China.  
Rev. E. B. Chase, Belvidere, N. J.  
Rev. William Rudder, Illinois.  
Rev. James Thompson, N. J.  
Rev. Dr. Clay, Philadelphia.  
Rev. F. D. Canfield, Boonton, N. J.  
Rev. Marcus F. Hyde, N. J.

Rev. Dr. Mahan, N. Y.  
Rev. Dr. Johnson, N. Y.  
Rev. Dr. Morgan, N. Y.  
Rev. J. H. Hopkins, Jr., N. Y.  
Rev. Isaac H. Tuttle, N. Y.  
Rev. V. Bruce, Hoboken, N. J.  
Rev. J. S. Saunders, Newark, N. J.  
Rev. E. A. Hoffman, N. J.  
Rev. J. N. Stansbury, Newark, N. J.  
Rev. Dr. C. Williams, Philadelphia.  
Rev. Dr. Odenheimer, Philadelphia.  
Rev. H. H. Reid, N. J.  
Rev. Mr. Sterling, N. J.  
Rev. S. M. Haskins, Williamsburgh, N. Y.  
Rev. J. F. Garrison, M. D., Camden, N. J.  
Rev. Robert G. Chase, N. J.  
Rev. S. W. Hallowell, N. J.  
Rev. Dr. Rose, Newark, N. J.  
Rev. J. W. Shackelford, N. J.  
Rev. Dr. Van Pelt, Philadelphia.  
Rev. Edward M. Pecke, N. J.

"There were also present, the Governor of New Jersey, with several Judges, Senators, &c. ; also, President King, of Columbia College, N. Y. ; Cyrus Curtiss, Esq., and delegates from the vestry of Trinity Church, N. Y. ; delegates from St. Paul's Vestry, Hoboken ; delegates from Troy, and various other cities and towns in New York, Pennsylvania and New Jersey.

"At one o'clock, the Rev. Dr. Ogilby, entered the room where the clergy were robing, and announced that carriages were ready for those appointed to officiate. The three Bishops, with the Rev. Dr. Berrian, accordingly proceeded to the Church in advance.

"At half-past one o'clock, the procession left the house in the following order :

Sexton, with mace draped in black crape.

Undertaker and Assistants.

Rev. C. F. Hoffman, Curate of St. Mary's Church.

Clerical Deputies of General Convention :

Rev. Dr. Mahan,  
Rev. Mr. Dunn,  
Rev. Mr. Goodwin,  
Rev. David Brown.

Clerical Members of Standing Committee :

Rev. Mr. Finch,  
Rev. Mr. Williams,  
Rev. Dr. Stubbs,  
Rev. E. A. Hoffman.

COFFIN.

Lay Members of Standing Committee :

Judge Carpenter,  
Judge Ogden,  
J. C. Garthwaite,  
Dr. Babbitt.

Lay Deputies of General Convention :

Hon. Mr. Miller,  
Dr. Thompson,  
Mr. Milnor,  
Mr. W. A. Rogers.

[The body was borne on the shoulders of six men.]

Rev. George Hobart Doane with his aunt.

Rev. William Croswell Doane, and wife.

Other members of the family.

Clergy of the Diocese, two and two.

Clergy of other Dioceses, two and two.

The Governor of New Jersey.

The Trustees of Burlington College.

Charles King, Esq., LL. D., President of Columbia College.

Vestry of St. Mary's Church.

Vestries of other churches.

Acting Rector and Professors of Burlington College, in surplices and Oxford caps.

Teachers.

Theological Students.

Alumni.

Students of Burlington College.

Treasurer of the Diocese.

Curator of the Institutions.

Rev. Elvin K. Smith, Principal and Head of  
the Family of St. Mary's Hall, in surplice.

Family of St. Mary's Hall, two and two, con-  
sisting of between eighty and one hun-  
dred young ladies, in deep mourning,  
many of whom were in tears.

Parishioners.

Other Friends.

Citizens generally.

"The coffin was covered with a purple pall, having a large white cross in the centre. On the top was laid the pastoral staff, covered with crape, and resting upon a garland of japonicas and violets.

"The procession extended a mile or thereabouts, and crowds of people witnessed it. At the windows of the various houses by which the procession passed, ladies appeared with mourning badges, and it was observed that in almost every instance there was weeping. Indeed, the day appeared to be one of mourning, real and heartfelt, not the 'solemn mockery of woe.'

"When the procession arrived at the Church, the coffin was met at the door by Bishops Hopkins, Southgate, and Potter, and Rev. Dr. Berrian, and proceeded up the nave in the same order, the Rev. Dr. Berrian reading the sublime sentences in the Burial Service, the organ playing a solemn dirge.

"Arrived at the chancel, the coffin was placed with the feet next the Altar, which was covered with purple, and over which was the following inscription in white letters on a purple ground:

'Blessed are the dead who  
die in the Lord; for  
they rest from  
their labors.'

"The Bishop's throne was entirely covered with purple and festooned with crape, as were also the pulpit, the organ, the gallery, the gas burners, and other portions of the Church.



"The Bishops stood at the head of the coffin, the clergy stationed themselves on either side, and they and the whole congregation knelt and continued for some moments in silent prayer, the organ still performing the dirge. The choir sang the anthems, after which the lesson was read by the Right Rev. Bishop Southgate.

"The procession then moved to the grave, where the family were surrounded by the clergy. The Bishop of Vermont took his position on an elevation at the head of the grave, the Provisional Bishop of New York, Bishop Southgate, and Rev. Dr. Berrian standing below him.

"'Man that is born of a woman,' and the Committal, were read by Bishop Hopkins, while the earth was thrown in by the Rev. C. F. Hoffman.

"The choir then sung :

"'I heard a voice from Heaven,' &c.

"The concluding prayers were said by Bishop Potter, after which the members of the family, the clergy, and other friends, passed, and took a last look at the coffin, and after all had departed, the workmen employed covered up the grave, and all that was mortal of the good Bishop of New Jersey, was hidden from view, there to remain until the last trump shall call all those who, like him, depart in the faith of Christ."—*New York Express, May 2d, 1859.*

#### MEETING OF THE CLERGY.

"After the obsequies a meeting of the clergy was held in the old Church, when, on motion of the Rev. E. A. Hoffman, the Rev. Clarkson Dunn, of Elizabethtown, senior presbyter of the diocese, was called to the chair, and the Rev. Wm. Herbert Norris, of Woodbury, appointed Secretary.

"The Rev. Alfred Stubbs, D. D., of New Brunswick, said they were called together for the purpose of drafting a series of resolutions, expressive of the esteem in which their beloved Bishop had been held, and of their love for his memory. It could not be necessary for him to say one word of the character of his venerable Father among those who had loved him so long

and so well. He had not the power to do so; and if he had, he had not the heart. Bishop Doane had stamped his memory in the hearts of those among whom and in the age in which he lived. 'His works do follow him.' He was gone to his incorruptible inheritance, to receive that crown of glory which fadeth not away, and never should his name cease to shine on the ramparts of their Zion. He (the speaker) knew that they would all respond to the wish that, whatever the infirmities of his (deceased's) nature, when that great day of account should come, and a voice should be heard at the mercy-seat, saying, 'Call the laborers and give them their hire,' they might have but a tithe of the offerings he gave, the sufferings he endured, and the labors he performed in the Church of God, to produce as their work. He would now move that a committee of five, viz.: Rev<sup>s</sup> Dr. Mahan, David Brown, Dr. Garrison, Mr. Merritt, Mr. Pettit, be appointed to draft resolutions expressing the great love and esteem in which they held the memory of the late Bishop Doane.

"The motion was carried unanimously, after which it was resolved, on motion of Rev. E. A. Hoffman, that the clergy of the diocese wear black crape on the left arm, for thirty days, as a token of respect to the memory of the late Bishop."—*Ibid.*

#### RESOLUTIONS OF THE CLERGY IN ATTENDANCE.

"WHEREAS, It hath pleased Almighty God, our Heavenly Father, to take unto Himself, after an illness brief and painful, but full of spiritual comfort, our beloved and honored Bishop, in the ripeness of his strength, and in the midst of his noble, wise, and self-sacrificing labors:

"*Resolved*, That deeply sensible of the loss sustained by ourselves, by the Diocese of New Jersey, and by the Church at large, we bow submissively to the Wisdom that has directed, and the Goodness that has tempered this chastening stroke:

"That we heartily thank God, the Giver of all good, for the distinguished virtues and rare graces, manifested in the long, laborious, and divinely prospered Ministry of His servant; for his singular magnanimity, charity, faith, patience, hope; for his unwearied tenderness as a Pastor, deeply sympathizing with all classes, ages, and conditions of the Flock, his extraordinary power as a Preacher of Christ Crucified, his varied skill as a

Church Teacher, rightly dividing the Word of Truth, his soundness, judgment, and ripe learning as a Scholar and Theologian, his diligence and commanding ability as a Counsellor and Ruler, his loving and punctilious fidelity as a Priest in the services of the Sanctuary, his wise and able advocacy of the cause of Christian Education, his high character and wide influence in all the relations of domestic, civil, and social, as well as ecclesiastical life ;

“That we adore God’s goodness for all the blessed circumstances of peace, joy, serenity, and of reasonable, religious, and holy hope, and for all the gracious influences of the Holy Spirit, that brightened the last moments, and cheered the departure of our beloved deceased Bishop ;

“That we tender our heartfelt sympathy to the family of the deceased, in this, their sore affliction and bereavement ;

“That we implore, the Divine Grace, that this visitation may be sanctified to the chastening of all hearts, to the promotion of peace, charity, and good will among us, to the increase of faith, to renewed diligence, humility, steadfastness, and devotion, in the service of our sole, supreme, living, and ever-present Head, Jesus Christ, our Lord.”

#### RESOLUTIONS OF THE ALUMNI OF BURLINGTON COLLEGE.

A meeting of the Alumni of Burlington College was held in the College Library, on Saturday, the 30th ult., immediately after the funeral of the Bishop of New Jersey.

George M. Miller, Esq., was called to the chair, and Rev. Hobart Chetwood was chosen Secretary.

On motion of C. Willing Littell, the following resolutions were unanimously adopted :

*Resolved*, That as no words of ours can express the emotion occasioned by this visitation of our Heavenly Father, who, in His wisdom, has seen fit to visit us with trouble, and to bring distress upon us, we, the Alumni of Burlington College, endeavor by our action to give expression to our grief, for the loss of him, who, by the brilliancy and cultivation of his intellect, the extent of his learning, the refinement of his taste, the variety of his accomplishments, the purity, strength, and dignity of his character, and the warmth and geniality of his heart, beautifully adorned every relation of life, and united in himself those ties which bound us so strongly to him, as founder of our College, our honored President, our revered Bishop, and our long and much loved friend.

*Resolved*, That a Committee, consisting of the Chairman and Secretary of this meeting, with one member of each class, be constituted, with authority, to receive contributions, and to adopt measures necessary to the erection of a monument appropriate to the memory of Bishop Doane.

*Resolved*, That the present and former students of the College, the graduates, with the present and former pupils of St. Mary's Hall, are hereby invited to unite with us in the erection of this memorial.

*Resolved*, That a copy of these resolutions be transmitted by the Secretary to the family of the Bishop, and to the Board of Trustees, with the request that they be entered upon the records of the College; and that the proceedings of this meeting be published in the principal ecclesiastical and secular newspapers of New York, Newark, and Philadelphia.

In accordance with the second resolution, the following gentlemen were appointed members of the committee, and empowered to receive contributions for the erection of the monument: George M. Miller, New York; Rev. Hobart Chetwood, Elizabeth, N. J.; Rev. William T. Johnston, Baltimore; C. Willing Littell, Philadelphia; Henry O. Claggett, Leesburg, Va.; George S. Lewis, Burlington, N. J.; James O. Watson, Portsmouth, N. H.; Henry W. Nelson, Boston; Jeremiah C. Garthwaite, Jr., Newark, N. J.; William B. Griffin, New Orleans.

#### THE DAY AFTER THE BURIAL.

"The day following the funeral," says the Rev. Dr. Mahan, "being the first of May, and the octave of the Easter-Feast—was a beautiful and fit sequel to so solemn an occasion. There was the same glorious sunshine, the same fragrance and bloom pervading the leafy atmosphere of the good old city of Burlington, the same ringing song of birds, the same sparkling of the crisp waves of the Delaware, the same vernal jubilee, in short, which had thrown such a halo of gladness round the otherwise sad proceedings of the day before.

"All day long the Bishop's grave was visited by a succession of silent and tearful groups. All that glorious May-day it lay under the soft sunshine, a mound of fresh and fragrant flowers, which loving hands continued to heap upon it from morning to night. In St. Mary's and St. Barnabas', the sermons of course



breathed of the occasion, and the Holy Communion shed its healing unction upon the grief of the great family of mourners. He who has ever participated in this most comfortable sacrament by the death bed of some dear friend, the idol of a stricken family, has witnessed on a small scale, what was on this memorable Lord's day, exhibited at large among the Church people of Burlington."

THE FIRST SERMON IN ST. MARY'S AFTER THE FUNERAL.

"The selection of" the Rev. Frederick Ogilby, D. D., Assistant Minister of Trinity Church, N. Y., as "the Preacher at the service which first followed Bishop DOANE's funeral, in St. Mary's Church, was a loving recognition of his previous relations to the departed Bishop, and this sorrowing Parish. This sermon was wholly prepared after the trying scenes of Saturday.

"The author would never have attempted such a hurried preparation, had it been designed at this time to offer a proper tribute to the Bishop's memory. The Preacher only attempted, as a former minister in St. Mary's Church, to speak words of comfort to an afflicted people. This discourse was, therefore, a simple outpouring of the heart's true feeling, from one who well might weep with them that wept.

"It was published in compliance with the request of the Vestry."

The text was from the First Lesson: "*When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire thou shalt not be burned; neither shall the flame kindle upon thee.*"—ISAIAH, xliii: 2.

After a solemn introduction the preacher said: "My brethren and dear friends, it is hardly needful for me, impressed with the solemnities of that recent death scene, to assure you there is no affectation of unfelt humility in the declaration, that nothing but a trust in Him whose strength is made perfect in weakness, could nerve my soul to venture upon the office I attempt this day. My sorrow is not less than yours, my grief not less heavy to bear; we all have but one Comforter. My heart at once re-

sponded to the suggestion of the kind and loving friends, who thought that this place had peculiar claims upon my presence this day. I refer not merely to years of dear and holy love, such as binds together the hearts of father and of son; a love which only grew with passing years, and whose intensity beamed upon me with eternal light from dying eyes, on Wednesday last. Beside all this, it was my privilege once to share with your shepherd, now in the eternal fold of Christ, the pastoral care of this flock. Life, with all its sad experience; death, with its blight and its ruin, have not effaced the memory of that association. How mysterious are the orderings of Providence! I come this day to take my old place among you, while he, who seemed as the giant of the forest, illustrates the sad truth, 'as for man, his days are as grass, as a flower of the field so he flourisheth; for the wind passeth over it and it is gone, and the place thereof shall know it no more!' But my office of comforter permits me not to dwell upon thoughts of death. Last Sunday the light of Easter beamed brightly upon all the graves of earth. To-day that Easter light is falling cheerily upon a new made grave. And though in that sepulchre are entombed the remains of one, who filled so large a place in all our hearts, yet even with death so present, with its awful shadow so dark around us, Easter light breaks through the gloom and speaks to us of life and immortality. My office, then, is to speak to you, from whose eyes death has just wrung such bitter tears of distress, of life—of a life not ended, but continued—of a life which God gave for your blessing, and which still endures upon earth in its results and in its effect, though the soul hath passed from the sorrows of this world to the joys of Paradise.

\* \* \* \* \*

"With the most earnest desire, in this temple of truth, to give expression to no thought in which there shall be the slightest approach to exaggeration, and with the calmest and most careful consideration, I say deliberately, that no single human life, of the present day, within my knowledge or observation, has had in it more, both of action and of suffering, compressed in the narrow compass of three score years, than the life of the noble Bishop and Pastor who has now rested from his labors.

He lived among you, under your close and continual observation ; you have seen, you have known, what his life has been.

“ My own personal knowledge of him reaches beyond a quarter of a century ; nearly half of his mortal life. Then a youth in college at New Brunswick, I saw him on his first visitation of his Diocese. I saw him, in the freshness of his manly beauty, ‘ ruddy, and of a fair countenance,’ as David when he first went forth the champion of Israel. You saw him yesterday, as he was laid in the calm repose of a holy death, with the frosts and furrows of premature age upon him. Could six and twenty years of life have wrought all that change, if in those years was not compressed a whole life of action and of suffering ?

“ Consider *first* the action of his life—which was literally, ‘ always abounding in the work of the Lord.’ You cannot follow the course of that action. Few mortal steps could keep pace with it. You may look at it, in its results. In this too hasty discourse, prepared after all the excitement of yesterday, one of the most trying days of my life, I will not attempt to trace even the *results* of this unwearied activity, as they are impressed upon the general interests of the Church in this land. How large a space would be occupied in setting forth the effect of this untiring energy, as witnessed in the House of Bishops, the Board of Missions, the Trustees of the General Theological Seminary, and the S. S. Union and Church Book Society—in-deed, in all the general Institutions of the Church. Bishop Doane had a truly Catholic heart, and while he never forgot his own Diocese, he remembered that he was not only Bishop of New Jersey, but also of the One Holy Catholic and Apostolic Church. For years there was hardly one important committee, in any general Institution of the Church, of which he was not a leading member. In the Missionary operations of the Church beyond his own Diocese, he always evinced the most lively interest, and his large heart embraced with an active sympathy the Foreign as well as the Domestic field. Notwithstanding all this, his most active and untiring energy expended itself upon his own Diocese. Every parish, from the smallest to the greatest, had his sleepless vigilance ; and the least sign of trouble or

of difficulty attracted his notice and his presence. His duties in his parish and the two institutions here, made his visitations hurried, but what life and effect he gave them, and how his presence stirred up the life of others! The results of his Diocesan labors are witnessed in the great increase of parishes in strength and numbers, in the lists of clergy, communicants, and candidates for Holy Orders and for confirmation, since his Episcopate. I well remember what this Diocese, and not a few of its Parishes, were in the year 1832. The memories of those before me, which reach back as far as that time, can estimate, with arithmetical precision, the results of Bishop Doane's energetic action.

"But in speaking to you, my old and dear friends of St. Mary's Church, I would rather dwell upon the results which your own eyes have witnessed, within the immediate circle of your own observation. The memorial tablet, in St. Paul's Cathedral, to commemorate its great Architect, bears the appropriate inscription—'*Si monumentum quæris, circumspice*'—if you seek a monument, look around! How many things in Burlington might bear this inscription to the memory of Bishop Doane! How truly might it here be said of his life of action in this place—'*Si monumentum quæris, circumspice*'. It needs no monumental marble to tell you, Parishioners of St. Mary's and citizens of Burlington, what he has done. Some of you, as well as I, remember the Church, in this place, to which he was called as Rector. Look around upon this noble edifice, and its offspring, St. Barnabas—the monuments of Pastoral energy! If these are not enough, look at St. Mary's Hall and Burlington College, the monuments at once of his action and his suffering. His own hands, almost unaided, reared these noble monuments, and their very stones were wet and stained with his sweat and his life blood. That these might prove a blessing to the Church, he ventured all that life holds dear; and, but for the brave heart, strong in its consciousness of right, with which he battled in a just cause, he and they would have fallen before misguided foes. But, blessed be God, his life was spared to place these monuments of his action and his suffering upon an



enduring basis, and to leave them to perpetuate his life in theirs. Though in him they have lost their best friend, his death cannot destroy the work of his life. What comfort do we find in those exulting words, with which he began his last published address to the Graduating Class at St. Mary's Hall.

“ ‘ This is the one and twentieth birthday of St. Mary's Hall. It seems to me, impossible. But the other day, as I sat, at work, in my study, in that old Academy, which stood, where St. Mary's Church, now stands, it was proposed to me, to buy the property built, as a school, for Friends, to be a girls' school of the Church. But the other day, I set my hand to a pamphlet, entitled ‘ Female Education, on Christian Principles ; ’ the first announcement of my plan. But the other day, on a beautiful May morning, these doors were opened, to a little band of timid girls, who are now abroad upon the land : its mothers, and its grandmothers ; God bless them ! And, now, scarce a city, or a town, or a village, or a hamlet, in which St. Mary's Hall is not ‘ a household word.’ While, each successive year, the living stream of women has flowed out ; to beautify, and fertilize, the land. For these exceeding blessings of His Providence and Grace, God's holy name be praised ! That He may still continue them ; and, that St. Mary's Hall, through generation after generation, while the world shall stand, may be a name, still, and a praise, let us devoutly ask Him, through the merits of His Son, our only Saviour Jesus Christ.’

“ To that prayer whose heart will not respond, *Amen ?*

“ We ask no prouder monument of thy life of action and suffering, beloved Bishop and friend ! In this alone, thy life endures. *Esto perpetua !*

\* \* \* \* \*

“ I have not spoken to you of your Bishop and Rector, as a *Preacher*. It were needless. The very stones of this Temple are steeped in his eloquence. Its echoes will linger forever in these hallowed courts, and will, I trust, never pass from your hearts. \* \*

“ Nor need I speak to you of him as a *Pastor*. The footprints of his merciful offices are worn too deep, in all the paths of human sorrow and suffering among you, to be ever effaced.

"I have not attempted to set before you his full length portrait, as a Bishop or as a man. What he was, in his high office and in his noble manhood, you know full well. Mighty, as a Bishop, through God's eternal power, to strengthen what was weak, to awaken what was asleep, to quicken what was dead! Great as a man—great in mind and intellect, but greater far in heart and soul, conquering not merely by the might of reason, but winning souls by the mightier influence of love!" \* \*

#### THE DAY AFTER THE BURIAL.

"The Service at St. Mary's Church, where the Rev. Dr. Ogilby, a former assistant in the Parish, preached a special sermon, was in keeping with that of Saturday. This noble Church, a fitting monument of the departed Bishop's life-work, seemed filled with a mourning congregation. This was especially noticed at the administration of the Holy Communion, to which nearly all the Communicants came robed in black, and some of them unable to restrain the outburst of their overwhelming grief. The same deep feeling was manifest at the Church of St. Barnabas, where the Rev. Dr. Mahan preached a sermon commemorative of the Bishop's life and labors. \* \* \* \* \*

"The unanimity of feeling, and the intensity of sorrow manifested, not only by his own Diocese and Parishioners, but by the citizens of Burlington generally, afforded the most satisfactory testimony of his life and character. Those among whom the most trying part of his life was passed, who had seen his daily walk and conversation, were surely the ones to estimate aright his true worth. A man's nearest neighbors are generally his severest judges. And with the verdict rendered by Burlington on Saturday last, before us, we would be little affected by any opposing judgment. We admire manliness and truth. And we were especially pleased to hear of the noble part taken by the Rev. Dr. Van Rensselaer, a distinguished Presbyterian minister. At one time he and Bishop Doane were engaged in controversy, but the instincts of the real Christian gentleman prevailed over all less worthy considerations. Lately, we have understood, these two former opponents were more drawn to-

gether, and we learn that Dr. Van Rensselaer has declared that his esteem grew upon his nearer intimacy. He showed the most delicate and tender attentions to Bishop Doane during his illness, and, on his death, addressed one of the most comforting letters to the afflicted family, and on Sunday afternoon preached a most impressive and touching sermon on the Bishop's death, bearing the strongest testimony to his worth and character, to the Presbyterian congregation at Burlington."—*The Churchman*.

DR. VAN RENSSELAER'S DISCOURSE.

The title of this discourse, which was subsequently printed, is, "A funeral sermon on the occasion of the death of Bishop Doane, preached in the Presbyterian Church, Burlington, N. J., on May 1st, 1859, by Cortlandt Van Rensselaer, D. D., a minister of the Presbyterian Church." It is prefaced with the following note :

"Providence often summons a person to the performance of duties, which would otherwise more naturally have devolved upon others. Living in Burlington by the side of Bishop Doane, I felt called upon to notice his death. My own standpoint varies from that of some others. I shall have no personal controversy with any who differ from me. God is the Judge of all.

C. V. R."

The text is, "*Let us fall now into the hand of the Lord ; for his mercies are great ; but let me not fall into the hand of man.*" —2 SAM. xxiv : 14.

Having noticed some of the things suggested by the spirit of the text, it proceeds thus :

"The qualities that gave to Bishop Doane his great influence, and enabled him to accomplish so much service, seem to me to be summed up under three classes : intellectual vigour, an indomitable will, and strong personal attractions.

"1. God gave the Bishop a fine mind. He was a man of mark in intellectual operations. His mind was clear and vivid, of varied resources, and highly cultivated. His perceptions were quick. He possessed the *vis fervida ingenii*. Not so much the logician as the rhetorician, he yet never lacked argument to

attain his ends. His rich talents were moulded by common sense, and by an enlarged knowledge of human nature. In an emergency, his intellect soared highest. In fact, one of Bishop Doane's peculiarities of greatness consisted in always equalling the occasion. He saw what was to be done, and could do it, and did it. He was adroit, when it was necessary to be adroit. The lawyers said that he could have beaten them all, if educated a lawyer; and military officers affirmed that he would have made a grand general in war. Far-seeing, clear, quick, bold, always the centre of the campaign, his mind, especially in emergencies, moved in flashes whilst his right arm thundered in action. The fertility of his resources testified to superior endowments. His was the activity of spirit. His restless mind found no time for repose; and he was ready for every kind of service proper for him to perform. His mind was highly cultivated. He was at home in English literature. The adornments of the scholar graced his learning, and varied knowledge mingled with his theological attainments. All who came in contact with Bishop Doane, felt the power of his intellect. Nor were his opponents unwilling to acknowledge his commanding mental gifts.

"2. Bishop Doane had a *wonderful strength of will*. He was a man of firm purpose; resolute to be, to do, and to suffer. He could not be second where he had a right to be at all, nor subordinate in anything where a share of work fell to his hands. It was a privilege for him to be *beforehand*. His will was indomitable. The Church, as the State, needs these men of strong will. Every community needs them. Men of weak will have their place; and generally they go through life with fewer enemies, and are blessed with the gentler virtues. But men of will are the men of mark, the men of deeds.

"It was this will-power that gave to Bishop Doane his *energy*. Energy does not necessarily belong to high intellect. It is not a mental gift or operation. It belongs to the heart. Its spring is in the affections, or 'active powers,' according to the philosophers. Bishop Doane's energy was a *fire never out*. It is said that, at the central depot at Bordentown, a reserve engine is



always kept with fuel ignited, ready for the emergencies of the road. An ever-ready locomotive in energetic activity was this Bishop ; with large driving wheels, and to each wheel a panting cylinder. His will was of a higher power than steam ; it generated energy in the soul.

“His *self-denial* was associated with his will. What he determined to do, he omitted no means to bring to pass. The end must meet the beginning ; and by God’s grace success must crown the plan. In labours he was abundant. No wind, no rain, no cold, could keep him from his appointments. He has been known to cross the Delaware when the brave heart of the ferryman dissuaded from the peril. He could submit to all privations in the discharge of duty. He could sleep anywhere ; in his chair, at his writing-table, in the car, or steamboat, or wagon. And after working for twenty hours, the sleep of the other four could well be taken without choice of place. His will outworked his frame, in urging to laborious self-denial of every kind for the Church’s sake.

“It was strength of will that gave the Bishop his *perseverance*. Many a man would have quailed where he was fresh to go forward. Like the workman at the anvil, he would wield the hammer all day, could the last stroke but perfect the work. He withstood with persevering defiance an opposition which would have overborne almost any other man. He clung fast to Burlington College, when many advised him to surrender it ; and whatever may be the ultimate fate of that institution, it could not die whilst the Bishop lived. His perseverance had its ramifications of care and of industry in every part of the diocese.

“His will was a strong element in the Bishop’s success as a *disciplinarian*. Burlington College and St. Mary’s Hall were under the most rigid government. The two institutions, so near each other, required watchful supervision, and all the appliances of the wisest discipline. Bishop Doane was unremitting in the fidelity of his oversight. His rules were rigid, minute, and wise ; and they were efficiently administered. The peremptoriness of authority was blended with parental affection ; and

in all the outgoings of his love, the young men and maidens knew that a large will encircled a large heart.

“3. *Remarkable social traits* contributed to Bishop Doane’s extensive influence. He was a man of amiable disposition and of warm feelings. His courtesy gained him friends everywhere. Generous to the poor; kind to all; abounding with pleasant conversation; genial and free; accessible at all times; he was the life of the social circle; and it is no wonder that his personal endearments won hosts of attachments. At the same time, it must be admitted that many people did not like him, partly from prejudices, partly from his personal complacency, and partly from causes already alluded to. But it cannot be denied that Bishop Doane was eminently blessed with faithful and devoted friends, in his congregation, in his diocese, and throughout his whole church.

“Let it be noticed, to his honor, that *vindictiveness* was not a part of his social character. He keenly felt the disparaging estimate of others, but rarely did others detect any resentment. He would meet his adversaries with the usual courtesies of life, at home or abroad; and many have been ‘the coals of fire’ which his condescension has placed upon their heads.

“One of the most winning traits of Bishop Doane’s character was his love of children. He gained their hearts. He was the little ones’ friend. What prettier sight than to see the grandfather, hand in hand with his fair, curly grandchild, prattling together through the streets? The Bishop loved little children, and all the little children loved the Bishop.

“Bishop Doane was happily outliving the opposition that had formerly existed against him. One of his greatest misfortunes was in the number of flatterers that surrounded him—not flatterers always by intention, but rendering their homage in too open and dangerous a form. His susceptible social nature was under the constant temptation to ‘think more highly of himself than he ought to think.’ Others may paint, if they choose, the infirmities of his social character in darker colours. I have given the outline as I have seen it. Never intimate with the Bishop, I have nevertheless known him and studied him for

twenty-three years ; and although his nature had its faults, it was a noble one. The secret of his influence and success in life is to be found in the three classes of endowments I have mentioned,—a vivid intellect, a strong will, and the social charms of his personal presence. \* \*

“As a BISHOP, the departed prelate will undoubtedly be acknowledged by his Church to be one of her greatest sons. So he was. He magnified his office. His work was done on a great scale. He was personally, everywhere, in his own diocese ; and his writings were circulated widely in every other diocese. He was the prominent man in the House of Bishops. He could out-preach, out-vote, and out-work the whole of his brethren in the Episcopate. He was a sort of Napoleon among Bishops. It was after he crossed Alps of difficulties, that he entered upon the campaigns of his highest renown. The bridge of Lodi and the field of Marengo were to him the inspirations of heroism and the rallying time of mightiest strategy. Bishop Doane was, perhaps, better adapted to the English Church than to the American. His prelatical notions suited a monarchy more than a republic. In the House of Lords, he would have stood among the foremost of Lord Bishops. He of Oxford, would not have ranked before him of New Jersey. Bishop Doane was a good deal of an Anglican in his modes of thought and his views of ecclesiastical authority. Had he lived in the days of Charles, he would have been a Laudean in prelatical and political convictions—super-Laudean in intellect, and sub-Laudean in general ecclesiastical temper. My own sympathies are altogether with the evangelical, or Low Church Bishops, as are those of the vast majority of this audience. I do not believe in the doctrines of lofty Church order and transmitted grace, so favourably received in some quarters. But this is a free country ; and the soul by nature is free, and has a right to its opinions, subject to the authority of the great Head of the Church. Bishop Doane had a right to his ; and he believed himself to be, in a peculiar sense, a successor of the Apostles. He is one of the few American Bishops who has had the boldness to carry out his theory, and to call himself an Apostle. He delighted in his

office. Peter was to him the example of rigid adherence to the forms of the concision, whilst Paul was his example in enduring suffering for the extension of the Church. With an exalted view of his office, he lived, and laboured, and died. In this spirit, he encountered all his hardships and perils; and when, as in the case of danger in crossing the Delaware, he jumped into the frail skiff, inviting the ferryman to follow, it was the same spirit of 'APOSTOLUM VEHIS.' Bishop Doane was, in short, as complete a specimen of a High Church Bishop as the world has seen, and, in some respects, he was a model for any class of Bishops at home or in mother England.

"As a RECTOR, Bishop Doane was precisely what might be expected of a man of his character. He was earnest, active, fertile in expedients, a faithful visitor of his people, and a friend of the poor. He seemed to be always in the right place at the right time. He went about doing good, and was known in Burlington as Rector more than Bishop.

"As a PREACHER, no Bishop surpassed Bishop Doane. He has published more sermons than the whole House of Bishops—able sermons, which will be perpetual memorials of his intellectual powers, and of his zeal for the Church. These discourses are on a great variety of topics, but they contain much scriptural truth, mingled with his own peculiar views of apostolic order, sacramental grace, and ecclesiastical unity. His sermon before the last General Convention of the Episcopal Church in Philadelphia, was the occasion of one of the greatest triumphs he was ever permitted to enjoy. When his discourses and diocesan addresses are collected into a series of volumes, they will be found to be a treasury of High Church doctrine and order, which no Bishop, nor all the Bishops of his way of thinking, could equal. I have read most of his productions, and, although often disagreeing with him in sentiment, I have never failed to notice his intellectual vigour, his zeal for his Church, and his unction for the episcopate.

"As an ORATOR, Bishop Doane surpassed most of his brethren. His best efforts were fine and impressive. His voice was loud, and when he chose, well modulated. His ges-



ticulation was animated and strong. His clear blue eye glowed with vivacity ; and his words worked their way into the minds and hearts of his audience. Bishop Doane showed an adaptation to the masses, which many speakers in the sacred desk so much lack. He was a whole-souled, commanding orator, when great occasions summoned forth his powers. The two best specimens of his delivery, within my own observation, were at Mrs. Bradford's funeral, and at the celebration of the last birthday of Washington. Nothing could be more appropriate and more effective, for the ends of oratory, than was his manner on those occasions. At times, I am told, that he did not do himself justice ; but *he had it in him*, and it generally came out. Who of the citizens of Burlington, that heard him on the 22d of last February, did not recognize the voice, the manner, and the presence, of a great popular orator ?

“ As a WRITER, Bishop Doane's style was peculiar. It was ornate, pithy, Saxon. It was a style of his own. It would not suit most men. Few ought to presume to imitate it. But it suited himself. Many admire it. It had the great merit of clearness. No one ever misunderstood him, although his punctuation was as remarkable as his style. He was a ready writer ; accomplishing with ease all that he undertook, and commonly justifying, in the productions of his pen, the highest expectations. If his higher occupations had not called him away from the pursuits of literature, he would have ranked among the finest poets of the age.

“ In the various points of view in which his characteristics have been now considered, Bishop Doane was a remarkable man. And his death was an harmonious termination of a long and useful life. Let us meditate, now, upon some of the circumstances of his departure.

“ *He died in the midst of his work.* His preaching, during his last semi-annual Visitation, was unusually acceptable. Several of my own brethren in the Presbyterian ministry have spoken, in glowing terms, of one of his sermons in West Jersey. His Episcopal appointments in Monmouth county, (the last one at Freehold,) were fulfilled in the midst of rain and high

winds, and sometimes in an open wagon. His services, as was his custom, were arranged two or three for each day. Work was his delight; and at his work he met the premonitions of death. With his Episcopal staff in his hand, he received the wound of the last enemy,—not from behind, but face to face.

“Another kind token of Providence towards the Bishop was, that *he died at home*. Riverside opened its massive doors to him for the last time; and entering its hall, he found a resting-place in its genial study. After partaking of a slight repast, he retired to bed, never to rise from it. The magnificent mansion, where he had projected his enlarged schemes, written his numerous sermons, and entertained with his profuse hospitality his hosts of friends, was the fit place for Bishop Doane to die. And Riverside had the privilege of his death and funeral.

“God also permitted the Bishop to arrange what was wanting to the *completion of his Episcopal work*. During his sickness he conversed, for some hours, about the affairs of his Diocese; and gave directions, and left memoranda, respecting its approaching exigency. On one of these occasions, he had a long interview with the *Hon. Abraham Browning*, of Camden; shortly after which, a paroxysm of delirium occurred. God spared him, however, to complete all the necessary arrangements in the affairs of his church.

“*The time* of Bishop Doane’s death was well ordered in Providence. Had it occurred a few years before, a cloud of gloom would have rested over his grave; and the inheritance of his good name might have been unredeemed from the tax-list of evil report. But the aspect had been changed. His honours had returned to him; and, as if in anticipation of his last end, his fellow-citizens had invited him to appear before them once more in an address. On the birthday of Washington, old memories were revived; and he, who had so often, in former years, addressed the people of Burlington, in its Lyceum, again made its Hall vocal with his eloquence, and again received the applause of his friends and neighbours. His diocese, also, was in a prosperous condition, and he was taken away from evil to come. In

the judgment of his best friends, it was a good time for him to die. And God knew it, above men.

"God was good to the Bishop in *surrounding him, during sickness, with the kindest comforts and care.* His sons were present with all the activities of filial devotion; one of them from the beginning to the end, by day and by night. The other, who had become a Romanist, received forgiveness for all the *personal* pain the father and the Bishop had received. This was one of the incidents that must have given to the death-chamber a sublimity. His faithful physician did all that skill could do; and the noble and venerable physician of Bristol, and the most distinguished from Philadelphia, freely gave the contributions of the medical profession. The tenderest female hearts were around about the sufferer,—without which, indeed, no death-bed can be what man expects and wants. It was well ordered that she, who had the first claims to be present, was absent; for could feeble health well bear those scenes of sorrow?† God was merciful in all these incidents.

"The Bishop, too, *had his reason at the last.* It is sad to die with a beclouded mind. Various intervals of delirium had occurred, especially about the middle of the attack. In these, the Bishop's mind was on the affairs of his diocese, or his classroom, or personal concerns. Disease struck its pains in every nerve, and bloodvessel, and muscle of the body, dethroning the intellect, for a time, from its high dominion. But it recovered its place before death, and he conversed with relatives and friends, took a last loving farewell of all, and prepared for the conflict, 'faint though pursuing.'

"The Bishop was *strengthened to die in peace.* Partaking of the communion, early in the morning of his last day on earth, he was refreshed by the service, and at its close, pronounced with a clear voice the blessing. He then composed himself for the final struggle. The last words, as taken down by the family physician, were, 'I die in the faith of the Son of God, and the

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† "Since the delivery of this discourse, I have received a letter from a relative in Rome, from which the following is an extract: 'In coming out of church to day, we met Mrs. Doane, who, I thought, looked remarkably well. She almost immediately began to speak of the Bishop, and expressed her intention to return home.'" C. V. R.



confidence of His One Catholic Church. I have no merits—no man has, but my trust is in the mercy of Jesus.’

“Thus departed, at noonday, April 27th, this distinguished Bishop of the Protestant Episcopal Church in the United States of America. ‘Let us fall into the hand of the Lord, for his mercies are great; but let me not fall into the hand of man.’ Bishop Doane has passed away from human judgments, to the judgment-seat of God! \* \* \*

“May all allusion be omitted of that remarkable funeral?

“The burial of Bishop Doane was one befitting his position. A Bishop must be buried as becometh a Bishop. The funeral procession was one of sublime solemnity. No one, who saw it, can ever forget it. The day and the season were opportune with the brightness and sadness of the last of April. The coffin borne aloft on the shoulders of fellow-mortals; the royal purple of the pall, fringed with white, and fluttering out to the wind like the motions of a stricken eagle; the crosier overlaying the body with the emblem of Episcopal authority; the bereaved family lamenting with Christian lamentation the father of the household; the three-score of surpliced clergy following their silent Chief with uncovered heads; the Governor, Chief Justice, and other dignitaries of the State; the students of the College with badges of grief, and the weeping young ladies of the Hall arrayed in full mourning, true-hearted representatives of their sister-graduates all over the land; the long line of distinguished strangers and of sympathizing fellow-citizens; the tolling of all the church bells, and of the city bell; the immense gathering of spectators around St. Mary’s Church and the grave;—everything was as *impressive as life and death could make it.*

“The high task I have attempted, has been imperfectly performed. I am ready to meet its responsibilities before God and man. My offering of May-flowers, fragrant with the freshness of their gathering, has been laid upon the new-made grave;—flowers plucked by a Puritan’s hand, and placed *in memoriam* over the dust of a great Episcopal Bishop.”



## THE PROGRESS OF ST. BARNABAS' FREE MISSION.

"On the Feast of St. Barnabas, A. D. 1858, the Bishop laid the corner stone of the new School Chapel of St. Barnabas' Free Mission. It was an act of faith and hope, and God has realized it to us. The building was dedicated to the worship of Almighty God by the Bishop, on Saturday, November 27, the last day of Church's year. It is not fully paid for yet, but we trust, in all this year, to clear it of the debt. The east and west windows are gifts; the pelican window, the gift of the Bishop himself. The altar furniture was also given, and the font is the gift of the Parish School children. The plans and superintendence of the building were given by the architect, Mr. C. H. Condit, of Newark. It is an early English building, of brick, seating four hundred persons, with a wooden recessed chancel. Since its completion, the services have increased in numbers and solemnity, and the requirement of the Prayer Book is strictly confirmed to, for the weekly, Octave, and Holy Day, Eucharists; and daily service. The congregation grows in size, in regular and frequent attendance, in devout and decent worship; and it is hoped also, in spirituality and holiness. A Mission work, a work 'of consolation,' *is asserting its power for good*; going where it is sorely needed, with the loving help of faithful women. The Mission schools are very flourishing, more room having been given them, by the addition of the old chapel. There are two more teachers, and more scholars. The teachers are of the sort that work for the love of Christ, and of His lambs. Mr. Charles H. Bryan, a candidate for Holy Orders, assists Mr. Geo. Seymour Lewis in the care of the music, which is successful and promising. This constant service is still given, without salary, for love's sake. Much work too has been given by the people, in cleaning the chapel, washing the surplices, etc., without charge; and works of mercy to the sick poor, given generally and thankfully, by the people, are tokens of spiritual life. The plan of daily religious training, and weekly public catechising, asserts still more and more, its superiority over the one hour's promiscuous teaching, in a Sunday School, of weary children, by untrained and inexperienced teachers. Through all

our struggles, and under the shadow of our infinite grief, we are thankful and hopeful, and, thank God, in 'love, and peace, and unity among ourselves.'"—*Parochial Report, May 20th, 1859.*

#### ANNUAL CONVENTION OF THE DIOCESE.

St. Mary's Church, Burlington, }  
May 25th, A. D. 1859. }

This being the time and place appointed by the Constitution of the Diocese of New Jersey, for the Annual Convention, the Clergy and Lay Deputies assembled at 10 o'clock.

Morning Prayer was said by the Rev. Messrs. Billopp and Merritt; the Rev. Messrs. Reid and Weld reading the Lessons. The Rev. Mr. Finch celebrated the Holy Communion, assisted by the Rev. Mr. Williams, the Rev. Dr. Stubbs, and the Rev. E. A. Hoffman. The Rev. John Kelly, rector of St. Paul's Church, Paterson, preached the Convention Sermon from 1 Cor. xiv. 8. *For if the trumpet give an uncertain sound, who shall prepare himself to the battle?*

The services being concluded, the Secretary announced that a quorum of the Convention was present.

On motion of the Rev. Mr. Dunn, seconded by the Hon. E. B. D. Ogden, the Rev. James A. Williams was unanimously elected President of the Convention.

The Rev. Wm. Crosswell Doane was elected Secretary.

The Secretary appointed the Rev. Philander K. Cady his Assistant.

On motion of the Rev. E. A. Hoffman, seconded by Cortlandt Parker, Esq., the following was unanimously adopted:

WHEREAS, This Convention has assembled this day, under circumstances of peculiar solemnity, by reason of the recent decease of its late honored and beloved father in God, the Bishop of the Diocese, and cannot proceed to the ordinary business of the session without a tribute of affectionate veneration to his memory; therefore,

*Resolved*, Unanimously, at this first opportunity of passing an order, that a committee of five—three clerical and two lay-members—be appointed to consider and report, what proceedings it is proper for this Convention to take, to testify their sense of the loss which this Diocese has sustained in its sore bereavement, and to do honor to the memory of their late Bishop.

On motion,

*Resolved*, That the Rev. President appoint the Committee, of which himself should be the chairman.

On motion of Judge Carpenter the following resolution was adopted :

*Resolved*, That the election of the Bishop of this Diocese be made the order of the day for to-morrow (Thursday), at 1 P. M., and that a Committee of five, to be named by the Chair, be appointed to report rules of proceeding to be observed in that election.

The report of the Standing Committee was then read, in which are the following :

"Since the Bishop's death, the Standing Committee have held regular weekly meetings, and have endeavored faithfully to discharge the new duties imposed upon them as the ecclesiastical authority of the Diocese.

"Their first act, as such, was to assume in behalf of the Diocese, the entire expenses of the Bishop's funeral.

"They have invited the Rev. Dr. Mahan to preach a sermon in St. Mary's Church, Burlington, on the evening of the first day of this Convention, commemorative of the late Bishop of the Diocese, and the invitation has been accepted."

On motion, the Convention adjourned, to attend a memorial service and sermon in St. Mary's Church.

#### MEMORIAL SERVICE.

At 7½ P. M., after Evening Prayer, the Memorial Service was held and sermon preached, which, at the request of the Convention, was afterwards printed. Its title page reads thus :

"The Great-Hearted Shepherd.—The Sermon in memory of the Right Reverend George Washington Doane, D. D., LL. D., late Bishop of the Diocese of New Jersey ; preached by request of the Standing Committee, during the session of the Convention of the Diocese, in St. Mary's Church, Burlington, Wednesday evening, May 25, A. D. 1859, by the Rev. M. Mahan, D. D., S. Mark's-in-the-Bowery, Professor of Ecclesiastical History in the General Theological Seminary."

The text is :

*"He saith unto him the third time, Simon, son of Jonas, lovest thou me? Peter was grieved because he said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest*

*all things ; thou knowest that I love thee. Jesus saith unto him, Feed my sheep.*"—ST. JOHN, xxi : 17.

Thursday, May 26, 9 A. M.

Morning prayer was said by the Rev. Messrs. Jaques and D. Brown, the Rev. Messrs. Goodwin and Arey reading the lessons.

#### RESOLUTIONS OF THE CONVENTION.

The Committee appointed to consider what proceedings it is proper for this Convention to take, in view of the death of their late Bishop, beg leave respectfully to report the following resolutions :

1. *Resolved*, That as becomes Christian men and members of Christ's Church, we do bow in humble submission under this chastisement of our Heavenly Father's hand ; and both as a people and in our individual approaches to the Throne of Grace, do beseech Him to sanctify to us, and to the Church of His love, this His fatherly correction.

2. *Resolved*, That the remarkable mental and moral characteristics of Bishop Doane, his untiring, self-sacrificing and intense devotion of himself, soul, body, and spirit, to the cause to which he consecrated his life, and his eminence as a poet, an orator, and a divine, have identified his name with the history of the Church and the country, and highly distinguished the State of his birth ; and that it is fit that his Diocese should take measures to erect some monument to his memory, worthy to perpetuate his fame.

3. *Resolved*, That a committee of five be appointed by this Convention, whose duty it shall be, without delay, either solely in behalf of this Convention, or in connection with any who may desire to share the honor, and having due regard to the wishes of his family, to carry out the above resolution.

4. *Resolved*, That we hereby express to the bereaved family of Bishop Doane, our deep and heartfelt sympathy for their bereavement, and our earnest prayers that God will give them consolation and support here, and in His good time grant to them a blessed re-union with their departed head, where sorrow and sighing shall be no more.

JAMES A. WILLIAMS,  
EUGENE AUG. HOFFMAN,  
ROBERT N. MERRITT,  
E. B. DAYTON OGDEN,  
CORTLANDT PARKER.



The following were appointed under the third resolution : the Rev. Messrs. Dunn, E. A. Hoffman, and Merritt, and Messrs. J. C. Garthwaite, and A. Browning.

## MODE OF ELECTING A BISHOP.

The Rev. J. W. Shackelford, Chairman of the Committee on the mode of electing a Bishop, offered the following report, which was accepted and adopted :

*Resolved*, That the election of a Bishop by this body, shall be without nomination or discussion of character, under the following rules :

I. The vote shall be by ballot, one clergyman and one layman being appointed by the Chair, as tellers to receive and count the votes of the clergy, and one layman and one clergyman to receive and count the votes of the laity.

II. The clergy and the laity, during the progress of the election, shall be seated separately, as may be directed by the Chair, the delegates of each parish being seated together.

III. The clergy and the delegates of the several parishes shall, as called, respectively deposit their votes in the ballot boxes, the name of each clergyman and the name of each parish being distinctly announced at the time of giving the vote, but no one shall be deemed elected, without the concurrence of a majority of the votes of each order present and voting, and that a blank ballot shall be considered a vote.

The Convention then proceeded to the election of officers, and the vote for members of the Standing Committee was taken by order.

The vote of the Rev. Joshua Smith was challenged, but the challenge was not sustained by the Convention, the vote being :

Ayes of the Clergy, 15 ; nays of the Clergy, 35.

Ayes of the Laity, 25 ; nays of the Laity, 34.

Divided, 3.

The hour of one having arrived, the order of the day was postponed until the completion of the election of the Standing Committee. The following were elected :

## STANDING COMMITTEE.

*Of the Clergy.*

Rev. James A. Williams,  
 Alfred Stubbs, D. D.,  
 E. A. Hoffman,  
 R. N. Merritt.

*Of the Laity.*

J. C. Garthwaite,  
 E. B. D. Ogden,  
 D. Babbitt, M. D.,  
 A. Browning.

On the completion of this vote, the Convention entered upon the solemnity of designating a Bishop for the Diocese.

## ELECTION OF THE THIRD BISHOP OF NEW JERSEY.

After singing from the 61st Psalm :

To Thee, O God of hosts, we pray,  
 Thy wonted goodness, Lord, renew ;  
 From Heaven, Thy throne, this vine survey,  
 And her sad state with pity view.

Behold the vineyard made by Thee,  
 Which Thy right hand did guard so long ;  
 And keep that branch from danger free,  
 Which for Thyself Thou mad'st so strong.

Do Thou convert us, Lord, do Thou  
 The lustre of Thy face display ;  
 And all the ills we suffer now,  
 Like scatter'd clouds, shall pass away :

Engaging in secret prayer, and uniting in selected collects said by the President, the Chairman appointed as tellers :

*For the Clerical vote.*

Rev. J. Kelly,  
 P. J. Gray, Esq.

*For the Lay vote.*

R. Hamilton, Esq.,  
 Rev. T. F. Billopp.

The seats for the Clergy and Lay members of the Convention were arranged by the Chair.

The Convention proceeded to ballot for Bishop of the Diocese, in which, with several recesses, it was engaged till 12 m., of May 27th, when the Rev. Dr. Mahan withdrew his name, and the Convention proceeded to the 13th, and final, ballot.

The following table shows the results of the various ballots :

## IN BURLINGTON.

## BALLOTS.

	1st.		2d.		3d.		4th.		5th.		6th.		7th.		8th.		9th.		10th.		11th.		12th.		13th.	
	C.	L.	C.	L.	C.	L.	C.	L.	C.	L.	C.	L.	C.	L.	C.	L.	C.	L.	C.	L.	C.	L.	C.	L.	C.	L.
Rev. Milo Mahan, D. D.....	24	21	23	21	24	22	23	20	24	17	22	21	29	20	29	23	30	20	30	21	30	17	30	18	6	
“ Henry J. Morton, D. D.....	13	16	15	18	16	18	15	11	13																	
“ Wm. H. Odenheimer, D. D...	5	13	6	11	4	10	5	9	2	6	3	5	1	7		7		7	8	14	9	17	16	36	56	
“ Abram N. Littlejohn, D. D...	5	2	4	3	4	9	5	20	9	37	23	36	20	31	21	33	20	32	19	31	6	33	3	26	6	4
“ Eugene A. Hoffman.....	3	6	2	6	1	2	2	2	3	2	2	1		1					2							
“ Andrew B. Paterson, D. D...	1	2																	1							
“ John I. Tucker, D. D.....	1				1												1		1		1					
“ A. Cleveland Cox, D. D.....					1																					
“ Morgan Dix.....				1													1									
“ Wm. Herbert Norris.....													2													
“ Thos. W. Coit, D. D., LL. D.																			1							
Divided.....	1		2							1		1		1		1			1						1	
Blank.....	2	1	1	1	2	1	2										3			2		13				

At the conclusion of the 13th ballot, the President announced that the Rev. Wm. H. Odenheimer, D. D., having received a majority of the votes of both orders, was elected Bishop. †

On motion of the Rev. Dr. Mahan, seconded by J. C. Garthwaite, Esq., the Convention unanimously declared that the Rev. William Henry Odenheimer, D. D., Rector of St. Peter's Church, Philadelphia, is elected Bishop of New Jersey. On motion of the Rev. E. A. Hoffman, the President appointed a Committee to wait on the Rev. Dr. Odenheimer, and inform him of his election.

The Rev. Mr. Dunn, the senior Presbyter of the Diocese, rose and stated that this was the birthday of our late beloved Bishop, and the day of the month, and almost the hour of the day, on which he entered into his rest, and connecting with this, the unanimity of the election just announced, proposed that the Convention unite in singing the *Gloria in Excelsis*; after which, the Testimonials required by the Canon, beautifully engrossed on parchment, were brought out and to them were affixed the signatures of *sixty-one* clergymen, and *eighty-nine* laymen,—those from Burlington being, of the clergy: the Rev<sup>s</sup>. Wm. Crosswell Doane, M. F. Hyde, Elvin K. Smith, E. M. Pecke, Chas. Fred. Hoffman, Horatio T. Wells; and of the laity: J. B. Parker, Thomas Milnor, William A. Rogers, J. Howard Pugh, M. D., Dr. John D. Moore, H. McDowell, Franklin Gauntt, M. D.

#### THE VACANT RECTORSHIP.

At a meeting of the Vestry of St. Mary's Church, held June 13th, 1859, among other business, Mr. Wm. A. Rogers made a verbal communication from Rev. Charles F. Hoffman, request-

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† Wm. Henry Odenheimer, son of John W. Odenheimer, was born in Philadelphia, Pa., August 11th, 1817; graduated at the University of Pennsylvania, (having the Valedictory oration,) July 30th, 1835; also at the General Theological Seminary, New York, June 29th, 1838; was ordained Deacon in St. Paul's Church, Philadelphia, September 2d, 1838, by Bishop H. U. Onderdonk; became Assistant to the Rev. Dr. DeLancey of St. Peter's Church, Philadelphia, January 10th, 1839, and succeeded to the Rectorship on the consecration of Dr. DeLancey to the Episcopate of Western New York; ordained Priest in St. Peter's Church, Philadelphia, October 3d, 1841, by Bishop H. U. Onderdonk; received the honorary degree of D. D., from the University of Pennsylvania, July 3d, 1856.



ing some definite action, on the part of the Vestry, in regard to his continuing in charge of the Church.

On motion, the following resolutions were adopted :

1. *Resolved*, That it is not expedient to attempt to employ and elect a Rector in the present state of our Church finances.

2. *Resolved*, That we tender to the Rev. Charles F. Hoffman our thanks for his kindness in consenting to assume, temporarily, (on the sudden decease of our late Rector,) and until further action of the Vestry, the charge of this parish. Our shepherd was truly snatched from us most unexpectedly—but he who had been his associate and Curate, notwithstanding the financial embarrassments of the Church, did not hesitate to grant us a continuance of his services until we should resolve to adopt some specific action in regard to the future. Under Providence, another Bishop has been elected; and inasmuch as this parish has enjoyed for many years, the benefit of the counsels and ministrations of the Bishop of the Diocese, we have also deemed it prudent, and believe it to be in accordance with the wishes of the congregation to forbear making any other engagement until we can have some consultation with the Bishop elect, who will probably adopt this city as the seat of his residence.

3. *Resolved*, That the Rev. Charles F. Hoffman be tendered the use of the parsonage for the balance of the year.

4. *Resolved*, That the Wardens request the clergy of this city to conduct the services of the Church, and discharge the duties of the parish.

5. *Resolved*, That the Secretary be requested to furnish the Rev. Charles F. Hoffman with a copy of these resolutions.

#### REV. DR. ODENHEIMER ACCEPTS THE EPISCOPATE.

Shortly after the adjournment of the Convention, the Committee, to whom was entrusted the duty of announcing to the Rev. Dr. Odenheimer his election, placed with the Standing Committee his letter of acceptance.

“Philadelphia, June 24th, 1859.

“*Reverend Brethren and Gentlemen :*

“Your official communication, announcing to me my election unanimously declared, as Bishop of New Jersey, by the Seventy-Sixth Annual Convention of that Diocese, has received my most serious consideration.

“The contemplation of the awful responsibilities of the Apostolic office, joined to the recollection of the manifold labours and

untiring energy of the Prelate whom you have elected me to succeed, fills my soul with unaffected diffidence; nevertheless, believing that it is the call of GOD, and trusting in that great Name wherein alone resides all strength, I accept the nomination.

"Should your choice be ratified and consummated by the General Church, I am prepared, CHRIST helping me, to cease my ministrations at the Altar of my first and only Parish Church of St. Peter's, Philadelphia,—where for nearly twenty-one years I have enjoyed the uninterrupted kindness of the noblest of congregations—and share henceforward with the faithful Clergy and Laity of New Jersey in the good work of extending the Gospel and Kingdom of our divine LORD.

With great respect,

"Faithfully and Fraternally yours,

"WILLIAM HENRY ODENHEIMER.

"To the Rev. M. Mahan, D. D., Rev. E. A. Hoffman, Rev. Jos. F. Garrison, M. D., Abm. Browning, Esq., R. S. Field, Esq."

#### CONSECRATION OF THE REV. DR. ODENHEIMER.

"As instructed by the Convention of the Diocese, the Committee forwarded the testimonials of the election of the Rev. Dr. Odenheimer to the Episcopate of this Diocese, to the General Convention, assembled in Richmond, Virginia; and Thursday, the thirteenth day of October, 1859, was appointed by the presiding Bishop for his consecration. Accordingly, on the day named, the solemn service was performed in St. Paul's Church, Richmond, Virginia, in the presence of a vast congregation of clergy and laity.

"The Bishop elect was presented to the Presiding Bishop by the Bishop of Maryland and the Bishop of Pennsylvania. The Rev. Robert B. Croes and the Rev. Wm. C. Doane were present as attending Presbyters, and robed the Bishop elect during the service. It was a touching circumstance that this duty could be performed by sons of the only two Bishops who have hitherto filled the Episcopate of this Diocese. The Rt. Rev. Alfred Lee, D. D., Bishop of Delaware, preached the sermon. The Rt. Rev. Wm. Meade, D. D., of Virginia, Presiding Bishop, the Rt. Rev. Samuel A. McCoskry, D. D., D. C. L., Bishop of Michigan, the Rt. Rev. Wm. R. Whittingham, D. D., Bishop of Mary-



Long Ancestry,  
W. O. Odenheimer





land, the Rt. Rev. Carlton Chase, D. D., Bishop of New Hampshire, the Rt. Rev. C. S. Hawks, D. D., Bishop of Missouri, the Rt. Rev. Alonzo Potter, D. D., LL. D., Bishop of Pennsylvania, and the Rt. Rev. John Williams, D. D., Assistant Bishop of Connecticut, united in the laying on of hands."—*Convention Journal*, 1860.

#### BISHOP ODENHEIMER'S FIRST EPISCOPAL ADDRESS.

The Rt. Rev. Dr. Odenheimer, third Bishop of New Jersey, thus opens his first Episcopal address :

"*Brethren beloved in the LORD*: It was on the Thursday of the Holy Week of 1859, whilst celebrating the Eucharistic office in my parish church of St. Peter's, Philadelphia, that I was summoned to the bedside of the dying Prelate, who, for nearly twenty-seven years, had presided, as its second Bishop, over the spiritual affairs of this Diocese.

"It was the last time I saw him, until I beheld him at the close of the Easter week as he lay anointed for the burying, with his robes about him, looking in death as all along in life, like a Prince of the Church.

"I am not unacquainted with the history of this Diocese, and with the trials, as well as the labours of the late Bishop; and from the nature of our intercourse I think myself possessed of a knowledge of his character and purposes.

"He was not only unselfish, but at times utterly regardless of self; and the conviction that he was right, led him to withhold explanations and to decline action, which would often have disarmed opposition, and which the instincts of self preservation, had he cared at all for self, would have prompted.

"In controversy—Theological, Canonical, or Legal—he was an opponent that one would not willingly encounter the second time, and yet he was full of genial impulses, accessible to kindness, and never deliberately uttering an unloving word, nor persistently doing an ungentle action.

"As combining, in his own person, some of the finest attributes of Friend, Scholar, Poet, Patriot, Pastor, and Bishop, he is worthy of a place among the most remarkable Ecclesiastics of

this, or of any age; and the future historiographer of the American Church, when he shall calmly contemplate the intellectual works which Bishop Doane projected and accomplished, will describe him as the 'myriad minded' Bishop; and if the full evidence of all the physical work which he wrought shall be known, he might add, the myriad *handed* Bishop.

"On the 27th day of May you elected me to the Episcopate of this Diocese.

"The acceptance of your call, honorable as it was, could be no easy matter for any man, who, in addition to the cares of the Apostolic office, considered the character and career of the distinguished Prelate whom he was to succeed. Had I looked to myself, nothing could have induced me to exchange the grateful repose of Pastoral subordination, for the inherent disquietude of Episcopal responsibility. But believing that it was God's will, and trusting in that great Name wherein alone resides all strength, and relying on the sympathy and co-operation of the generous Churchmen of New Jersey, I accepted your nomination.

"On the 13th of October, at the General Convention held in Richmond, Va., your choice was consummated by my Consecration, and I am here to-day to meet you, for the first time, Brothers Clerical and Lay of the Diocese, to take counsel in our Annual Convention, for the advancement of the faith and Church of our love. \* \*

"Thursday, October 13th, 1859.—My first official act after my Consecration was to write and publish the following Pastoral Letter, a copy of which was duly sent by the Rev. Secretary of this Convention to the authorities of every Parish in the Diocese:

" "Richmond, Va., October 13th, 1859.

" "A PASTORAL LETTER FROM THE BISHOP OF NEW JERSEY.

" "To the Clergy and Laity of the Diocese of New Jersey:

" "BRETHREN BELOVED IN THE LORD—Your choice of a Bishop has been consummated this morning, by my Consecration to the Episcopate of New Jersey; and I make it my first official act to offer you, one and all, this my salutation and

blessing. If it please God, I shall be among you as soon as possible after the adjournment of the General Convention, and in the meanwhile I invite such communications from my Reverend Brethren of the Clergy, as may enable me to understand their wishes in regard to Episcopal Services.

“May the blessing of God Almighty—the Father, the Son, and the Holy Ghost, be with you all. Amen.

“Affectionately, your Bishop,

“W. H. ODENHEIMER.”

#### BISHOP ODENHEIMER NO STRANGER IN BURLINGTON.

“All Saints’ Day, November 1st.—At noon, in the Chapel of the Holy Innocents, Burlington, I celebrated the Holy Communion, and addressed the pupils of St. Mary’s Hall on the opening of the new term. Although this was my first official act within the walls of this Institution, I was no stranger to the place and its associations.† For seven years I had chosen Burlington for a summer residence for my family, and I was almost daily welcomed at the Hall by Bishop Doane, officiating at its services, acquainted with the Teachers and Pupils, and watching the growth of this goodly vine planted by the hand, and nourished with the tears and life blood of the great Prelate, whose perpetual monument and praise it will remain, I trust, to the latest generation. \* \*

“Wednesday November 9th.—At Burlington College, Burlington, I attended a meeting of the Board of Trustees of that Institution, which under God’s blessing and the hearty co-operation of Churchmen may be made, I trust, to fulfil the intention of its founder, my Right Reverend Predecessor.

“Friday, November 25th.—Said the Daily Morning and Evening Prayer in St. Mary’s Church, Burlington. I will here

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† A sacramental knife, with a silver handle in the form of a Latin cross, in use in the parish, has this inscription: “St. Mary’s Church, Burlington. Offering of a Priest.” A note, in the handwriting of the Rev. Dr. Odenheimer, of which the following is a transcript, lines the box in which it is kept: “A Thank Offering to the LORD for His mercy in restoring to health, and thus continuing to the Church, the wise counsel and effective labour of His servant, the Bishop of New Jersey; humbly presented and placed on the Altar of ‘The Chapel of the Holy Child JESUS,’ by a Priest of the Catholic Church in Pennsylvania, Christmas Day, 1853.”

state, that I do not consider it necessary to record always my share in the Daily Prayer of the Church, unless an Address, or other special act shall require it. Accustomed for many years to have access to a daily public worship of Almighty God, I must always desire to avail myself, as a Christian man and not simply as a Bishop, of the privilege wherever a House of Prayer may be opened for Divine Service."—*Episcopal Address*, 1860.

#### THE DEATH OF MRS. DOANE.

Mrs. Doane entered into rest, Nov. 10th, 1859, at Florence, in Italy, "exactly six months," writes her son, "from the day on which she received the tidings of her bereavement." A correspondent of the *Church Journal* gives the following tribute to her memory :

"A mission of love led Mrs. Doane to Europe in October, 1856, and detained her there, a ministering angel to dear invalids. There, the news of her great affliction reached her. The mother's love was still strong to bear, and kept her for a brief space by the dear one's couch ; but the wife's heart was broken, and very soon the faithful, loving nurse was missed from her accustomed place, for the silver cord was loosening, and in a few short months, her freed spirit rejoiced with his in the Paradise of God.

"Gifted with beauty, wealth, station, the most devoted love of family and friends, she had yet no thought for self. She only lived to minister to others. With equal truth can it be said of her, as of Bishop Doane, she 'went about doing good,' dispensing sunshine in every darkened dwelling. Every one who has lived in Burlington since Mrs. Doane became a resident here, knows how freely her wealth flowed out to *all* who were in need. And, in St. Mary's Parish, who that has ever been in 'trouble, sorrow, need, sickness, or any other adversity,' has not treasured memories of Mrs. Doane's love and sympathy, and, if need be helping hand? Was a child kept from Sunday School or Church for want of shoes or suitable clothing? Mrs. Doane supplied them. Did any poor widow dread the approach of Winter, with no fuel in store? It was at her door, and Mrs. Doane sent it. Was there an invalid longing for fresh air, without the means of enjoying it? Mrs. Doane had thought of this, and sent a carriage. And every year, what bountiful provision was made, that every poor man's family in the parish should be gladdened with the Christmas feast? Nor was Mrs. Doane's bounty confined to St. Mary's parish and the little city of Bur-



lington. Beginning at home, it did not stop there. Many a gift found its way from Riverside to the families of faithful missionaries, or laborious clergymen, whose parishes forgot their duty. Nor was it confined to the Diocese, but responded gladly to *all* who were doing the work of the Great Head of the Church. All this was done, and much more; quietly, noiselessly, as the dew descends and refreshes the earth.

"What a model for every Christian woman was Mrs. Doane in her dress, so beautiful in its exceeding neatness and simplicity! For herself and her children she literally obeyed the Apostle's injunction, adorning herself and them 'in modest apparel, not with gold, or pearls, or costly array, but with good works.'

"What an example, too, was Mrs. Doane's daily life, of devotion to the House of Prayer! Before sickness came, how rarely was her place vacant! The walk was long, but no weather kept her at home. Not even a night's watch by a sick person, could induce her to be absent at the hour of Morning Prayer. She loved to be there. Who, of the inmates of St. Mary's Hall in those days, will not remember the quiet opening of the private door of their beautiful Chapel, as Mrs. Doane glided in, and knelt so reverently among them? Riverside was seldom, if ever, without guests. If they would accompany her, she was most happy; but if not, she stole away alone, for the few moments of noonday prayer, also. The writer loved to kneel beside her there, and listen to her earnest tones as she united so heartily in the solemn Litany. 'Is it not delightful here?' she said one day, as we lingered after the rest had retired. 'I never like to go away. It seems to me the very gate of heaven.'

"Mrs. Doane loved children, and never was happier than when giving them pleasure. Which of the children of St. Mary's Hall, before sorrow and sickness came to Riverside, did not count the days from Epiphany to the Fourth of July, and from the Fourth of July to Epiphany, when all the children were made happy in their father's house? Who does not remember who was the leader in all their games—whose laugh rang clearest, sweetest—the merriest child among all? If there was one more happy then than Mrs. Doane, it was he whose great heart had gathered them all, and who was among them, as loving a father as she a mother. Who that ever was present when the children of the parish school met at Riverside to receive each 'a little token of remembrance,' will ever forget the scene?

"This is a simple tribute from a distant Diocese. One who when a little child first became acquainted with Bishop and Mrs. Doane—who has loved and revered them ever since—whose

every joy for many years was heightened by their participation, and every sorrow soothed by their love and sympathy—can only say of Mrs. Doane, in fewest words, but those she would have loved the best, God gave her to the great-hearted Shepherd of New Jersey, ‘*to be an help meet for him.*’ ”

ST. MARY’S PARISH PLACED IN CHARGE OF BISHOP  
ODENHEIMER.

At a meeting of the Vestry of St. Mary’s Church, held January 16th, 1860, Mr. Thomas Milnor, Senior Warden, presiding, Dr. Franklin Gauntt offered the following :

*Resolved*, That the Wardens of St. Mary’s Church be authorized to place the Parish in the charge of the Bishop, and request him to furnish a suitable clergyman for the present, who can, under his direction, give a large proportion of his time to the duties of the Parish.

*Resolved*, That the clergyman appointed by the Bishop to attend to the parish duties of St. Mary’s Church, be allowed as compensation, the use of the parsonage and a salary, at the rate of Five Hundred Dollars per annum.

EVENSONG AT BURLINGTON.

[*By the Rev. Thomas Lyle.*]

Bright beams the moon o’er Delaware  
As twilight fades away,  
And lends the wave more beauty far  
Than it had known by day ;  
On the sweet shore, the flakes of light  
Stream down in silvery shower,  
And kiss the cross on Riverside,  
And crown our lady’s tower.

Balm fills the air ; the hush of eve,  
Spreads, brooding from the sky,  
Unstirr’d, save by the vesper chime  
That softly floats on high ;  
Heart-music that, whose every note  
Is fraught with heaven’s own love—  
A Father’s call, to cease from earth,  
And raise the thoughts above.

The chapter clerks in Mary’s aisle  
Before their altar stand ;  
The good priest of St. Barnabas’  
Kneels with his faithful band ;  
And, laden with the burthen rich  
Of earnest prayer and laud,  
Their breath to Heaven like incense goes,  
And bears their souls to God.

And soon, along yon moonlit marge,  
 The sound of holy prayer,  
 And sweet-voiced chant of youths and maids,  
 Shall fill the fragrant air ;  
 For there the college choirs, with psalms  
 Shall make their chantry ring,  
 And sweet St. Mary's daughters join  
 Their compline hymns to sing.

Blest evensong ! blest close of day !  
 Blest hour to JESUS given !  
 No note of praise, no word of prayer,  
 Shall be unheard in Heav'n.  
 God's rest, sweet sleep, shall fall on those  
 Who thus in Him delight,  
 And a kind Parent's patient love  
 Shall guard them through the night.

Unceasing be these cheerful rites,  
 Till time itself shall end ;  
 For, not alone on those who kneel  
 Shall answering grace descend.  
 On friends afar, on Holy Church,  
 On sinners wandering,  
 These faithful orisons shall draw  
 Fresh blessings from our King.

#### LIABILITIES OF ST. MARY'S CHURCH.

At a meeting of the Vestry, held August 20th, 1860, "the Finance Committee submitted their report, by which it appears that the present liabilities of the Church are a trifle over \$21,000."

#### BISHOP ODENHEIMER RESIGNS THE CHARGE OF THE PARISH.

At the same Vestry meeting, Mr. Wm. A. Rogers stated that the Bishop requested him to say to the Vestry, that he wished to resign his charge of the Church, as provided by a resolution passed January 16th, 1860. The Bishop's resignation was accepted, and the following resolution adopted :

*Resolved*, That the thanks of this Vestry be gratefully tendered to the Bishop, for so kindly undertaking and discharging the additional labours imposed by his recent charge of St. Mary's Church.

Dr. Gauntt offered the following :

*Resolved*, That a Committee of three, be appointed to consult with the Bishop, to select with his approval, a suitable clergyman to be nominated as Rector of this parish.

The resolution was adopted, and the chair appointed the following Committee: Messrs. Dr. Gauntt, Wm. A. Rogers, E. Howell.

RIVERSIDE PROCURED FOR AN EPISCOPAL RESIDENCE.

"On the 17th day of July, 1860, the Trustees of Burlington College, assembled at Burlington, having under consideration a deed of trust, whereby the residence on Green Bank, Burlington, known as Riverside, with a suitable curtilage, was secured forever as a residence of the Bishop of the Diocese; 'On motion, it was Resolved, That the Bishop, if he concurs, be requested to report to the next meeting of this Board that he consents to the curtilage so marked and defined, and that he be requested to state at the next Annual Convention, that the curtilage has been assigned to his satisfaction.'

"It was thus made my duty, which I hereby discharge to report to this Convention that, whereas, by a deed of trust, which I append to, and make part of, this Address, the residence on the bank at Burlington, known as Riverside, with a suitable curtilage, was secured forever as the residence of the Bishop of the Diocese; I have consented, as Bishop, to the following curtilage marked and defined by the Board of Trustees of Burlington College, to wit: 'That the ground lying next to the river, west and south of lines parallel with Pearl street and the boundary line of St. Mary's Hall property, the one equi-distant between Pearl street and the River Front of the Mansion; the other twenty feet south-west of the Chapel wall, be appropriated as the curtilage, with an avenue or passage of eleven feet in width to Pearl street, on the line next to St. Mary's Hall. The passage is intended to give convenient access to Pearl street from the Mansion grounds.'

"I deem it proper to state, that after having adjusted the curtilage of Riverside, as above reported, they proceeded to resolve, that until otherwise directed by the Board of Trustees, the entire grounds of Riverside, as also the Lodge, be left as heretofore in the occupation of the Bishop. Of course such part outside of





RIVERSIDE.



the curtilage to be held at the will of the Trustees, without any responsibility on their part to repair or rebuild."—*Episcopal Address*, 1861.

REV. WILLIAM CROSWELL DOANE ELECTED RECTOR OF ST.  
MARY'S PARISH.†

"Burlington, Sept. 17th, 1860.

"REV. AND DEAR SIR :

"The undersigned, a Committee of the Wardens and Vestrymen of St. Mary's Church, have the pleasure to announce that at their stated meeting held on the evening of the 10th inst., you were unanimously elected Rector of said Church, to assume the duties at your earliest convenience.

"In the present condition of the Church we cannot fix the salary higher than \$500 per annum and the Parsonage.

"Sincerely trusting you will feel it incumbent on you to accept this call, as true and long tried friends we respectfully suggest the propriety of continuing the services as conducted by your late lamented Father, believing that such a course will be highly acceptable to all the congregation, make us once more a united people, and with your valuable assistance add greatly to the resources of the Parish.

"Desiring an early answer, believe us

"Your sincere friends,

"FRANKLIN GAUNT,

"WM. J. WATSON.

"To the Rev. Wm. Croswell Doane, B. D."

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† Wm. Croswell Doane, second son of the Rt. Rev. George W. Doane, was born in Boston, Mass., March 2d, 1832; removed with his father to Burlington in the spring of 1833; graduated at Burlington College, Sep. 26th, 1850; became a candidate for Holy Orders the same year; was ordered Deacon, by his father, in St. Mary's Church, Burlington, March 6th, 1853; elected Assistant Minister of St. Mary's Parish, Burlington, April 4th, 1853; proceeded M. A. in Burlington College, Sep. 29th, 1853; was advanced to the priesthood, by his father, in St. Mary's Church, Burlington, March 16th, 1856; resigned the Assistantship of St. Mary's, May 2d, 1856; and, the same year, proceeded B. D. in Burlington College, and founded St. Barnabas' Free Mission, Burlington; where he was ministering when chosen Rector of St. Mary's Parish.

REV. MR. DOANE'S LETTER ACCEPTING THE RECTORSHIP OF  
ST. MARY'S PARISH.

"Burlington, Sept. 18th, A. D. 1860.

"To Franklin Gauntt, M. D., Wm. J. Watson, Esq., Committee :

"GENTLEMEN—MY VERY KIND FRIENDS :

"My necessary absence from home, under the pressure of a severe bereavement, kept from me until last night, your letter announcing, on behalf of the Vestry of St. Mary's Parish, my unanimous election to be your Rector. I pass over the kind suggestion of the latter portion of your note, as not bearing upon the question in hand, and as trenching upon those spiritual cares which are the sole province of your Rector. But I must say that the reference you make is most grateful to me as recalling the fact that you have honored me with the offer to succeed my beloved Father, in a charge to which he devoted so much of his life and love. Hallowed to me by such associations, I feel deeply touched in the mere thought of coming to be the Guardian of his memory, his labours, and his grave, in the Parish of my Christian training and confirmation, and first communion and double ordination at his hands ; and among the people for whom he lived and died, and to whom the first three years of my ministry were devoted under him.

"After an earnest and solemn consideration of the whole subject, and acting under the entire approval of the Bishop, and under the advice by which my life is mainly governed, (more urgent now since death has sealed the lips of one who gave it,) I have decided, God helping me, to undertake the great and solemn trust, to which, I believe, He calls me through you. You have taken me, 'a man of your coasts,' and set me for your 'watchman,' knowing me thoroughly and well. May God direct and bless the issues of your choice.

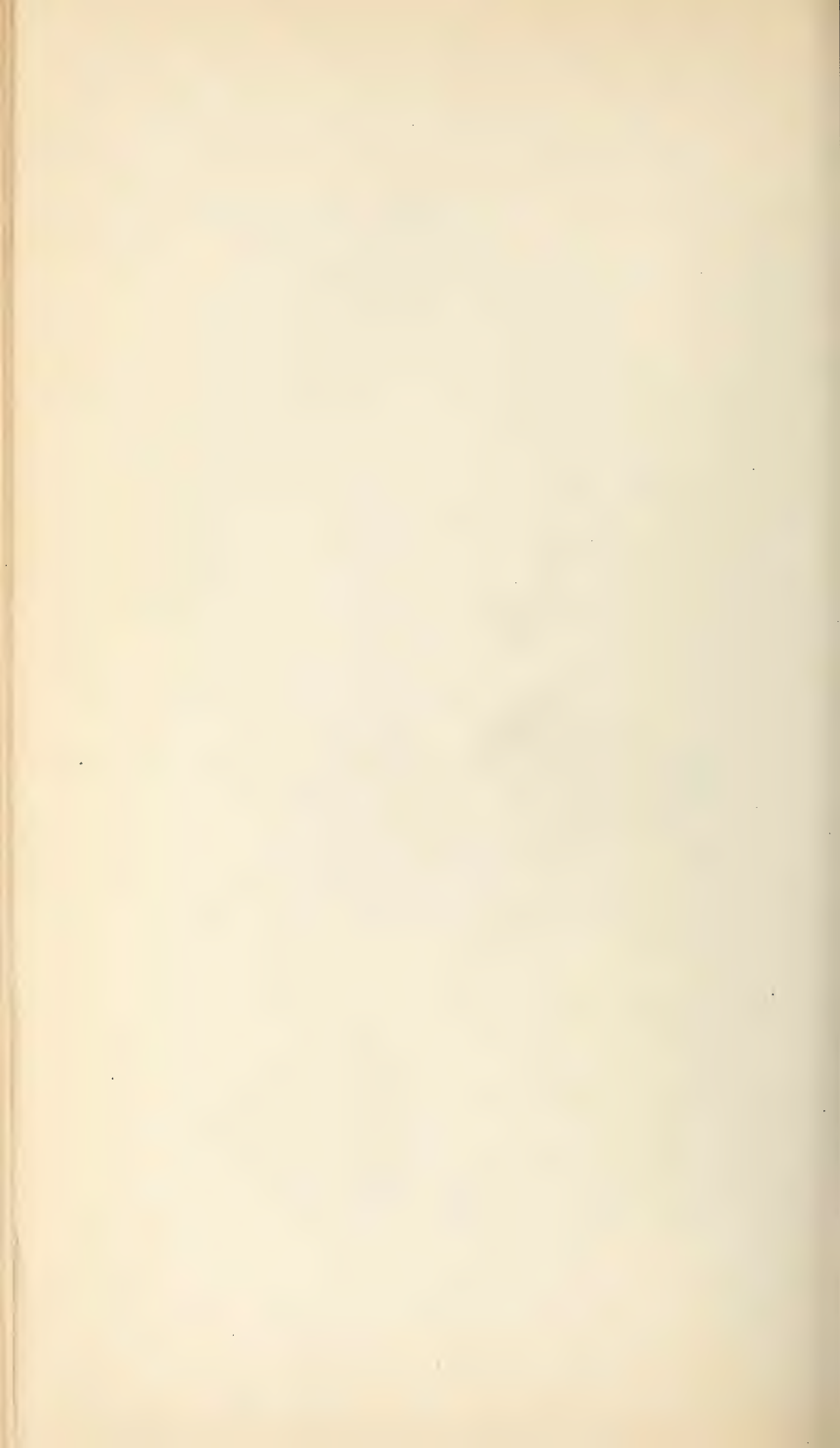
"While I authorize you to communicate this fact to the Vestry of St. Mary's Parish, I must ask you also to add to such communication the following statement which I deem necessary to a full and clear mutual understanding from the first :

"In coming to St. Mary's Parish to assume entirely and discharge, to the best of my ability, the full round of Parochial





*Mr. Coswell Evans*



duties, I cannot reconcile it to my conscience or my heart to give up the work of my mission, which, under God, owes its origin and continuance to me; and to the people of which I am bound by the strongest ties of sympathy and love. I know that I ask in such a declaration the exercise of your fullest confidence; but I ask it, sincerely believing myself able to serve the interests of both, by making those interests one; by a plan whose details I may communicate to you hereafter.

"It will of course be essential to this end, that I should have an assistant at once. I believe the way is opening to secure this at slight additional expense to the Parish. And I have no desire to make the Vestry responsible except to me.

"The selection and appointment of the Assistant resting with me, his remuneration would also come from me. But, while I respect the manner in which the Vestry mention the amount of the Rector's salary as fixed only 'for the present;' indicating their own impression of the unfitness of the amount either to the dignity of the Rectorship or to the ability of the congregation, and while I desire in no way, to *seek* the 'hire' which is the due of every 'laborer,' I must ask of the Vestry that in acting upon my acceptance they should take ground which will enable me at once to secure and pay for, the services of an Assistant, at, at least, one-half the salary proposed for the Rector.

"Beyond this there is no need of words. I shall count upon the hearty co-operation of the Vestry and Parishioners, in an earnest effort to lessen and liquidate the debt resting upon the Parish, and it will be my constant aim to train the people of my charge, to what I believe the essential element of Church extension, and the only true motive and manner of Church support, the abolition of pews, and of every other seeming equivalent for the free gift of our substance to God.

"In such heart and such hope I am willing to change my humble and more congenial position for one of harder labours and higher responsibilities. Many personal reasons and pressing duties will prevent my asking for Institution at the Bishop's hands, before the first Sunday in Advent, Dec. 2d, and until

then I should not assume the *full personal* responsibility of the charge.

"But if the Vestry desire, I will assume the direction of the Parish from and after the 18th day of October; providing for all parochial duties; and devoting the time between that and my Institution† to such consultation and thought as may best secure the great end in view.

"Earnestly asking the aid and comfort of your prayers; and with the sincere assurance that my constant aim will be the restoration and perpetuation of amity and harmony among ourselves; and with an humble reliance on Him, Who alone maketh men to be of one mind in an house, that He—the Great Shepherd and Bishop of our Souls, may bless this decision, to the advancement of His Church, and the salvation of His souls.

"I remain very sincerely and faithfully, your friend and servant for Jesus' sake,

"WM. CROSWELL DOANE."

#### BURLINGTON COLLEGE.

The first annual commencement of Burlington College, was held on Thursday, the 26th of September, 1850. The programme on that occasion, will give the best idea of the exercises on each similar occasion for ten years following. It reads thus :

The Procession will go from the College Library to the General Study in the following

#### ORDER.

Faculty of Burlington College.

Librarian of Burlington College, and Financial Agent.

Teachers of Burlington College.

Matron and Ladies connected with Burlington College.

Matron and Teachers of St. Mary's Hall.

Invited Guests.

The Reverend Clergy.

Students.

Trustees of Burlington College.

The Graduating Class.

Rev. Rector. Rt. Rev. President. Rev. Principal of St. Mary's Hall.

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† The Rev. Mr. Doane was instituted into the rectorship of St. Mary's parish, by Bishop Odenheimer, May 26th, 1861.



## ORDER OF EXERCISES IN THE GENERAL STUDY.

## MUSIC.

*An English Oration, with the Salutory Addresses*—THE EXODUS FROM COLLEGE IS THE GENESIS OF LIFE—George McCulloch Miller.

*The Essay, in Italian*—THE POWER OF ASSOCIATION—Geo. Hobart Doane.

## MUSIC.

*The Eulogy, in French*—LAFAYETTE—William Croswell Doane.

*The Trilogy, in German*—SCHELSWIG HOLSTEIN—The Graduating Class.

## MUSIC.

*The Oration, in Latin*—PARNASSUS—George McCulloch Miller.

*The English Oration*—SIR PHILIP SIDNEY—George Hobart Doane.

## MUSIC.

*The Dialogue, in Greek*—POETRY—Geo. H. Doane, Wm. C. Doane.

*The English Poem*—MARTYRS—William Croswell Doane.

## MUSIC.

*The Dissertation, in Spanish*—CARBON—George McCulloch Miller.

*An English Oration, with the Valedictory Addresses*—THE LAST!—William Croswell Doane.

## MUSIC.

Investiture of the Class entering College.

## MUSIC.

12 O'CLOCK, M.

The Procession will go from the General Study to St. Mary's Church, in the following

## O R D E R .

Rev. Rector. Rt. Rev. President. Rev. Principal of St. Mary's Hall.

Faculty of Burlington College.

Band of Music.

The Graduating Class.

Trustees of Burlington College.

Matron and Ladies connected with Burlington College.

Matron and Teachers of St. Mary's Hall.

Librarian of Burlington College, and Financial Agent.

Students.

Invited Guests.

The Reverend Clergy.

## ORDER OF EXERCISES IN THE CHURCH.

Anthem, by the College Choir—150th Psalm.

The Bidding Prayer.

The Litany.

Chant, by the College Choir—118th Psalm.

The Baccalaureate Address.

Degrees Conferred.

Chant, by the College Choir, during the Investiture—119th Psalm, 2d part.

The Blessing.

Anthem, by the College Choir—Psalm 147.

The Holy Communion.

Voluntary.

The Rev. Wm. Croswell Doane, in his Memoir of his father (pp. 45, 46,) thus describes the scene; "Doctors and Masters and Bachelors and undergraduates, with their distinctive gowns and hoods, were about the Bishop." And the *first* thing, was to kneel in silent prayer. Then, when the music stopped, he stood erect, and bowed. 'Auditores docti ac benevoli, hi juvenes nostri, primam lauream ambientes, vos, per Oratorem, salutare cupiunt: quod, illis a vobis concessum, fidunt.' And then taking his seat, with a bow to the Salutorian: 'Orator saluatorius, in linguâ Latinâ ascendat.' This was the signal for each, 'Orator, in linguâ Gallicâ, Orator in linguâ Vernaculâ; Orator Valedictorius.' When all was done the sixth form stood before him; and turning to the audience, cap-in-hand, he said 'Hosce, pueros, olim, de nostrâ Formâ sextâ, hodie in classem nostram, junior dictam, admittere proponimus, eosque induere togâ virili, Academiæ Nostræ.' And they knelt for his favorite blessing, 'Unto God's gracious mercy, we commit you.' After this, the procession went directly to the Church. Seated in his Episcopal Chair, drawn out to the choir steps, still in Academic dress, with the Rector and Senior Professor on either side, and the candidates for degrees before him; after the Bidding Prayer and Litany, [see p. 488] he delivered his Baccalaureate. This done, the conferring of degrees began. Standing up, he addressed the Trustees, 'Curatores honorandi, ac reverendi; juvenes, quos coram vobis, videtis, publico examini, secundum hujus academiæ leges, subjecti; habiti fuerunt omnino digni, honoribus academicis exornari; vobis igitur comprobantibus, illos ad gradum petitum, toto animo admittam.' And when the answer came from the President, 'Comprobamus;' he took his seat, put on his Oxford cap, and one by one, as the boys knelt before him, he gave them their degree. 'Ad honorem Domini nostri Jesu Christi; ad profectum Ecclesiæ Sacrosanctæ, et omnium studiorum bonorum; do tibi (putting a Greek Testament in their hands) licentiam legendi, docendi, disputandi, et cætera omnia faciendi; quæ ad gradum Baccalaurei [or, Magistri; or, Baccalaurei in literis sacris] in Artibus, pertinent; cujus hocce diploma sit testimonium, in Nomine, Patris et Filii, et Spiritus Sancti. Amen.' And each time, he lifted his cap

at the mention of the Triune Name. The Service ended, always, with the celebration of the Holy Eucharist."

## ALUMNI OF BURLINGTON COLLEGE.

From 1850 to 1860, both years included, there were graduates in Arts, every year continuously, with one exception. The names of these gentlemen, as given in the catalogue for 1872, are as follows :

## CLASS OF MDCCCL.

George Hobart Doane, A. M., M. D.....	Newark, N. J.
Rt. Rev. Wm. Croswell Doane, A. M., B. D., D. D.....	Albany, N. Y.
George McCulloch Miller, A. M.....	New York, N. Y.
Rev. John Trimble, A. M., D. D.....	Georgetown, D. C.
Rev. Edward Purdon Wright, A. M., D. D.....	Dayton, O.

## CLASS OF MDCCCLI.

Rev. Hobart Chetwood, A. M., B. D.....	Newburgh, N. Y.
*Frederick Augustus Clarke, A. M.....	Elizabethtown, N. J.
Rev. Wm. Tilghman Johnston, A. M., B. D.....	Waverly, Md.
Rev. Joseph Shepherd Mayers, A. M., B. D.....	Elizabethport, N. J.
Christopher Wolfe Smith, A. M.....	Newark, N. J.
Sheldon Hanford Smith, A. M.....	" "

## CLASS OF MDCCCLII.

William Cushman Avery, A. M., M. D.....	Greensborough, Ala.
Nathaniel Bailey Boyd, A. M.....	Philadelphia, Pa.
John Henry Hobart Brientnall, A. M., M. D.....	Newark, N. J.
Rev. Francis Dayton Canfield, A. M.....	Philadelphia, Pa.
*George Whiting Garthwaite, A. M.....	Newark, N. J.
Richard Stockton Jenkins, A. M.....	Lancaster, Pa.
*Devereux Klapp, A. M.....	Philadelphia, Pa.
Charles Willing Littell, A. M.....	Germanstown Pa.
*Warren Livingston, A. M.....	New Brunswick, N. J.
*Lindley Hoffman Miller, A. M.....	Morristown, N. J.
Rev. Walter Alexander Mitchell, A. M., B. D.....	Ellicott City, Md.
George Champlin Mason Mumford, A. M.....	New York.
Dayton Ogden, A. M.....	Paterson, N. J.
Rev. James Atchison Upjohn, A. M.....	Caldwell, N. Y.

BACHELOR OF ARTS, *honoris causa*.

William Edward Coale, M. D.....	Boston, Mass.
Jacob Da Costa, M. D.....	Philadelphia, Pa.
Henry Tudor Brownell.....	Hartford, Conn.

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\* Deceased.

## CLASS OF MDCCCLIII.

Isaac P. Brewer, A. B.....	Haddonfield, N. J.
Rev. Gideon J. Burton, A. M.....	Sunbury, Pa.
Jeremiah C. Garthwaite, Jr., A. M.....	Newark, N. J.
C. Gilbert Hannah, A. B.....	Salem, N. J.
John Lathrop, A. M.....	Dedham, Mass.
Thomas W. Ryall, A. B.....	Freehold, N. J.
J. Watson Webb, Jr., A. B.....	New York.

MASTER OF ARTS, *honoris causa*.

Rev. Andrew Mackie.....	Newark, N. J.
Jacob Da Costa, M. D.....	Philadelphia, Pa.
John L. Blake.....	Orange, N. J.

## CLASS OF MDCCCLIV.

F. W. Alexander, A. M.....	Baltimore, Md.
Henry O. Claggett, A. M.....	Leesburg, Va.
Rev. P. Voorhees Finch, A. M.....	Pittsburgh, Pa.
*A. Montgomery King, A. M.....	Newark, N. J.
G. Hood McLaughlin, A. M.....	Augusta, Ga.
William Vanderpool, A. M.....	Newark, N. J.

## CLASS OF MDCCCLV.

Rev. Hugh L. M. Clarke, A. M.....	Rome, N. Y.
*Rev. George Seymour Lewis, A. M.....	Lewes, Del.
Rev. T. Gardiner Littell.....	Wilmington, Del.

MASTER OF ARTS, *honoris causa*,

*Rev. Harry Finch.....	Shrewsbury, N. J.
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## CLASS OF MDCCCLVI.

Luke Davis Chadwick, A. B.....	Newark, N. J.
James Otis Watson, A. B.....	Portsmouth, N. H.
*Rev. Robert Greene Chase, A. M.....	Philadelphia, Pa.
Rev. Edwin Bailey Chase, A. M.....	Cambridgeport, Mass.

MASTER OF ARTS, *honoris causa*.

Rev. John Wragg Shackelford.....	Newark, N. J.
Rev. Edward Augustus Foggo.....	Bordentown, N. J.
Rev. Daniel Caldwell Millett.....	Burlington, N. J.

## CLASS OF MDCCCLVII.

*Francisco D. H. Baquet, A. M.....	Burlington, N. J.
Bradbury C. Chetwood, A. M.....	Elizabeth, N. J.
Rev. Henry W. Nelson, A. M.....	Hartford, Ct.
Beach Vanderpool, Jr., A. B.....	Newark, N. J.

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\*Deceased.



## IN BURLINGTON.

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### MASTER OF ARTS, *honoris causa*.

Rev. William H. Williams.....*Ridgefield, Ct.*

### CLASS OF MDCCCLVIII.

Henry C. Russell, A. B.....*Pottsville, Pa.*  
 William B. Giffen, A. B.....*New Orleans, La.*  
 James A. C. Nowland, A. B.....*New Castle, Del.*  
 Frederic Engle, Jr., A. B.....*Burlington, N. J.*

### MASTER OF ARTS, *honoris causa*.

Rev. William Murphy.....*Snow Hill, Md.*  
 Rev. Joseph Dean Philip.....*Brooklyn, N. Y.*

### CLASS OF MDCCCLIX.

### CLASS OF MDCCCLX.

Rev. Custis P. Jones, A. B.....*Washington, D. C.*  
 Gen. E. Burd Grubb, A. B.....*Burlington, N. J.*

### RESOLUTIONS ON THE RESIGNATION OF THOMAS MILNOR.

At a meeting of the Vestry of St. Mary's Church, held November 7th, 1860, the Committee reported the following resolutions, which were unanimously adopted :

"WHEREAS, Thomas Milnor, Esq., the Senior Warden and Treasurer of this Parish, has communicated to the Vestry, his desire to resign his positions, both as Warden and Treasurer;

"Resolved, That in accepting Mr. Milnor's resignation, the Vestry act only from a sense of courtesy to him and from an unwillingness to resist his plainly expressed wish.

"Resolved, That the Vestry cannot sever the official connection, which has so long existed between Mr. Milnor and themselves, without expressing their sense of his long and faithful service, both as Warden and Treasurer, extending over a period of many years; under depressing and difficult circumstances, calling for the exercise of prudence, patience, forbearance, and liberality, which have never failed.

"Resolved, That the Vestry sincerely regret the necessity, which compels them to accept this resignation; and that as an expression of their regret and esteem, these resolutions be entered on the minutes of the Vestry, and a copy signed by the Rector, and Secretary of the Vestry, be sent to Mr. Milnor.

"WM. CROSWELL DOANE, *Chairman*.

"W. A. ROGERS,

"H. McDOWELL."

## PASTORAL LETTER IN BEHALF OF BURLINGTON COLLEGE.

"Among the noble foundations for Christian Education, which the zeal of the late Bishop, and the co-operation of generous friends, secured for the Diocese of New Jersey, and the Church at large, is Burlington College.

"As St. Mary's Hall was designed for the education of our daughters, so Burlington College was planned to give our sons a thorough preparatory and university training. This latter Institution has never been adequately sustained by practical sympathy and support; and, therefore, according to mine office, which fills me with solicitude for the proper intellectual as well as Christian nurture of the lambs of my flock, I now remind the members of my Diocese of their privilege and duty in this particular.

"The necessity of a distinctively Christian education, to fit our sons for their political and religious responsibilities, is not more evident, than is the moral obligation resting upon us to sustain, by our patronage and prayers, our own Diocesan College. Its discipline and course of study bear the impress of large experience and elegant scholarship, and are perfect for all the purposes of the highest Collegiate and Christian culture; and there is only wanted the conscientious interest of the churchmen of New Jersey, to make the Institution in fact, what, in its theory, it was designed to be by its founder. That interest I now invoke, by commending to your earnest attention the accompanying appeal of the Rector, and by asking you to scrutinize for yourselves the working of the College as at present in operation, and, if satisfactory, to send there your sons, and the sons of those over whom you have influence.

"It is entitled, in my opinion, to entire confidence in all its departments, Moral, Domestic, and Academical; and it possesses in its Rector, the Reverend J. Breckenridge Gibson, A. M., a gentleman eminently fitted, in connection with his estimable wife, to make the Institution a refined Christian home.

"WILLIAM HENRY ODENHEIMER,

*"Bishop of New Jersey and President of Burlington College.*

"Riverside, February 9th, A. D. 1861."

## A FALDSTOOL FOR THE EPISCOPAL CHAIR.

On the 10th of March, 1861, a Faldstool, of black walnut, was placed in front of the Episcopal Chair, "near to the Holy Table." The book-board of the faldstool has a brass plate, with this inscription:

## "THE BISHOP OF NEW JERSEY.

"*I was glad when they said unto me, we will go into the House of the Lord.*" Fourth Sunday in Lent, A. D. 1831."

STATEMENT TO THE CONGREGATION OF ST. MARY'S PARISH,  
BURLINGTON, N. J.

"The Rector, Wardens, and Vestrymen of St. Mary's Parish have long borne, alone, the anxiety consequent upon the large indebtedness of the Parish. The actual labour of the financial administration of its affairs, falls naturally upon them, and they have no disposition to avoid it. But they feel it right that the difficulties under which they often labour, should be understood by the congregation, in order that the plans which they adopt may be fairly judged, and the reason of their pecuniary embarrassment may be fully known. They recognize, moreover, the entire right of every member of the congregation to be informed of the exact position of its affairs; and feel, that the consequent upon this right, the duty rests upon the people directly, and upon the Vestry, only as their representatives, of assuming, and providing for, the expenses of the Parish. In a word, the Vestry feel that the indebtedness belongs to the congregation, and that they, and not the Vestry, are bound to meet it.

"Holding this view, the Vestry, at a meeting held on the 29th January in this year, passed the following resolution:

"*Resolved*, That the Rector, Wardens, and Treasurer, be a committee to prepare a full statement of the financial condition of the Parish, showing their assets and liabilities, revenue and current expenses, with a view of making a detailed report to the congregation."

"The Committee so appointed, after a minute and extended examination of books, papers, reports, and deeds, presented their report, which was accepted and entered upon the minutes of the Vestry. This report, condensed in some points, and in others, enlarged, is now laid before the congregation.

"The assets include all the property of the Parish. The Church building is valued at its actual cost; estimated from a condensed statement of the accounts of the Building Committee, made by the present Treasurer. And the other property is set down at a very moderate valuation.

“The liabilities will be found to include unpaid interest (monies and salaries of other years); but to be made up chiefly of monies borrowed for the erection and completion of the new Church building.

ASSETS.	
Church Building.....	\$48,220 00
Old Church.....	1,780 00
Parsonage and Grounds.....	3,500 00
Lot in rear.....	2,000 00
14 ground rent—	
Deeds from T. Dugdale.....	13,570 00
Other property on Broad street and Pearl street and the Creek.....	13,000 00
Total assets.....	<u>\$82,070 00</u>

LIABILITIES.	
Advances of former Treasurer.....	\$2,968 92
Loan from Board of Island Mana- gers for Church building.....	10,100 00
Other loans for same object... ..	5,559 25
Unpaid bills and tax.....	621 51
Unpaid interest.....	100 00
Unpaid salaries.....	225 00
Total Liabilities.....	<u>19,574 68</u>
Excess of Assets over Liabilities.....	<u>\$62,495 32</u>

“It will be seen of course from these, that the creditors of the Church are amply and thoroughly secured; and the Vestry have no doubt that they would be entirely satisfied, if the congregation will provide, as they should, for the prompt and regular payment of the interest as it accrues. It is to this matter that they especially call their attention. At the same time, they feel bound to say to the congregation, that in their judgment it would be right and proper to take any means, which would not sacrifice the property of the Church, to lessen the indebtedness. And further, that in their judgment, the standing of the Parish would be materially improved, if an earnest effort were made by gifts and subscriptions, to clear off, entirely, the debt.



“We ask the attention of the congregation now, to a simple comparsion of the revenue and current expenses of the Church.

## REVENUE.

Pew rents.....	\$1,669 88
Income from 4 rented houses.....	210 00
Other receipts (wharf and burial ground) ab't....	100 00
	<hr/>
	\$1,979 88

## EXPENSES.

Interest to Island Managers.....	\$606 00
Other interest.....	311 00
Salaries.....	850 00
Coal and gas.....	200 00
Incidentals.....	200 00
	<hr/>
	\$2,167 00

Excess of expenses over revenue, \$187.12.

“It will be seen at once, that this state of things simply involves a constantly increasing debt; and places the Parish, before the eyes of men, as either insolvent or dishonest. The Vestry are convinced that the congregation will not allow such an imputation to rest upon a portion of Christ’s Church; and will not leave their representatives, especially the Wardens and Treasurer, in a position so painful and embarrassing.

“And the Vestry are equally convinced, that the congregation will see that the deficiency can only be met, by an increase of revenue. *The expenses cannot be reduced.* The Vestry are assured of this, after a careful examination of the whole case; and are sure that the congregation will see it. The chief item is the payment of interest, which can only be avoided, by the liquidation of the debt recommended above. The salaries are altogether unworthy of the congregation. And the other items of expense are unimportant. It must also be borne in mind, that in the item of incidental expenses, repairs are included, many of which are much needed now; and which will increase in amount and necessity every year.

“Simply, therefore, with a view of putting ourselves in a position to meet our yearly expenses, the Vestry appointed a Committee to propose such a re-assessment of the pews, as would

make the revenue equal to the current expenses of the Parish ; and that committee have reported as follows :

“ ‘ The committee appointed to revise the pew-rental of St. Mary’s Church, recommend to the Vestry for their adoption, the following changes in the assessment of the pews, viz. :

PEW.	PRESENT RENTAL.	PROPOSED RENTAL.	EXCESS.
No. 20.....	\$40 00.....	\$50 00.....	\$10 00
21.....	40 00.....	50 00.....	10 00
22.....	40 00.....	45 00.....	5 00
23.....	40 00.....	45 00.....	5 00
24.....	35 00.....	45 00.....	10 00
25.....	30 00.....	40 00.....	10 00
26.....	30 00.....	40 00.....	10 00
27.....	30 00.....	40 00.....	10 00
28.....	50 00.....	75 00.....	25 00
29.....	50 00.....	75 00.....	25 00
30.....	30 00.....	40 00.....	10 00
62.....	25 00.....	35 00.....	10 00
63.....	25 00.....	35 00.....	10 00
64.....	22 00.....	30 00.....	8 00
65.....	25 00.....	35 00.....	10 00
67.....	50 00.....	75 00.....	25 00
68.....	30 00.....	40 00.....	10 00
69.....	30 00.....	40 00.....	10 00
70.....	30 00.....	40 00.....	10 00
71.....	40 00.....	50 00.....	10 00
72.....	50 00.....	60 00.....	10 00
73.....	50 00.....	60 00.....	10 00
74.....	50 00.....	60 00.....	10 00
75.....	50 00.....	60 00.....	10 00
76.....	50 00.....	60 00.....	10 00
77.....	50 00.....	60 00.....	10 00
78.....	50 00.....	60 00.....	10 00

‘ Additional revenue thus gained..... \$303 00 ’

“ The Vestry accepted and adopted this report ; and as six months’ notice is required to be given, before any change of assessment can be made obligatory, the following resolution was unanimously passed :

“*Resolved*, That the Wardens be authorized to state to the pewholders, that on and after the first of October next, the pews will only be rented at the advanced rate; and also to request those who are willing, to begin the payment of this advanced rate, on the first of April.’

“The Vestry are of opinion that this assessment of the pews is by no means too high; and that the proportion of the rates is much more fair than before. They have no desire to do any thing, but to enable the Parish to pay their honest debts. They avail themselves of the only means to increase the revenue; and they distribute the additional payments so that they fall heavily upon no one.

“The Vestry desire also, to remind the worshippers in St. Mary’s Church, that while free sittings are cheerfully accorded to any persons in the unrented pews, so that all who will, are welcome to the privileges of the House of God; still, as the Parish relies almost entirely for its support, upon the pew rents, it is desirable that all regular worshippers who can, should contribute towards the maintenance of the services, according to their ability, by renting seats.

“The Vestry think it right, further to say to the congregation, that they have in hand the preparation of a map, which will show accurately the situation of the property still in possession of the Parish; and also what portions of it have been disposed of; with the amounts received for it; and further showing the property held by ground-rent deeds, with statements of interest received and due upon them. This, as soon as prepared, they propose to submit to the congregation.

“In devising some means of reducing, if possible, the liabilities of the Parish, the Vestry having laid out burial lots in the rear of the new Church, † have now prepared by-laws in regard to them, and a form of certificate conveying them to purchasers. The Wardens are prepared to sell these lots, and to give any desired information in regard to them: and the Vestry earnestly call the attention of the congregation to this method of liquidating the debt of the Church; while they secure a sacred and safe

† “The *new part* of the burying ground, is an intrusion on the lands left by the Rev. John Talbot for the use of the Rectors of St. Mary’s Church. WM. ALLEN JOHNSON, Rector, December 10th, 1868.”—*MS. Memorandum in Parish Archives.*

burial place. All the proceeds of such sales will be appropriated to lessening the amount of the Church's indebtedness.

"One thing only remains, which the Vestry feel it their duty to lay before the congregation.

"Among the liabilities included in the above estimates, are four items of amounts which should have been paid last quarter. They amount to \$325; and include,

A balance of interest to Island Managers, due Sep-	
tember 25th, 1860.....	\$100 00
One quarter's salary due the Rector, January 18th,	
1861.....	125 00
Taxes.....	50 00
Coal.....	50 00
	<hr/>
	\$325 00

"The Vestry are very anxious that the burden of this should not lie upon the incoming pew-rents; but that they may be left clear to meet the expenses due on the 1st of April, and until October 1st. They have therefore by resolution, requested the Rector to make a special Offertory for this purpose, and give due notice of it to the people. The Rector having assented to this, and intending to devote to this object the Offertory on Easter Sunday, March 31st, the Vestry urge upon the congregation that they should come forward and meet the call presented to them.

"Asking for this statement your careful and candid consideration, and begging, upon all we think or do, the blessing of Almighty God, we remain your faithful friends and servants for Christ's sake;

"WM. CROSWELL DOANE,

*"Rector of St. Mary's Church.*

"WM. A. ROGERS, }  
"FRANKLIN GAUNTT, } *Church Wardens.*

"EDWARD B. GRUBB, *Treasurer.*

"SAMUEL ROGERS, }  
"ELIAS HOWELL, }  
"WM. J. WATSON, } *Vestrymen.*  
"H. McDOWELL, }  
"C. S. GUANTT, }

"Burlington, N. J., March 19th, 1861."



## THE GRAVE OF BISHOP DOANE.

The place of Bishop Doane's interment, in St. Mary's Church-yard—not far from the northeast corner of the new Church—is marked with a coped-tomb, of brown free stone, of admirable design and workmanship. The mitre, the pastoral staff and keys, and the crown of thorns, are chief among its sculptured symbols; while, beginning at the head, and running around the plinth of the upper base is this inscription: **+** JESU MERCY. GEORGE WASHINGTON DOANE, D. D., LL. D., FOR XXVII YEARS BISHOP OF NEW JERSEY: BORN, MAY 27, A. D. MDCCXCIX; FELL ASLEEP, APRIL 27, A. D. MDCCCLIX: IN PACE.

*"I have waited for Thy salvation, O Lord."*

On the end—at the foot of the monument—are these words:

**+** IN. MEMORIAM.

EPISCOPI. NEO-CÆSARIENSIS.

HUJUS. ECCLESIE. SANCTÆ. MARLE.

CONDITORIS. ET. RECTORIS. COLLEGII. BURLINGTONIENSIS.

ATQUE.

AULÆ. SANCTÆ. MARLE. FUNDATORIS.

PASTORIS. *ΜΕΤΑΛΗΤΟΠΟΣ*.

## A MEMORIAL WINDOW TO BISHOP DOANE.

"The Vestry, some months ago, consented to a request, from the Parishioners, to take out the old east window of the Church, and put in its place a memorial, to their late Rector, the Rt. Rev. Bishop Doane.

"The window was in its place on Maundy Thursday; but was hidden from view by a heavy purple veil, which draped the chancel, all Good Friday and Easter Even. On Easter morning, the veil was taken away; and the glad sunlight lit up, with all the Resurrection brightness, the exquisite memorial.

"The window consists of three lancets; the central one being the highest. The ground-work of all the lancets is a deep blue quarry, with a rich ruby border, and a gold flower in the points. An unusual depth and richness is given to the quarry work, by

a diapering, which defines the ruby into a cross, behind the blue, by a slight black line.

"The central figure, in the middle lancet, is 'the Good Shepherd' in a *vesica piscis*. The dignity and repose of the figure are very commanding; and the drapery, in parts very brilliant, is full of grace. Above and below this are two oblong cusped compartments; the upper one containing a most effective group, of the Saviour giving the pastoral commission to St. Peter, who kneels before Him; and the lower containing a representation of St. Peter's deliverance by the Angel from the prison. The cold prison floor, and the blue sky through the barred window; the broken manacles, and the pose of the Angel, make a most effective combination. Above, in the head of the central lancet, is a Dove; and, underneath all, the Bishop's coat-of-arms in a quatrefoil.

"The side lancets are simple and plain, mainly used to bring out the effect of the central window. The ground-work is the same; with a *vesica* and two medallions in each. On the north, are the Pastoral Staff and Keys cross-wise; with the seal of Burlington College below, and a passion cross, entwined with passion flowers, above: on the south, the mitre; with the seal of St. Mary's Hall below: and, above, a crown of glory in a wreath of ivy leaves. The distinctness of effect, even in the figures on the seals is very striking; and the atmospheric blue, in the *vesicas* and medallions, makes a beautiful contrast with the deep blue of the quarries. Along the foot of the window, in small, golden, Gothic letters, runs the inscription:

"*Georgio W. Doane, Neo Cæs Episc. Eccl. hujusce per annos xxvi Rectori, amantissimo ac fidelissimo Pastori, qui diem supremum obiit An. Sacr. MDCCCLIX, mense Aprili, die xxvii; et sepultus est post hoc templum, quod pie sancteque virus frequentaverat, fenestram hancce picturatam, diuturni sui amoris monimentum, parochiales ex animo dolentes ponendam curaverunt.*" †

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† "To George W. Doane, Bishop of New Jersey, for twenty-six years Rector of this Parish; a most loving and faithful Pastor: who died on the 27th day of April, A. D. 1859; and is buried behind this Church, in which, during his lifetime, devoutly and reverently he constantly worshipped; his parishioners, mourning, from their hearts, his loss, have caused this window to be erected, as a memorial of their lasting love."

"The window is all Jersey work, and Church work; and reflects great credit upon the artist, Mr. Owen Doremus, of West Bloomfield. He has thrown, into this work, his art, not only, but his heart.

"The teaching of the window is plain and true; figuring the pastoral character of the 'great-hearted shepherd;' in which, of course, he was best known and most dearly loved by his parishioners; and which indeed was *the* great element of his Episcopate. The Chief Shepherd in the central *vesica*, as the Source of all authority, conveys the commission to feed His lambs, (in the upper compartment), to the Apostolic Ministry, in the person of St. Peter; and he, for the faithfulness of that feeding, is imprisoned; but, (in the lower compartment), from all the trials and persecutions of his enemies, and finally, from the last suffering of all, the Angel of the Lord delivers him."—*Burlington Newspaper*, April, 1861.

#### THE REPORT OF ST. MARY'S AS THE CATHEDRAL CHURCH.

[May 15th, 1861.]

##### *St. Mary's Church.*

The Rt. Rev. W. H. Odenheimer, D. D., Bishop.

The Rev. Wm. Crosswell Doane, B. D., Bishop's Chaplain,  
Rector.

The Rev. David C. Moore, Rector's Assistant.

The Rev. Elvin K. Smith, Principal of St. Mary's Hall, Chaplain of Holy Innocents' Chapel.

The Rev. J. Breckenridge Gibson, Rector of Burlington College, Chaplain of the Holy Child Jesus Chapel.

The Rev. M. F. Hyde, Professor of Ancient Languages in Burlington College, Missionary to Christ Church, Riverton.

Levi Johnston, C. P. Jones, Lay Readers.

The Rector reports, since St. Luke's Day, October 18, when he assumed the rectorship:—Baptisms, adults, 7; infants, 12; (before October 18, infants, 13;) total, 32; confirmed, 20; (before October 18, 1;) 21; marriages, 5; burials, 21; communicants, added, 10; removed into the Parish, 2; removed from the Parish, 4; died, 2; present number, 120; the Holy Communion celebrated every Lord's Day and Holy Day, and in the Octaves; Parochial School, 1; St. Mary's Academy, 21 boys; catechists, 18; catechumens, 100; Parish Library, 250 volumes; Sunday School Library, 300 volumes.

Offerings: Missions; Diocesan, \$49.39; Domestic, \$82.74; Foreign, \$27.38; Parochial, \$96.49; Parochial Charities, \$147.49; Kansas, \$41.87; Aged and Infirm Clergy, \$9.96; other Parochial purposes, \$155.14; Convention Expenses, \$10.50; Bishop's Salary, \$87; total, \$707.96; before October 18, total, \$110.37. Total for the year, \$818.33.

*St. Barnabas' Free Mission Chapel.*

Families, 72; Individuals, 320; baptisms, adults, 3; infants, 36; total, 39; confirmed, 11; marriages, 5; burials, 12; communicants, died and removed, 3; present number, 100. The Holy Communion every Lord's Day and Holy Day; daily Parish Schools, partly paid; teachers, Cornelia Vansciver, Lavinia Forcus, Ellen Hulme; scholars, boys, 35; girls, 40; total, 75; catechists, 6; catechumens, taught openly in the Church three times weekly, 95; Sunday School Library, 300 volumes; celebration of Divine service, Sundays, four times, with three sermons and one catechizing; Holy Days, the Holy Communion, with a sermon; Daily Morning and Evening Prayer, with sermons on Wednesday and Friday, in Advent and Lent; total 900.

Offerings: Parochial Schools, \$200; the Poor, \$159.66; Parish purposes, \$319.79; Kansas, \$4.75; other purposes, \$45; total, \$729.20.

*Chapel of the Holy Innocents.*

"Baptisms, adults, 11; infant, 1; total, 12; confirmed, 40; average communicants, 70.

"Offerings: For Church Missionary Work and Charitable purposes, \$215.

*Chapel of the Holy Child Jesus.*

Individuals, 32; communicants, 11.

*Total in the Parish.*

"Baptisms, 83; confirmed, 71; communicants, 301. Offerings, \$1,762.53.

"The Rector's report for this year, of St. Mary's Parish, is necessarily imperfect. The work so far has been prospective, and is full of promise; larger congregations; increased attendance at special services; and somewhat enlarged alms, give hopes, if not assurances, of growth.

"St. Mary's Academy for boys is in successful operation, with 21 scholars; who receive a thorough English and Classi-



cal education, with proper and careful religious training, and attend the daily morning service of the Church. The Rector is Rector of the Academy, and his Assistant the Master; the Bishop being Visitor.

"In St. Barnabas' Mission, with much anxiety, there is abundant hope. The field is large and promising, though the sowers' hands are often tied, with the pressure of work and the want of means. The full services are continued, and the schools are in admirable condition. The changes consequent upon the acceptance of the Rectorship of the Parish, by the Priest of the Mission, have somewhat lessened this year's actual statistics. But the relation here remains unchanged. And now, with the parochial system for the whole city more completely arranged, there is larger room, and a better opportunity for more abundant and successful labours. Here, as to some extent in the Parish Church, the Rev. Assistant does much and valuable work in addition to his academic duties.

"The Rector adds, as an important event, the Act, which makes St. Mary's the Cathedral Church of the Diocese. It is such by nature and necessity, and has been always, in all but the name. He hopes by another year to report that the system as adapted to the American Church, is fairly carried out.

"An Act authorizing the Bishop of the Protestant Episcopal Church within the State, to register certain acts on the register of Saint Mary's Parish, in the city of Burlington.

"1. Be it enacted by the Senate and General Assembly of the State of New Jersey, That hereafter all baptisms and marriages, or any other official or ministerial acts, which have been or may be solemnized by the Bishop of the Protestant Episcopal Church within this State, having the city of Burlington under his jurisdiction, may be entered by him on the register of Saint Mary's Parish, Burlington; and the same, when entered on the said register, shall have the like legal effect and operation, as if the said marriage or baptism had been solemnized by the clergyman having charge of the said Church, and been by him entered on the register thereof; and the said Church may also be the place of deposit for any papers and documents connected with his office.

"2. And be it enacted, That this act shall take effect immediately."

"St. Mary's Parsonage, Burlington,

"May 28th, A. D. 1861.

"RIGHT REVEREND FATHER IN GOD:

"I beg leave respectfully to report that, since my admission into your Diocese on the Feast of All Saints, A. D. 1860, I have been officiating as Rector's Assistant in the Parish of St. Mary,

Burlington, and acting as Master of St. Mary's Academy for Boys.

"In my last named duties I have received large and valuable aid from the Rector, and have had pleasantly associated with me, (until the last fortnight,) as Tutor, Mr. Custis P. Jones, B. A., of Burlington College, for whose loss I desire to record my regret.

"In the Parochial work, I have taken such a share as has been appointed me by the Rector, and all special ministerial acts performed by me are included in his Parochial report.

"Outside St. Mary's Parish, but within your Diocese, I have assisted once in the administration of the Holy Communion, said Morning or Evening Prayer three times, and preached twice.

"In other Dioceses I have assisted at the ordination of one Priest; said Morning or Evening Prayer three times; preached twice, and catechised publicly once.

"I have the honor to be,

"Right Reverend Father,

"Your dutiful son in the Church,

"DAVID C. MOORE.

*"To the Right Reverend, the Bishop of New Jersey, &c., &c.*

"RT. REVEREND FATHER:

"The duties which are assigned to 'the Principal, Chaplain, and Head of the Family,' at St. Mary's Hall, have been constantly performed by me during the past year.

"I have also celebrated Divine service, and preached several Sunday mornings, at St. Stephen's Church, Florence, by your direction; and taken part, regularly, in the Sunday services in St. Mary's Church, Burlington. During the school vacation, Spring and Fall, I have officiated in various places. I have baptized one infant, and *once* performed the marriage service, and that for the burial of the dead *once*; I have been the Instructor in Dogmatic Theology, at Burlington College.

"ELVIN K. SMITH.

"Burlington, N. J., May 27, 1861."

"RT. REVEREND FATHER:

"I herewith send you my first report as a Presbyter of the Diocese of New Jersey.

"I entered on my duties as Rector of Burlington College, October, A. D. 1860. Since that time I have been engaged, constantly, in the Pastoral and Academic work in that Institution. There are under my Pastoral care thirty-two souls. Eleven members of the family are communicants.

"I have also fulfilled the duties of Instructor in Ecclesiastical History in the Theological department of the College.

"I have preached about twenty-five sermons; besides Lectures and Addresses delivered in the College Chapel; and have assisted on almost every Sunday, and on the greater Festivals, in the services of St. Mary's Church, Burlington.

"J. BRECKENRIDGE GIBSON.

"Burlington, 1861."

#### A PEW AND A LOT FOR BISHOP ODENHEIMER.

At a meeting of the Vestry of St. Mary's Church, held December 9th, 1861, the following were adopted:

"WHEREAS, The Vestry of this Church has set apart a pew for the Bishop and his family in St. Mary's Church,

"Resolved, That a lot, or piece of ground, be also set apart for the Rt. Rev. Dr. Odenheimer and family, in the ground between the new and old Church; and that the Wardens be hereby requested to call upon and meet the Bishop to designate the place for this purpose, and report the same to the next meeting of the Vestry."

#### URGENT COMMUNICATION FROM THE RECTOR.

At a special meeting of the Vestry of St. Mary's Church, held March 27th, 1862, called by order of the Rector, the Rector retiring from the meeting, F. Gauntt, M. D., presented the following communication from the Rector of the Parish:

"The Rector is compelled by circumstances that will admit of no delay, to ask the serious and immediate attention of the Vestry of St. Mary's Parish to this communication.

"On the 18th of October, A. D. 1860, I entered on my duties as Rector. The experience of about eighteen months convinces me of the necessity of some change from the present condition of things.

"In the first place, I find myself unable, without serious injury to my health, to continue the amount of work which I have undertaken.

"In the second place, I am not at all satisfied with the working of the Parish, much of whose pressing work is neglected and omitted, for want of time and strength.

"If the only question in the matter were my health; if the only conviction of the eighteen months' work were the conviction, that my health was unequal to the work; if this were all, I should simply say so to the Vestry; and ask the acceptance of my resignation at their hands. And of course I beg the Vestry to be sure, that I am at once ready to withdraw in favour of any one who can carry on the Parish to their satisfaction, either from possessing more strength, or from doing less work.

"But this is not all; I am able, thank God, to work hard, and to bear much. And as I look out upon my work here, I feel that its pressure upon me, has not been that of physical labour, but of anxious care. The work cannot be lessened.

"Virtually there is but one Parish in this city, and it must be that St. Mary's Parish is responsible for the care of all the Church's children in the city; and for all the Missionary extension of the Church. That this work might be done, of course an Assistant must be had. The Parish thought itself unable to supply me one. I opened St. Mary's Academy with a view of supporting an Assistant, independently of the Parish. It has been partially successful. I have been able to secure assistance; but I have had to add to my own duties the confinement of teaching in the school; and have had but very slight and imperfect help, because the chief time of the Assistant is taken up in the school. I confess myself unable to carry on the work; and therefore unwilling to bear the responsibility of this Parish, single handed. And my duty to the souls of my care, no less



than to myself, will compel me if I cannot be relieved, to withdraw from a position, where I am breaking down my health, in the vain effort to accomplish an impossibility.

“But this, as I have said, is not all. It is a strain of no slight pressure to attend to the four Sunday services and the Sunday School; the week day services with such additions as Advent and Lent demand; to teach three hours daily; and to care besides this for the sick and the poor, the day schools, the candidates for the Sacraments and for Confirmation. This makes a heavy strain. But it is far harder to see work undone that ought not to wait; to feel that little permanent hold is gained from day to day, for what has been done; and to be annoyed and anxious all the time, for means to carry on, or to originate measures absolutely essential to the welfare of the Parish.

“I am extremely anxious that the Vestry should take in the full measure of their opportunities for good, and so of their responsibilities. They are the guardians in temporal matters of a great and enduring work. I thank God for the unanimous and cordial support which they have never failed to give me personally. But we must consider together, how we may meet the necessities which press upon us, and make permanent the work already begun. Merely to keep the Church full on Sunday of regular worshippers, who pay their pew rents, is not the limit of our duty. We are bound as the mother Church of the city, to provide and support two schools for the children and to extend to the poor, and those yet unconverted, the privileges of worship and instruction and care. The Mission of St. Barnabas is doing this. It needs sympathy and support. And until such interest and such efforts are put forth as will continue and enlarge our work, we fall short of our duty. I urgently and earnestly press this matter upon the Vestry. I do not ask them to support St. Barnabas' Mission. It was founded and built and carried on for some years without this. But now the work is one, under one spiritual direction, and one in temporal responsibility. And I ask the Vestry as essential to the discharge of our duty and as necessary to the relief of my health, to consider and act upon some

method of giving me an Assistant for the Parish work ; and to authorize and sustain me, in pressing upon the Parishioners their duty of supporting with more interest and sympathy and larger alms, the Christian work of the Parish.

“ My own view of the method of doing this is two-fold. In the first place, I believe that vigorous steps should be taken, at once, to pay off at least one-half of the principal of our debt, to the Board of Island Managers. This will add \$300 a year to our income for Parish purposes. And in the next place, I think that pledges for an addition of at least as much, if not more than this sum, should be obtained from members of the congregation. I have of course, no desire to dictate any method of action to the Vestry. I believe both these suggestions to be practicable and therefore I propose them. Nor do I wish in any way, to urge myself, or my own views upon the Vestry, against their judgment. I simply ask their honest and earnest consideration of the statement which I have made: that I am not able, either conscientiously or physically to administer the Parish alone ; that I believe the necessary work of the Parish, requires the undivided labour of at least two clergymen ; and that I cannot but think that the congregation are able and would be willing to assume the expense necessary to such additional work.

“ My hope is that the Vestry will recognize in this, the fact that the parochial work of St. Mary's Parish covers the missionary work of St. Barnabas' Chapel ; and will realize the need of more clerical assistance ; and will act upon these two facts by the appointment of a Committee, (of which I will willingly be one and which I will cordially aid,) to secure from the congregation, in whatever way may be practicable, the means required for the support of our Church work in Burlington.

“ WM. CROSWELL DOANE, *Rector*.

“ March 21st, A. D. 1862.

“ The Chair appointed the Wardens, the Treasurer, and Messrs. C. S. Gauntt and W. C. Myers, a committee to act upon the communication.”

## ACKNOWLEDGMENT OF THE LOT.

At a meeting of the Vestry of St. Mary's Church, held April 28th, 1862, the Secretary presented this communication from the Bishop :

" Burlington, N. J., April 9th, 1862.

" MY DEAR SIR :

" I have received your letter of the 8th inst., communicating to me the very gratifying and generous resolution of the Rector, Wardens and Vestrymen of St. Mary's Parish, Burlington, appropriating to me and my family a plot of ground opposite to the Chancel of the new St. Mary's Church.

" I beg leave through you, as Secretary of the Vestry, to express my profound and gratified acknowledgment of this considerate act of kindness on the part of the corporation of St. Mary's Parish ; and as well for my family as myself to return my sincere thanks.

" With the humble prayer that every blessing may attend upon the faithful labour of your beloved Rector and his Vestry,

" I remain, very faithfully yours,

" W. H. ODENHEIMER.

" Mr. Geo. H. Woolman, *Sec'y.*"

## REPORT OF THE REV. DAVID C. MOORE.

" RIGHT REVEREND FATHER IN GOD.

" I beg leave, very respectfully, to present to you the report of duties done by me since May 29th, A. D. 1861.

" I took such share in the Parochial and Scholastic work of St. Mary's Parish, Burlington, as was allotted to me by the Rector, until after the Feast of St. Andrew, when I most regretfully ceased to be Mr. Doane's assistant in St. Mary's Church, St. Barnabas' Chapel, and St. Mary's Academy for boys.

" From July 7th to the before-mentioned date, I also, at your desire, took charge of the vacant Parish of Trinity, Fairview, as Missionary.

" During the months of June, July, August, September, Oc-

tober and November, I baptized two adults and three infants, one of the latter being colored. I presented to you two persons for Confirmation, (belonging to the then vacant Parish of St. Peter's, Rancocas,) and I said the office for the Burial of the Dead seven times. All these are recorded in the register of St. Mary's Parish, Burlington. Besides these regular duties, I have also at other places within your Diocese, administered the Holy Eucharist six times, said the whole or part of morning or evening prayer thirty-two times, and preached sixteen times. While beyond the limits of your Diocese, I have said morning and evening prayer four times, and have preached three times. These irregular and gratuitous duties extended to the 18th day of February, A. D. 1862, when I left the Diocese of New Jersey, with feelings of attachment which can never die while I myself retain life; and at the same time (permit me to add) I also left the fatherly jurisdiction of one of the most kind and considerate Prelates, to whom it was ever the lot of a clergyman to owe allegiance.

"With every sincere sentiment of respect and honor for you in your high and holy office, and of love and gratitude to you personally,

"I have the honor to be,

"Right Reverend Father,

"Your obedient son in Christ's Church,

"DAVID C. MOORE,

"*Missionary to Sherbroke, (west) County of Lunenburg, Diocese of Nova Scotia.*

"April, A. D. 1862."

#### A BELL FOR ST. BARNABAS' CHAPEL.

"The Rector gratefully acknowledges the beautiful Christmas tokens of love from the S. S. Teachers and children of the Mission and the Parish, and from the people of the Mission; and the Easter gift of two surplices from two parishioners; while our hearts are daily gladdened by the generous gift to St. Barnabas' Chapel of a noble bell, with a bell-turret, a thank-



offering for preservation from great danger, bearing this inscription: 'Praise the Lord, O my soul, and forget not all his benefits, who saveth thy life from destruction.' St. Barnabas' Free Mission Chapel, Christmas, A. D. 1861. 'O worship the Lord in the beauty of holiness.'

"The bell weighs over 300 pounds, and its admirable tone is worthy of its well known founders, Messrs. Jones & Co., of Troy, New York."—*Parochial Report, May, 1862.*

#### THE DIOCESAN INSTITUTIONS.

At the Convention of the Diocese held in Grace Church, Newark, May 28th and 29th, 1862, the following was accepted:

"The Committee on the Diocesan Institutions of St. Mary's Hall and Burlington College, appointed at the last meeting of the Diocesan Convention, are happy to be able to testify to the continued prosperity, and to the faithful and successful administration of the schools. Gathering within their walls almost two hundred children every year, they train them in the nurture and admonition of the Lord. The fullest mental training fits the inmates of the Institutions for their duties, whatever they may be, in the world; as clergymen or laymen, men of business, of literature or in the professions; or as Christian women of cultivation, accomplishment and refinement.

"Better than all, the very atmosphere, the indirect influences, the services, the teachings, the examples of these Christian homes, do really educate, develope, draw out, lead up the higher and holier part of man—his spiritual and immortal nature. The well-trying confidence of American Churchmen in these noble nurseries of the Church, is not misplaced.

"But your committee notice the want of patronage and interest given to these schools from this Diocese. Under the immediate and constant supervision of the Bishop; reflecting its highest honor upon the Church in New Jersey; yet the proportion of pupils from our own State is not large; and prosperous as the schools are, they have need of large patronage to enable them fairly to discharge their great responsibilities and their opportunities for good. To remedy this, your Committee would

only recommend to the New Jersey Churchmen, the thought that these Institutions are part of the Church's working in the State; that the Bishop's close relations to them bring them home to every heart; that the Clergy and Laity of the Diocese are largely and honorably represented in the Board of Trustees; and that nothing has done more than they to give our Diocese its high and honorable position in the American Church. Surely the Churchmen of New Jersey will be proud to do all in their power by patronage and influence, to carry this great work of Christian education to a further advance of usefulness, success and honor.

"Your Committee, therefore, recommend the Institutions to the confidence of the members of the Convention of New Jersey, and propose the following resolutions:

"*Resolved*, That as Churchmen of New Jersey, we are proud of the advanced position, in our Diocese, of the great work of Christian education.

"*Resolved*, That with this expression of confidence in St. Mary's Hall and Burlington College, we will give cheerfully to their maintenance and support, our influence and our prayers.

"*Resolved*, That feeling as we do the sore need, and seeing as we do the great results of thorough Christian training, we recommend strongly the establishment of Parochial Schools wherever it may be possible throughout the Diocese to be the feeders of our Diocesan Schools, and so to raise up men and women who may be the nursing fathers and the nursing mothers of the Church, not in our Diocese only, but in the world.

"WILLIAM CROSWELL DOANE,  
"JAMES S. BUSH,  
"GEORGE P. SCHETKY, } *Committee.*"

#### THE RECTOR'S SALARY INCREASED.

At a meeting of the Vestry of St. Mary's Church, held July 18th, 1862, it was,

"*Resolved*, That the Rector's salary from July 18th, 1862, be fixed at \$900; and the Committee will make an effort to obtain a sufficient amount by subscriptions to make it \$1000, without delay, in order that the Rector may be able to procure clerical assistance in his work."

## THE DEATH OF WILLIAM A. ROGERS.

“At a special meeting of the Vestry of St. Mary’s Church, held November 30th, 1862, the Rector stated that the meeting was called to take such action in regard to the death of our late Senior Warden, William A. Rogers, as his constant and anxious care for the welfare of this Parish demands of the Vestry.

“The Rector, Wardens, and Vestrymen of St. Mary’s Parish, Burlington, having learned that God has taken out of this world the soul of their deceased brother, William A. Rogers, for twelve years a Vestryman and for seven years a Warden of the Church, have ordered this minute to be entered in the Vestry Book, and a copy sent to the family of Mr. Rogers, and printed in the *Church Journal* and the *New Jersey Dollar Newspaper* :

## “Minute.

“The undersigned, having recently by resolution expressed their deep sense of Mr. Rogers’ most valuable services to the Parish, during his many years of official connection with it, and also of the great worth of his Christian example, simply desire here to record their faithful reverence for his beloved memory, their cordial sympathy with the bereaved ones of his family ; and their full trust, that God, having accepted him in the Beloved, has taken his soul in the sweet resting-place of His Countenance. A noble and living monument, to the power of God’s grace, working through his appointed means ; the character of Mr. Rogers exemplified the evangelical purity of the Church’s doctrines, the apostolic power of her system, the divine blessing upon a life of simple obedience to Her laws. And the undersigned, with most devout thankfulness, record here their sense of his religious example as witnessing to the great Catholic principles of frequent Eucharists and Daily Prayers, and to the powerful influence of a retiring, gentle, modest Christian life. The record of the departed brother, that he has left behind him, in the hearts of his fellow Parishioners, is the gracious description of Nathaniel, ‘an Israelite indeed in whom is no guile.’ ‘Blessed are the dead who die in the Lord, for they rest from their labours and their works do follow them.’

"The Wardens and Vestrymen decide to attend his funeral in a body, and to act as the pall bearers.

"WM. CROSWELL DOANE, *Rector*.

"J. W. ODENHEIMER,  
"F. GAUNTT, M. D., } *Wardens*.

"WM. J. WATSON,  
"C. S. GAUNTT,  
"JAS. A. FARNUM,  
"E. B. GRUBB,  
"W. C. MYERS,  
"E. HOWELL, } *Vestrymen*.

"Attest: GEORGE H. WOOLMAN,

"*Secretary of the Vestry.*"

THE REV. MR. DOANE RESIGNS THE RECTORSHIP.

"Burlington, April 20, A. D. 1863.

"*To the Wardens and Vestrymen of St. Mary's Parish, Burlington:*

"MY VERY DEAR FRIENDS:

"I have asked you to come together, this evening, in order that I may lay before you my resignation of the Rectorship of St. Mary's Parish.

"You are aware, that for some time, now almost a year, I have felt most painfully, the difficulty of obtaining adequate support for the various departments of my Parochial work; so much so, that I have not withheld the expression of a fear, that, the step which I have now taken would become inevitable. My wishes in this matter have been very imperfectly met. I have only been able to obtain the partial assistance of a Deacon; and that for a remuneration which, though almost equaling my own salary, has been barely sufficient for his most economical sustenance. Meanwhile, the drain has gone on undiminished from my own small means to sustain the schools and other necessary expenses of the work. Still I could not bring myself so far to take God's purposes into my own hands, as to abandon my post here. And though I felt that the work was suffering for care, which my constant occupations prevented me from giving, and the want of salary hindered me from supplying, I,



still, went on. My heart, in all its human feelings, held me here. I knew the difficulties, under which the Vestry labored. I deeply felt the cordial and kindly affection of the parishioners. I dearly loved and delighted in, my duties. I hoped it would be God's will, so far to remove the difficulties, as to enable me to remain. But the opening of His providence, so far as I can read it, points another way. I have sent, to-day, after patient, painful, and deliberate consideration, my acceptance of a unanimous, unsought, and unexpected call to St. John's Parish, Hartford. And with such a sacrifice of feelings, as my previous life has never known, and my after life can never know, it has become my duty to ask your acceptance of this resignation (after the 1st of May) which must part me, in presence, only, not in heart, from the Church, the people, and the work, that, for thirty years, in sacred association and personal affection have grown closer and dearer to me, every day.

"For the many shortcomings of my ministry among you, during the ten years of its continuance, I ask God's forgiveness and your own. For all your personal affection and kindness to me and mine, I pledge you the undying gratitude of most loving memories, and of continual prayers, that God will pour upon you all, my people and my friends, His most abundant blessing. Earnestly thankful for the success with which my Master has crowned our works, I, as earnestly and solemnly commit and commend to you for support and perpetuation, the means that have achieved it, under God; means long established and in use here; the full development of the order of the Church in daily Services, frequent Eucharists, and the Parochial Schools. And while I ask your following prayers, and your kind judgments upon this decision, and upon my future life; I beg that no reference to my feelings may lead you to postpone, what is of great importance to the sacred interests, we hold in common, the prompt selection of my successor, whom, may God strengthen and bless.

"With lasting and most grateful love, believe me ever,

"Your most faithful friend and Rector,

"WILLIAM CROSWELL DOANE."

## MINUTE OF THE VESTRY ON ACCEPTING HIS RESIGNATION.

"The Committee appointed by the Vestry of St. Mary's Parish, to present an expression of their feelings on the occasion of accepting the resignation of their beloved Rector, have prepared the following minute :

"The official ties which have united the Rector of this Parish and his congregation, have been made deeply interesting by the fact that nearly his entire life has been spent within the precincts of the Parish. The personal friendship which has descended to him, with the venerated name he bears, has ripened into profound and most affectionate esteem, under the influence of his zealous official ministrations.

"Of these ministrations it is impossible to speak in terms adequate to our appreciation of them. As the Priest and Pastor of this congregation, his course, in public and private, in the Church and home, with the young and old, poor and rich, has been marked by untiring fidelity, conscientiousness and charity. His fervent devotion has maintained the character of our beautiful sanctuary as eminently a House of Prayer; and whilst fulfilling the provisions of the Church for the due celebration of the Holy Sacraments and other Rites, he has assiduously instructed us in the truth as it is in JESUS, with words of burning zeal and eloquence. Not only in the public discharge of his ministry has he endeared himself to our hearts, but we can also bear testimony, from experience and observation, to his self-sacrificing pastoral labours in the more unobtrusive departments of his sacred office. In the hour of sorrow and sickness, his loving words and prayers have consoled us; and in our and our childrens' joys he has ever been a ready and welcome sharer. In his untiring catechetical instructions, as well in the Sunday and Parochial Schools as in the Church, he has practically manifested the love of CHRIST for the lambs of the flock. There has been no form of disease too frightful to deter him from the bedside of the sick. His judicious counsels have helped the weak hearted, and his generous alms have comforted the needy. In season and out of season, through cold and heat, by night and by day, his ghostly ministrations have been cheerfully and unselfishly given to our congregation, and to all who asked

them. It is these and like services which have endeared him to all hearts, and compel us to record not only our unaffected sorrow at his loss as the Pastor of St. Mary's Parish, but to add the expression of our belief that his removal will be regarded as a loss by the community at large.

"We bespeak for him, what we believe will most certainly be given—the love, confidence and esteem of the new portion of the one Fold, to which the great Shepherd of the sheep has called him.

"In bidding farewell to our beloved friend and Pastor, we assure him of the grateful love and warmest wishes of all his congregation; and we offer our prayers to our Father in Heaven, that He will for HIS only SON's sake ever have our Rector and his family in HIS holy keeping.

"J. W. ODENHEIMER,

"WM. J. WATSON,

"C. BAQUET."

#### BISHOP ODENHEIMER INVITED TO THE RECTORSHIP.

*"The Rt. Rev. Dr. W. H. Odenheimer, Bishop of New Jersey.*

"DEAR BISHOP—The undersigned, a committee appointed by the Vestry of St. Mary's Parish, Burlington, to transmit to you the accompanying Resolution, unanimously passed, beg leave, in discharging their duty, to express, on behalf of the Vestry, the earnest hope that you will accede to one or the other of the provisions of the resolution.

"St. Mary's Church is and ought to be, your Cathedral Church, and we desire that it may enjoy the benefit of such supervision as you may deem consistent with your Episcopal office.

"Burlington, April 20, 1863.

"Resolved, That the Rectorship of St. Mary's Parish be tendered to the Bishop of this Diocese; or, resolved, that he be requested to take charge of St. Mary's Parish.

"Yours, most respectfully,

"C. BAQUET,

"S. ROGERS,

"WM. J. WATSON."

BISHOP ODENHEIMER ACCEPTS THE "CHARGE" OF THE  
PARISH.

*"To Prof. C. Baquet, LL.D., Mr. Wm. J. Watson, and Mr. Samuel Rogers, Committee of the Vestry of St. Mary's Parish, Burlington.*

"GENTLEMEN—I have received and considered your courteous communication, together with the Resolution unanimously adopted by the Vestry of St. Mary's Parish. It is the second time since my official connection with this Diocese, that I have been gratified by an invitation from the Vestry, to assume the Rectorship of their venerable Parish,† associated with the memories of the honoured dead, and with the love and labours of the living. The office of Rector involves, in my judgment, absorbing spiritual duties, constant personal presence, and the daily care of the sick and dying, as well as the regular and systematic instruction of all the flock. On conscientious grounds, therefore, I must now, as on a former occasion, decline the Rectorship.

"I notice, however, the alternative to which you direct my attention in the resolution of the Vestry, and I am not insensible to your willingness to shield me from any interference with my Episcopal duty to the Diocese; accordingly, in this view of the case, I am ready to accede to the wish of your honourable body.

"I accept, (not the Rectorship, but) the 'charge' of St. Mary's Parish, as tendered in the resolution of the Vestry; and I will retain the charge so long as it may be agreeable to the gentlemen themselves, and to all the parties concerned.

"Praying the great Head of the Church to guide you and your co-workers, in your aims to promote His glory and the interests of the Parish,

"I remain, very faithfully,

"Your friend and Bishop,

"W. H. ODENHEIMER.

"Riverside, April 24, 1863."

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† See p. 566.



REV. EUGENE A. HOFFMAN ELECTED RECTOR OF ST. MARY'S  
PARISH.

At a meeting of the Vestry, held May 11th, 1863, the following communication was received :

" Burlington, N. J., May 8th, 1863.

*"To the Vestry of St. Mary's Parish :*

"GENTLEMEN—It has been intimated to me, from several sources, that any suggestion from me as Bishop of the Diocese, and therefore interested in the welfare of all portions of the flock, which may aid you in filling the Rectorship of St. Mary's Parish, will meet with due consideration.

"Accordingly, I express, respectfully but decidedly, my entire confidence in the ability, piety, Churchmanship, and fitness, in all respects, of a Reverend gentleman whose name has been mentioned in connection with this most reponsible office.

"I refer to the Rev'd Eugene A. Hoffman, of Elizabeth, New Jersey.

"I commend him to you as one who, with God's blessing, will promote the truest welfare of the congregation, and harmonize important interests which are indirectly, as well as directly, related to the Parish.

"Affectionately your Bishop,

"W. H. ODENHEIMER."

On motion,

*Resolved*, That the Vestry go into an election for Rector.

Whereupon, the Rev. Eugene Augustus Hoffman, was unanimously elected Rector of St. Mary's Parish. †

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† Eugene Augustus Hoffman, son of Samuel Verplanck Hoffman, was born in the city of New York, March 21st, 1829; graduated at Rutgers College, New Brunswick, N. J., in June, 1847, and at Harvard College, Mass., in June 1848; also at the General Theological Seminary, N. Y., in June, 1851; received the degree of M. A., from Rutgers College in 1850, and also from Harvard College in 1851; was ordered Deacon in Christ Church, New Brunswick, N. J., June 29th, 1851, by Bishop George W. Doane, and advanced to the Priesthood in St. John's Church, Elizabethtown, April 28th, 1853, by the same prelate. After a year and a half at Grace Mission Church, Elizabethtown, he accepted in the spring of 1853, the Rectorship of the newly organized Parish of Christ Church, Elizabethtown, N. J., where he ministered for ten years, and until called to the Rectorship of St. Mary's Parish, Burlington.

LETTER TO THE REV. E. A. HOFFMAN.

*"To the Rev. Eugene A. Hoffman, Rector of Christ Church, Elizabeth, N. J.*

"REVEREND AND DEAR SIR—The undersigned, a committee of the Vestry of St. Mary's Parish, Burlington, discharge, with very sincere satisfaction, the duty assigned them of transmitting to you the following call to the Rectorship, which was made with great unanimity at the last meeting of the corporation :

"The committee beg leave, in behalf of the Vestry, to express the earnest hope that your response to their call may be favourable, in which event, they assure you of a hearty co-operation in all plans for the prosperity of the Parish, which your well-known ability and large experience may enable you to propose. With the divine blessing on so auspicious a Pastoral connection, the Vestry believe that not only the spiritual welfare of St. Mary's Parish will be greatly promoted, but that also, the temporal condition of the Parish will soon enable them to offer an adequate pecuniary expression of their appreciation of your valuable services.

"The committee regret that under present circumstances, they are unable to offer you more than One Thousand Dollars per annum, together with the parsonage and grounds.

"We remain Reverend and Dear Sir,

"Very faithfully yours,

"J. W. ODENHEIMER,	} Committee.
"FRANKLIN GAUNTT,	
"J. HOWARD PUGH,	
"C. BAQUET,	

"May 13th, 1863."

THE REV. E. A. HOFFMAN'S ACCEPTANCE.

"Christ Church Rectory,  
Elizabeth, N. J., 21 May, 1863.

*"Messrs. J. W. Odenheimer, Franklin Gauntt, J. Howard Pugh, and C. Baquet, Committee, &c.*

"GENTLEMEN—Your official communication, dated 13th inst., announcing to me, in behalf of the Vestry of St. Mary's Church, Burlington, my unanimous call to the Rectorship of



THE REV. EUGENE A. HOFFMAN.





the Parish, and offering me a salary of One Thousand Dollars per annum, together with the use of the parsonage, has received my most careful and deliberate consideration. The thought of what is justly to be expected of the Rector of so large and influential a Parish, occupying from its relation to the Bishop and educational institutions of the Diocese, actually the position of a Cathedral Church, as well as the reluctance which I feel to sundering the tie which binds me to a faithful, beloved, and united congregation, has made me hesitate thus long before assuming the cares and responsibilities which a favourable reply to your call involves. Receiving, however, as it does the entire approval of the spiritual head of the diocese, and of those whose judgment I am bound to respect, I am led to believe that it is a call from the Divine Master to work in your portion of His vineyard, and relying on His guidance and blessing, I must ask you to convey to the Vestry of St. Mary's Parish my acceptance of its Rectorship.

"I have only to add that I shall be prepared to enter on my duties as soon as I can effect the removal of my family, which I suppose will be about the middle of next month,† and to thank you for your cordial expressions of kindness to myself personally, and assurances of hearty co-operation on the part of the Vestry in all plans for the prosperity of the Parish.

"With the highest consideration, I am Gentlemen, your most obedient servant,

"E. A. HOFFMAN."

"LIABILITIES OF ST. MARY'S CHURCH."

"Burlington, N. J., July 1, 1863.

"Island Managers, (bond and mortgage,).....	\$10,100 00
Charles L. Fennimore, do. ....	1,600 00
James Dempsey, do. ....	800 00
T. Milnor, late Treasurer, advances .....	\$2,790 30
Balance on settlement, October 1, 1860,..	178 60
Interest, say.....	453 34
	<hr/> 3,422 26

† The Rev. Mr. Hoffman was instituted into the Rectorship of St. Mary's Parish, by Bishop Odenheimer, June 29th, 1863.

Amount brought forward.....	\$15,922 26
"Rev. W. C. Doane.....	1,000 00
Robert B. Aertsen.....	750 00
Capt. F. Engle.....	680 00
Mrs. S. P. Cleaveland.....	697 25
William Speed.....	\$77 92
Interest .....	40 29
	<hr/> 118 21
John Larzelere.....	50 00
Mr. Shapter.....	100 00
Island Managers, interest due July 1, 1863.....	100 00
	<hr/>
Total,.....	\$19,399 72
"The above is a correct statement of the liabilities of the Church."	

THE RELATION BETWEEN ST. BARNABAS CHAPEL AND ST.  
MARY'S PARISH.

"July 20, 1863.—An adjourned meeting of the Vestry was held this evening.

"The committee appointed by the Vestry to inquire into the relationship existing between 'St. Barnabas Mission Chapel' and this parish, respectfully report, that they have carefully investigated the title of the property and find that it is vested in the corporation of 'St. Mary's Parish;' and that it is free from all encumbrances, with the exception of a mortgage of *Fifteen Hundred Dollars*, which is a portion of the debt of ten thousand one hundred dollars, resting on all of the Church property, due the Island Managers.

"The committee recommend that the Vestry take immediate possession of the Chapel, School House and grounds attached, which will place it in charge of the Rector, to make arrangements for such services as he may from time to time deem expedient and practicable.

"E. A. HOFFMAN, *Rector*;

"J. HOWARD PUGH,

"FRANKLIN GAUNTT, *Committee*.

"Burlington, N. J., 15th July, A. D. 1863."

## THE VESTRY ASSUME CONTROL OF THE PARISH SCHOOLS.

November 9th, 1863.—At a stated meeting of the Vestry, held this evening, the Committee on Schools reported as follows :

*“Resolved,* That the Vestry assume the control of the Parish Schools, and that a Standing Committee of two be appointed, whose duty it shall be, in connection with the Rector, to take charge of the same, to employ suitable teachers, to receive and disburse whatever income may be obtained for the support of the school, and to make a full report of their doings to the Vestry at the close of each school year.

“On motion, J. H. Pugh, M. D., and E. B. Grubb were appointed the Standing Committee on Parish Schools.

“On motion of Dr. Pugh—

“WHEREAS, The sum of four hundred dollars has been subscribed by certain parties in the Parish towards the payment of an Assistant Minister—therefore,

*“Resolved,* That the Rector be authorized to employ an Assistant Minister, at a salary not exceeding five hundred dollars per annum.†

## FIVE THOUSAND DOLLARS OFFERED.

St. Mary's Vestry Room, January 1st, 1864.—A Special Meeting of the Vestry was held this evening.

“The Rector stated that he had called the Vestry together to lay before them a liberal offer which he had received from a friend of the Parish to subscribe \$5000 towards paying the judgment of the Board of Island Managers, provided the balance could be raised.

“On motion of Dr. Pugh, the Rector and Treasurer were directed to print the circular, a draft of which was presented, and send it to the members of the congregation.

“On motion, the Rector, Mr. Grubb, Mr. Rogers, Dr. Gauntt and Dr. Pugh were appointed a Committee to solicit subscriptions in agreement to the circular issued. The Committee were directed to address a suitable letter in behalf of the Vestry, to the party making the above liberal offer.”

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† December 14th, 1863.—At a meeting of the Vestry, the Rector stated that he had employed, in accordance with the resolution of the Vestry, the Rev. Ephraim DePuy, as Assistant Minister of the Parish for one year, from December 1st, 1863.

## FINANCIAL STATEMENT AND APPEAL.

*"To the Congregation of St. Mary's Church, Burlington, N. J.*

DEAR BRETHREN :

"A short time since, a gentleman from Philadelphia called upon us to communicate the gratifying intelligence, that a friend of the parish was prepared to give the large sum of \$5000, towards paying its debts, provided a sufficient amount to liquidate the balance of the indebtedness should be subscribed for that purpose. It was the first light which either of us had seen in the dark cloud of debt which has for years hung over the Church, interfering with its prosperity, and crippling it every way—and we felt that it was an opportunity Providentially afforded to the parishioners to extricate their Church from its pecuniary embarrassments, which ought not to be lost. But how to raise so large a sum as the balance required, was the difficulty. The debts amounted to a little more than \$19,000, and we were satisfied, after careful reflection, and consultation with some of the members of the parish, that this sum was too large to be raised by cash subscriptions, even with the aid of the liberal offer which had been made, and we determined to again confer with the party who had made the offer, in order, if possible, to get it put in a shape which could and ought to be complied with by the congregation. After a protracted interview the offer was finally renewed in the following form :

"To make it clear, we must first explain the position of the Church's debts. They consist of a judgment obtained by the Board of Island Managers against the Wardens and Vestry for \$10,100, loaned to the parish, on Bond and Mortgage, in the year 1852, and a number of outstanding claims, amounting to a little more than \$9000, for moneys borrowed from divers parties at different periods, during the erection of the new Church. The position of the judgment is such, execution having been issued and a levy having been made upon everything the Church possesses, that not only must the interest be promptly paid, but the property of the parish may at any moment be exposed at sheriff's sale, unless the amount called for by the judgment can be paid on demand. The removal of this judgment, which holds



everything in its iron grasp, must, therefore, be the first step towards relieving the parish from its embarrassments. And when this is once accomplished, we feel that there will be but little difficulty, with the aid of some of the Church's landed property, in liquidating the balance of the debts.

"In this view of the case, we obtained a renewal of the offer of the \$5000, with the condition that it should be paid as soon as the additional sum of \$5100 was subscribed to cancel the the judgment, and that the Vestry should then use every effort to liquidate the remainder of the indebtedness as early as practicable.

"In addition to this, we are also enabled now to add, that a few members of the parish, to whom the matter has been mentioned, in order that it may avail itself of the above liberal offer, have subscribed on the same conditions, an additional sum of a little more than \$2000, leaving a balance of less than \$3000 to be raised by the congregation, to free the parish, as we believe, forever from its difficulties.

"We therefore lay the case before the congregation, with the earnest appeal, that every member of it will contribute liberally according to his or her ability, to avail themselves of the Providential opportunity, which if neglected now, may not occur again in years, to place the parish in an independent position. To show the importance of immediate effort, we need only state, that the interest on the judgment referred to, annually absorbs \$600 of the income of the church, and that since the original amount of \$10,100 was borrowed, more than \$6000 have already been paid for interest alone; while the property which it covers is rendered almost useless to the parish. The present moment is, therefore, a crisis in the history of the parish, which must settle the question whether it is to be free from its pecuniary embarrassments, or go on, probably for years, struggling with a debt that may at any moment involve it in utter ruin. And we cannot believe that any who are interested in its welfare, will hesitate, as soon as the case is fairly before them, as to their duty in the matter. The Vestry have, therefore, directed this circular to be addressed to the congregation, and appointed a committee to solicit the required subscriptions, and they earnestly

appeal to every member and friend of the parish to give liberally as the LORD hath blessed them.

“EUGENE AUG’S HOFFMAN, *Rector*.

“EDWARD B. GRUBB, *Treasurer*.

“Burlington, N. J., 2 Jan., 1864.

“COMMITTEE TO COLLECT SUBSCRIPTIONS.

“REV. E. A. HOFFMAN,

“EDWARD B. GRUBB,

“SAMUEL ROGERS,

“FRANKLIN GAUNTT, M. D.,

“J. HOWARD PUGH, M. D.”

A GREAT WEIGHT REMOVED.

“Burlington, N. J., 6 Feb’y, 1864.

“MY DEAR SIR—The Vestry of St. Mary’s Church, have intrusted us with the pleasing duty of acknowledging through you, to their unknown benefactor, the very liberal donation of \$5000 towards removing the heavy indebtedness with which the Parish has so long been burdened. While we thank God, that he has put it into the heart of one to whom He has given the means of doing so much good, we desire to express to the donor our own acknowledgments for the munificent gift, which has removed a great weight from the minds of the Vestry, and lifted the dark cloud which hung over the future history of the Parish. We are happy to say, that the liberal manner in which the parishioners generally have responded to our appeal to raise the balance required, has not only placed the entire amount at our disposal, and secured, as we believe, the speedy liquidation of the balance of the debt, but given a new life and impulse to the Parish in every way. In the earnest hope that this may prove the beginning of a long course of usefulness for our ancient Parish, and with the fervent prayer that God will remember our benefactor, for this ‘good deed’ done to ‘the house of our God, and for the offices thereof,’

“We remain, very respectfully,

“Your grateful and obedient servants,

“EUGENE AUG. HOFFMAN,

“*Rector of St. Mary’s Church.*

“EDWARD B. GRUBB,

“J. HOWARD PUGH,

“SAMUEL ROGERS,

“FRANKLIN GAUNTT,

} *Committee on  
Subscriptions.*

“James H. Castle, Esq., Philadelphia.”

## RESIGNATION OF THE REV. MR. HOFFMAN.

"Burlington, N. J., 29 February, 1864.

*"Messrs. J. W. Odenheimer, and F. Gauntt, M. D., Wardens, &c.*

"GENTLEMEN—I find myself most unexpectedly called upon to request you to announce to the Vestry of St. Mary's parish that I have felt it my duty to accept a call to the Rectorship of Grace Church, Brooklyn Heights, New York. Apart from the trial involved in the separation of pastor and people, you will I am sure, appreciate, that a decision, which takes me from a parish to which from past as well as present associations my heart is very closely tied, and removes me from the only diocese in which I had expected to labor until called to give an account of my stewardship, could only be arrived at after the most careful consideration and under a conscientious sense of the duty which I owe to the Church and myself. The circumstances, however, of this call, coming as it has at a time when St. Mary's Church, through the liberality of the parishioners, is on the eve of being freed from the pecuniary embarrassments which have so long crippled its energies, and placed in an independent position, seemed to leave me but little choice in the matter. I am, therefore, constrained to ask the Wardens and Vestry to accept this my resignation of the Rectorship of St. Mary's parish, to take effect from the first day of April next, when I propose, God willing, to enter on my duties in the new field to which Providence seems to have called me.

"Thanking yourselves and the Vestry for your personal kindness and co-operation in all that I have proposed for the efficiency of the Church during our official connection, and praying that God's blessing may ever rest upon yourselves and the parish you represent, I am,

"With the highest respect and esteem,

"Your obedient servant,

"EUGENE AUG'S HOFFMAN."

ACTION OF THE VESTRY ON THE RESIGNATION OF THE  
RECTOR.

"*Resolved*, That the resignation of the Rev. E. A. Hoffman, Rector of St. Mary's Church, be and is hereby accepted, according to the tenor of his letter to the Vestry.

"*Resolved*, That a committee of three be appointed to prepare a suitable answer to the letter of resignation.

"REV. AND DEAR SIR—We, the undersigned, a committee appointed under the above resolutions, desire, on behalf of the Wardens and Vestry of St. Mary's Parish, to express to you the deep regret, the heartfelt sorrow experienced by ourselves and the whole congregation, at parting from you. Although you have been but a short time amongst us, yet your gentlemanly demeanor, your courtesy and kindness, your faithfulness and efficiency in all the duties that belong to the Christian Minister, have drawn towards you all our hearts with a rare and hearty unanimity, so that we had indulged in the hope that your stay with us might be prolonged and permanent.

"By the generosity of an unknown benefactor, the liberality of the parishioners, and last, not least, the tireless energy and enthusiasm which you threw into the work, and infused into others, we have been enabled to relieve the parish, in great measure, from the heavy burden of debt that has been oppressing it for years, so that it will be no fault of yours, if the work of the parish be not henceforth efficient and prosperous.

"We thank you for the kindliness and earnestness with which you entered upon your work amongst us. We are grateful to you, under God, for the success that has crowned your labors. We accept the Providence that has called you to another and a wider field. We bespeak for you therein, that co-operation and sympathy and love, always and everywhere needed to sustain the hands and encourage the heart of the Christian Minister. And more than all, and above all, we invoke upon your labor and life the blessing of Almighty God.

"J. HOWARD PUGH,

"FRANKLIN GAUNTT,

"EDWARD B. GRUBB, *Committee.*"



## REPORT ON SUBSCRIPTIONS.

St. Mary's Vestry Room, March 26th, 1864.—An adjourned meeting of the Vestry was held this evening.

The committee to which was referred the collection of subscriptions for the liquidation of the debts of St. Mary's Church, beg leave to make the following report :

They have collected and paid into the hands of the Treasurer of the Church the following sums. [Here follows a list of *one hundred and ten* names, with amounts set opposite to each, varying from \$6500—the Misses McIlvaine's subscription—to \$1, and making a total of \$11,291.76.]

## A CHIME OF BELLS OFFERED.

“Burlington, N. J., 28 March, 1864.

“MY DEAR SIR—I stated yesterday to the congregation of St. Mary's, that if they would pay off the balance of the debt, \$1600, a chime of bells would be given to the Church and something for an endowment for the ringers. There seems a disposition now to raise the money, but it is a large sum after what has been done, and the debt can only be settled with cash. Will you do me the favor to find out whether I can have \$500 more, provided the balance is raised, and let me know by telegraph during to-day? If this will be allowed, I think the balance can be raised, and would advise it to be done.

“Very sincerely yours,

“E. A. HOFFMAN.

“James H. Castle, Esq., Philadelphia.”

## MRS. CLEVELAND RELINQUISHES HER CLAIM.

St. Mary's Vestry Room, June 13th, 1864.—A stated meeting of the Vestry was held this evening, J. W. Odenheimer, Senior Warden, in the chair.

A letter was received from Mrs. Sarah P. Cleveland, and the following extract from it ordered placed on the minutes, viz.:

“Rome, Casa Zuccari, April 2d, 1864.

“REV. AND DEAR SIR—Through your letter of 15th February, which was somewhat delayed on its way, I learn with

sincere thanfulness of the hope you have to relieve St. Mary's from debt; I trust indeed that your efforts will be crowned with success; to secure which, I am most happy to relinquish my small claim of \$679.25, which is the remainder of an advance I made as a loan, and for which I have no security but an acknowledgment from Mr. Thomas Milnor. This I have left in America, but my now writing will cancel that, should I not live to return.

\*                      \*

"SARAH P. CLEVELAND."

On motion of Dr. Pugh, the Wardens and Treasurer were directed to write a suitable acknowledgment to the letter of Mrs. Cleveland.

#### LETTER TO MRS. CLEVELAND.

St. Mary's Vestry Room, June 20th, 1864.—An adjourned meeting of the Vestry was held this evening, J. W. Odenheimer, Senior Warden, in the chair.

The Committee appointed to write a letter to Mrs. Sarah P. Cleveland, presented the following, which was approved, viz.:

"Burlington, June 26th, 1864.

"DEAR MADAM—We beg leave to address you as a Committee of the Vestry of St. Mary's Church, Burlington, in discharge of the duty assigned to us, of acknowledging your generous action in relinquishing your claim of \$679.25, as conveyed to us by your letter to the late Rector, the Rev. E. A. Hoffman, dated Rome, April 2d, 1864. We feel the highest satisfaction in having been selected by the Vestry to convey to you an expression of their grateful acknowledgment of your liberality. This sentiment of gratitude is shared in by the entire congregation of St. Mary's Parish, which is so greatly indebted to you for repeated manifestations of your munificence. For the interest which, by word and deed, you have taken in the prosperity of the schools, and the poor of St. Mary's Church, as well as in your generous contributions to relieve the parish from debt, you have the lasting gratitude of the Vestry and Congregation. Together with our thanks, we add the prayer that the benedic-

tion of the Divine Head of the Church may rest upon you, both now and forever.

"With sentiments of the highest regard, we remain, dear Madam, most respectfully yours,

"J. W. ODENHEIMER,

"EDWARD B. GRUBB,

"FRANKLIN GAUNTT,

*"Com. of the Vestry of St. Mary's Church, Burlington, N. J.*

"To Mrs. Sarah P. Cleveland, Casa Zuccari, Rome, Italy."

#### THE BALANCE OF THE DEBT REMOVED.

"Brooklyn N. Y., 22 July, 1864.

"MY DEAR SIR—I was delighted to learn from your letter of the 19th, that the balance of the debt had been removed from St. Mary's Church. I was in Burlington, for two days last week, and finding nothing had been done since I left, succeeded in getting Dr. Pugh to push the plan of selling to two or three of the Vestry, a piece of the Church property for \$1600, to cancel the debt, and am glad to hear that it has been accomplished. I hope you will write to Miss McIlvaine, and inform her that the debt is paid, as she seemed last week when I called on her, discouraged about the way the Vestry had treated her proposition, and inclined to think her offer would not be accepted after all.

"I should like very much to see you about the matter. Cannot you come on to New York on Monday or Tuesday next? I am going in the country on Tuesday evening, and shall not be at home again for more than a day at a time until the first of September, but could meet you here, if you desire it, on Wednesday, 3d Aug., or Tuesday, 9th August. But hope you will come on early next week if you can.

"Yours very sincerely,

"E. A. HOFFMAN.

"P. S.—My house is 41 Remsen street, first over the Wall street ferry.

"E. A. H."

## THE TOWER DESIGNED FOR A CHIME.

"Brattleboro, Vt., 19 Aug., 1864.

"*J. H. Castle, Esqr.*

"MY DEAR SIR—Your letter of the 16th, is just at hand with the enclosed from the Messrs. Meneely. I am satisfied that if they will take the responsibility of hanging them properly, (and they can easily do it by examining how the chime in Trinity Church, New York, is hung,) I would give the order to them. Before giving the order, I should however, like to compare the list of the weights and notes of the bells, with the lists of English chimes which I have in my library. I shall be at home about the 6th of September, and shall be glad to see you then, or will meet you in Burlington some day shortly after that.

"In reference to the tower of St. Mary's Church, it does not need any alterations at all. It was designed by Upjohn and Bishop Doane for a chime. Upjohn built and completed the Church, and just after an interview, as you suggested, I requested him to make a drawing of the interior of the tower for the bells, which he is doing. It will hardly be necessary to employ Notman. When in Burlington, I can show you how the bells can be arranged very easily. Upjohn spent a day with me there last Spring, and we talked it all over.

"Very sincerely yours,

"E. A. HOFFMAN.

"P. S.—Please return the enclosed letters as requested, and let me have Meneely's again.

"E. A. H."

## ENGLISH AND AMERICAN BELLS.

"Brooklyn, N. Y., 3 October, 1864.

"*James H. Castle, Esq.*

"MY DEAR SIR—Since our last interview with Mr. Meneely, I have been thinking over his statements, and must say that after careful consideration and examination of some of the best English authorities, my judgment is that you will do a great deal better to order the bells from England. My reasons



for this, (apart from the fact that Mr. Meneely, according to his own confession, is simply an experimenter in the matter of chimes, and should be unwilling to pay him for the benefit of making experiments, which are more than likely to prove unsatisfactory,) are simply these: Meneely's bells are made on the American principle of attempting to make good things cheaper than they can be obtained from abroad. In some things this will answer, but in all matters of art, (of which bell founding is one,) it generally ends in failure. In pursuance of this principle, his bells are all very much *thinner* and *lighter* than the English bells, which give the same musical note. I am satisfied, that the heavier a bell can be cast to produce the required note, the more satisfactory will be the tone. You can see the principle illustrated in the deep booming of the bell of a Yankee clock, which, (excuse the Irishism,) is only a wire coiled. Meneely's patterns for bells are all made on the American principle of light bells, and he has no moulds to cast bells of the English pattern and weight. He would not undertake to recast the Christ Church cracked bell of the same weight and note. The bells of Christ Church and St. Stephen's, Philadelphia, are fair examples of the two principles.

"The Hon. E. B. Denison, who is the highest English authority on bells, and referred to by Meneely himself, says on this subject:

"The desire of modern bell founders to *produce grand effects cheaply*, has led them to pretend that they can imitate the tones of large and heavy bells by smaller thin ones. This not only fails to do what is intended, but does exactly the reverse; since copying the note of a large thick bell by a smaller thin one, prevents all resemblance in the quality of the tone, which is really much better imitated by a smaller bell of proper thickness and a higher note. The object of a peal of bells being not to make a noise, but a pleasant and melodious noise, it is only a truism to say, (what is constantly treated as if it were not true,) that a moderate number of good bells is better than a larger peal of bad ones. In the cases I referred to the money was wasted in trying to increase the number of the peal beyond

what was suitable to their weight. No peal of ten can be a really fine one with a tenor of less than two tons; nor a peal of eight with less than 25 cwt. The trebles, (which are the smallest bells,) should run from 7 to 5 cwt., below which no bell ever sounds well in a peal.'

"When now you compare the last remark with the weight of Mr. Meneely's proposed peal, you will find that four of his eight bells are below the weight given by Denison for the smallest bell and the least that will sound well in a peal.

"On inquiry, I find that a peal of eight bells, weighing 10,000 lbs., can be had from Mears, in London, with all the hangings and frame complete, delivered on board ship, for about 700 pounds sterling. The freight, insurance, and hanging, (which could then be done at a trifling cost by any good mechanic,) would not add much to the price. What the duty is I am not aware, but all that added up would not make the cost any more than the price of Meneely's peal.

"Whatever you decide on, I will do the best I can to help you, but my own judgment in the matter is clear. If you should decide to order them from Mears, I have a friend, in a large firm in London, (who was once a Warden of my Church in Elizabeth, and an amateur in all such Church matters,) who would gladly attend to the ordering and shipping of the bells, and effecting all the financial arrangements.

"Very sincerely yours,

"E. A. HOFFMAN.

"P. S.—I needly scarcely add that there is every probability that exchange will be much lower than now, before another month is past."

#### AN ENGLISH PEAL DECIDED UPON.

"Brooklyn, N. Y., 11 October, 1864.

"*Jas. H. Castle, Esqr.*

"DEAR SIR—I am very glad that Miss McIlvaine has decided to allow you to send to England for the bells, for I am very sure that they will be in every way more satisfactory. In your letter, however, I think you overestimate the cost of the English bells. The duty is, I find, 35 per cent., but it will not

cost more than \$250 to put them in the tower of St. Mary's, after they are landed in Philadelphia or New York.

"The name of the English Bell Founders is G. C. Mears & Co., White Chapel, London, and of my friend there, who I think would gladly attend to anything we might desire about the bells, is Chas. H. Edwards, Esq. He is occupied both in London and Liverpool, and may be addressed care of Alex. Bell & Sons, London. I suppose that you will write to Mears for an estimate on the bells, frame, &c., all complete delivered on board ship. He should have the size of the room in the tower of St. Mary's, in which the bells are to be hung, both width and height—size, width, and height of windows, and height of window-sill from the floor—position where the door enters the room—and before the bells are ordered, it would be well to give him the position and size of the timbers, which support the floor of the bell-chamber. They may be seen from the Church, and cross each other thus :

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"A general measurement would do for an estimate, but I would suggest the propriety of getting Upjohn to send a young man to Burlington to measure and make a rough draft of the tower, before the order is given. The mouth of the bells should hang on a level with the window sills.

"He should be directed to put the bells all in ringing order, even to the ropes. Each bell must have a *stay* or *stop*, (fastened to the *stock* and not to the *wheel*,) with proper catch or slides that the bell may be set. Also, a separate hammer, for chiming as in plate VII of Ellacombe's practical remarks on Belfries and Ringers. The bell clappers should be boxed in brass, and provided with mufflers to ring a muffled peal for funerals, &c. All the bells are to have inscriptions. The whole peal to weigh, say 10,000 or 11,000 lbs., and the treble bell to be not less than 550 lbs. The peal to have but 8 bells. Pulleys of hard wood, brass bushed, must be provided for the floor where the ropes pass through. Let me hear what you determine upon.

"Very sincerely yours,

"E. A. HOFFMAN."

THE REV. WM. ALLEN JOHNSON ELECTED RECTOR OF ST.  
MARY'S PARISH.†

"St. Mary's Vestry Room, October 18th, 1864.—An adjourned meeting of the Vestry was held this evening; F. Gauntt, M. D., (Junior Warden) in the chair.

"On motion it was resolved that the Vestry go into an election for Rector.

"Whereupon a vote being taken, the Rev. Wm. Allen Johnson was unanimously elected Rector of this Parish."

THE REV. MR. JOHNSON ACCEPTS THE RECTORSHIP.

"St. Mary's Vestry Room, November 14th, 1864.—A stated meeting of the Vestry was held this evening; J. W. Odenheimer, Senior Warden, in the chair.

"The Committee appointed to inform the Rev. Wm. Allen Johnson of his election to the Rectorship of this Parish, report that they have received a letter of acceptance, which stated he would enter upon his duties on the twenty-sixth Sunday after Trinity (the 20th of November).

"SAML. ROGERS,  
"FRANKLIN GAUNT, } *Committee.*"

ORDER FOR A PEAL OF EIGHT BELLS.

"Philadelphia, Penn., Nov. 22, 1864.

"G. C. MEARS & Co.—A year ago, two ladies, Margaret S. and Mary McIlvaine of Burlington, New Jersey, made provision for a peal of bells for St. Mary's Church, Burlington, and requested me to procure the bells, and have them properly hung. Owing to the high rate of Exchange on London, and other con-

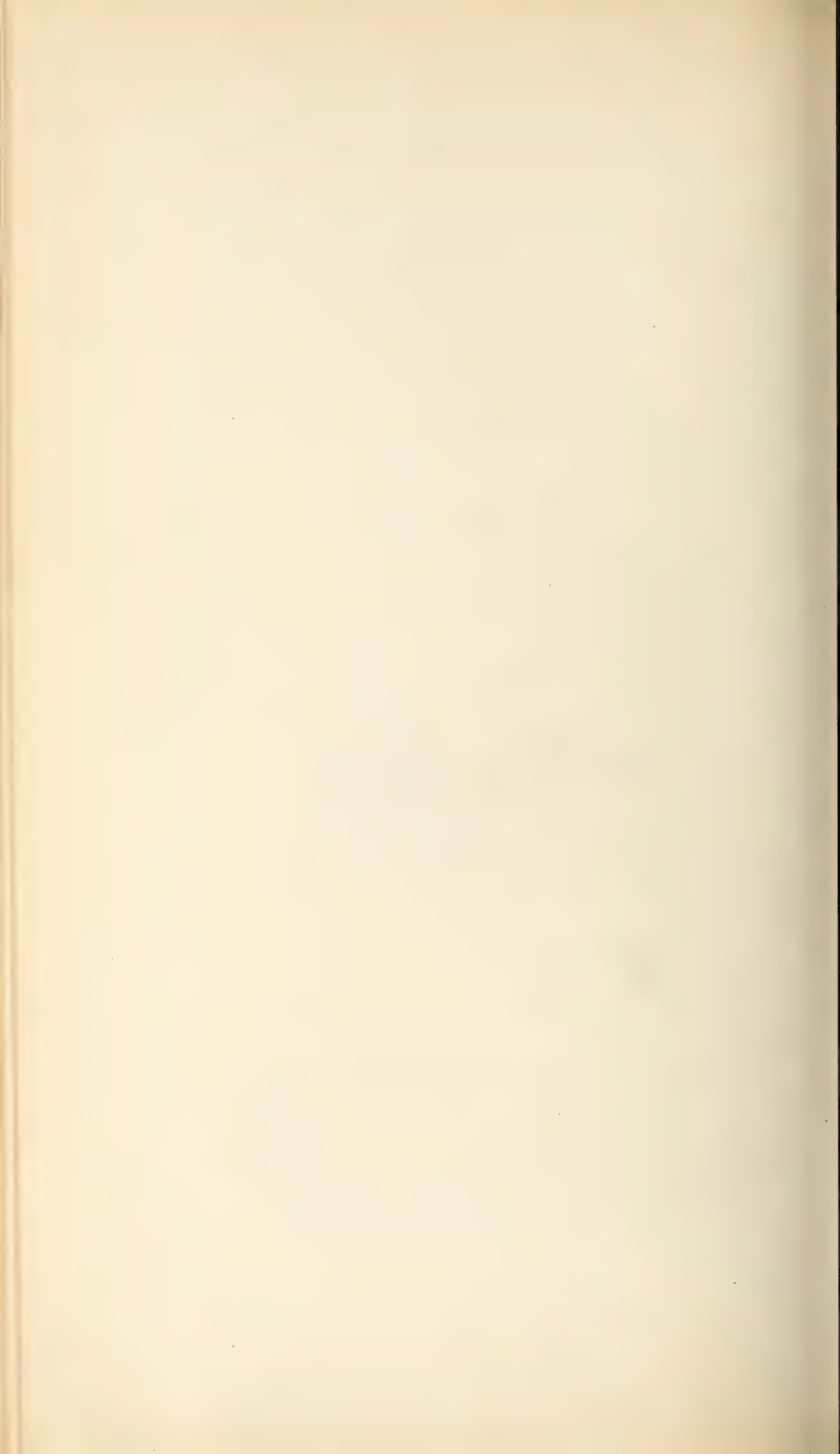
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† William Allen Johnson, second son of the Rev. Samuel Roosevelt Johnson, D. D., was born at Hyde Park, Dutchess Co., N. Y., August 4th, 1833; graduated at Columbia College, N. Y., July 27th, 1853, and at the General Theological Seminary, N. Y., June 24th, 1857; was ordained Deacon, in Trinity Church, N. Y., June 28th, 1857, by Bishop Horatio Potter; proceeded M. A. at Columbia College, June 30th of same year; became the minister of St. Peter's Church, Bainbridge and Christ Church, Guilford, in the Diocese of Western New York, September 6th, 1857; was advanced to the Priesthood in St. John's Church, Whitestown, N. Y., October 31st, 1858, by Bishop DeLancey; and was Missionary at Clifton and parts adjacent, in the Diocese of Michigan, from November 9th, 1862, to August 28th, 1864.





THE. REV. WM. ALLEN JOHNSON.



siderations, the matter has been suffered to rest until the present time. In the mean while I am sorry to have to add, one of these good ladies, (Miss Margaret S. McIlvaine,) has died.

"After consultation with the former Rector of the Church, Rev. E. A. Hoffman, (now of Grace Church, Brooklyn, N. Y.,) I have determined to place this order for the bells in your hands for execution, having the fullest confidence, from the high character of your firm, that we shall not be disappointed in the quality or tone of the peal.

"You will therefore, please consider this letter, unless you desire something more formal, as an order for a peal of Eight Bells, to weigh about 10,000 lbs., or 90 cwt., the treble bell to be not less than 6 cwt.—the bells to be perfectly sound, and in tone and tune as perfect as you can possibly make them. We have at Christ Church, in this city, a peal of 8 bells, cast at your foundry in 1754, by Lester & Pack, and we shall consider ourselves fortunate, if the peal now ordered for St. Mary's should prove equally as satisfactory.

"The Rev. Mr. Hoffman who has given some attention to the subject, has kindly drawn up for me some specifications for the bells, which I desire you to adhere to. They are—

"1. The bells to be hung ready for ringing a peal, in a good strong frame, on the same level, not one above another.

"2. The bells to be made on the Doncaster Pattern, composed of 4 lbs. of tin to 13 lbs. of copper, and no bell to be cast with its sound bow less than 1-13 its diameter. The treble bell to weigh not less than 6 cwt.

"3. Each bell to be provided with a stop (to set the bells) and a slider to run in a circular groove, struck from the gudgeon as a centre, and covered with a board to prevent the oil from dropping on it.

"4. Each bell to be provided with a chiming hammer, with an inch hole drilled in it, and a piece of wood inserted where it is to strike the bell, and made as shown in Plate VII of Ellacombe's treatise on Belfries and Ringers.

"5. The clappers to be properly boxed to the bolts with brass or wood, and provided with mufflers for funerals.

"6. Pulleys bushed with brass and fitted up in carriages to be provided for the ropes where they pass through the floor.

"7. All the wood and iron work of frame and hangings to be painted three good coats of dark brown color.

"8. Good ropes to be provided for ringing, and the necessary ropes, &c., for chiming.

"I enclose a drawing of the bell chamber, floors, &c., which will give you such information as you may need for making the frame work and arranging the bells. The chamber is 18 ft. 8 in. in width, by 16 ft. 10 in. in height. It is proposed to have a frame put up for the bells to rest upon at the point marked *A* in the sketch. The frame for the bells must be made to rest on the timbers, and not fastened to the walls of the tower or bell chamber. We deem it unfortunate that the bells will have to be rung from the floor of the Church, but this cannot at present be obviated. When they are not in use the ropes can be drawn up into the belfry. The arrangement for chiming can be made at a point near the pulpit, which is on one of the piers of the tower.

"It is important that the frame work for the bells should be made at your establishment, and so marked for putting up that a tolerably good mechanic would find no difficulty in arranging the frame and putting the bells in their proper position for immediate use.

"It would be desirable to have the bells shipped from Liverpool to Philadelphia, as Burlington is on the River Delaware, about 20 miles above this City, but if shipped to New York we can readily receive them, as there is direct railroad communication with Burlington. On this subject I will write again. Satisfactory arrangements will be made with some London house to pay for the bells on delivery at Liverpool, but I am unable by this mail to name the house. My friend, Mr. Hoffman, will write by this or the next mail to Charles H. Edwards, Esq., of the house of Alexander Bell & Sons, of London, in reference to this order for the bells, and it is probable that I can make arrangements with this firm to attend to the payment.

"Enclosed you will please find the inscriptions we desire to have put on the bells. On the tenor you will observe we wish



to have the date of presentation, Christmas, 1863, as the ladies were both living at that date, and had at that time made provision for the bells.

"I understand that you guarantee all bells for one year.

"Will you please make up an estimate of the cost of the bells and frame work, &c., &c., up to delivery at Liverpool, and let me know as early as possible. Also please inform me about what time we may expect the bells to be ready for delivery, and give me such items of information as you may deem of importance to us.

"Yours, very respectfully,

"JAMES H. CASTLE."

THE ORDER FOR THE BELLS ACKNOWLEDGED.

"Bell Foundry, Whitechapel, E.,

"London, 8th December, 1864.

"*James H. Castle, Esq., 115 South 5th street, Philadelphia.*

"SIR—We are much obliged by your order for a peal of 8 bells, treble not less than 6 cwt., whole peal about 90 cwt., with Frame, Stock, Wheels, &c., complete, and chiming hammers.

"Attention shall be paid to your instructions—but we think you had better leave to our judgment and experience the exact proportion of Tin and Copper and thickness of sound bow, and we will promise you a first rate peal of bells—we hope and wish as good, if not better, than those made by our predecessors in 1754—if, however, you think it better the bells should be made as you direct—they shall be.

"We presume by Doncaster pattern you mean button instead of crown heads.

"We will send the estimate desired by a future post.

"And are your ob. serv.,

"G. MEARS & Co."

THE "DONCASTER PATTERN" RECOMMENDED.

"Philadelphia, January 5, 1865.

"*Messrs. G. C. Mears & Co.*

"GENTLEMEN—Yours of December 8th, was duly received. As the specifications in my letter of Nov. 22 were drawn up by

my friend, Rev. Mr. Hoffman, I submitted to him your note, and have just received his reply. I copy such portions of his letter as relates to the bells: 'I should hardly be inclined to allow them to make any bell of the peal *thinner* in the sound bow than directed. They may make them *thicker* if they desire. And I am inclined to believe from my reading, that the nearer they keep to the proportion of the metals specified, the better the quality of the bells. Still on this point I should not insist very strenuously. I would have them follow the 'Doncaster pattern' as far as possible in all particulars, unless they have good and decided reasons for departing from it. The directions which were given were all founded on the experience of the best writers on the subject, and they (Messrs. Mears) ought to be able and willing to warrant us a first-rate peal by following them.'

"You will observe that in one particular (the sound bow) Mr. Hoffman thinks the specified thickness should be adhered to, and unless there are very good objections, I would like you to make the bells in accordance with his wishes.

"We are anxious for a good peal, and are glad to have your promise that we shall not be disappointed.

"Will you do me the favor to send to my address any circular you may have issued. I wish to have, if possible, a list of the bells made at your foundry—a printed copy I think I saw a year ago in the belfry of one of our Churches.

"Yours very respectfully,

"JAMES H. CASTLE,

"115 South 5th."

A FINE PEAL GUARANTEED.

"267 Whitechapel Road,

"London, 21st January, 1865.

"James H. Castle, Esqr., 115 So. 5th street, Philadelphia.

"SIR—We beg to acknowledge receipt of your favor of 5th inst. If you will allow us to make your new bells as we think best, we will guarantee you a fine peal. You shall name any

person you please to hear them before they are sent away or paid for. More than this we cannot say.

"If, however, you prefer it, we will make them according to the plan recommended by Mr. Hoffman, but in that case we cannot guarantee the quality, as we do not approve either the metal or form. With every respect for that gentleman, we must repeat that we are the most experienced bell founders in the world, and altho' we do not write books, deliver lectures, or puff ourselves in other ways, we believe we know our business both theoretically and practically.

"It is an easy matter to write a book and make an assertion, but it is not so easy to make a peal of bells in perfect harmony with each other. The assertion made by Mr. Dennison that the sound bow of a bell ought to be 1-13 its diameter, was based on this: One day when at this foundry he heard a very good bell of about 6 cwt. In the course of conversation he asked the thickness and diameter, which were 2 3-8 in. and 2 ft. 7 in. The crook from which that bell was made had been in use perhaps fifty years. In his next lecture he announced he had discovered that the sound bow of a bell ought to be 1-13th its diameter. This altho' quite true of some bells is only applicable to bells of a certain weight and size. We have now in our foundry a splendid bell, 25½ cwt., the sound bow of which is 1-15th its diameter. Large bells have to be made thinner, small bells thicker than the proportion named by Mr. Dennison. We vary the thickness of our bells according to the notes we wish to produce. We think you will see the truth of our remarks, and it will be some proof to you they are not theory only, if you will have the kindness to inspect and measure the bells you like so much in Christ Church in your city.

"We assure you we are willing and anxious to accede to your wishes in every respect, but knowing from experience the metal and proportion you name will not produce what you want, a 'first rate peal of bells,' we trust you will excuse our so strongly recommending your leaving these matters to our own judgment.

"We shall be glad to know whether you prefer *sharp* or *flat*,

that is deep toned bells. We have not any very recently published lists of peals. We send one of the latest we have by Book Post,

“And are yours very respectfully,  
“G. MEARS & Co.”

#### THE CHURCH STRUCK BY LIGHTNING THE SECOND TIME.

“St. Mary’s Vestry Room, July 11th, 1865.—A special meeting of the Vestry was held this evening at the call of the Rector, who presented the following :

“WHEREAS, On Tuesday, June 20th, at a little past 6 P. M., St. Mary’s Church was struck by lightning for the second time, but not severely injured, this Vestry desire to place on record the following Minute as a matter of historical and scientific interest; and to testify their thankfulness to Almighty GOD for the protection of the sacred building from destruction :

#### *Minute :*

“A few minutes after the congregation, met together for the daily evening prayer, had dispersed, the electric fluid was discharged from the earth upward, following the gas pipe which supplies the Corona, until near the apex of the chancel roof, where it left the pipe, scorching one of the rafters, struck the roof, raising the boards, bending outwards one of the plates of tin, and finally piercing a hole through it, as though a crowbar had been forcibly thrust through. In another place also, outside, the hydrant was struck and damaged, and a stone in one of the buttments near the Vestry room moved from its place. Most providentially no fire was communicated to the building. On the next Sunday the following prayer was read at morning and afternoon service, adapted from the prayer book, the words in parenthesis being inserted :

““O most mighty and gracious good GOD, Thy mercy is over all Thy works, but in special manner hath been extended toward us, whom Thou hast so powerfully and wonderfully defended. Thou hast showed us terrible things and wonders in (heaven above and in the earth beneath) that we might see how powerful and gracious a GOD Thou art; how able and ready to help those who trust in Thee. Thou hast showed us how both (lightning and tempest) obey Thy command; that we may learn, even from them, hereafter to obey Thy voice, and to do Thy will. We, therefore, bless and glorify Thy Name, for this Thy mercy



in saving (from destruction this holy and beautiful house) devoted to Thy honor and worship. May we be duly sensible of Thy merciful Providence towards us, and ever express our thankfulness by a holy trust in Thee, and obedience to Thy laws, through Jesus Christ our Lord.' ”

A FINER PEAL NEVER MADE.

“Bell Foundry, Whitechapel, E.,

“London, 8th December, 1865.

“*James H. Castle, Esqr., Philadelphia.*

“DEAR SIR—We are very sorry there has been so much delay in shipping the bells for St. Mary's, Burlington, but it has been unavoidable; we have so much difficulty in finding good workmen. At last we have got all the wood work completed, and have engaged freight by the steamer ‘*Cella*,’ to sail for New York from London on the 22d. We are happy to say a *finer* peal of bells never left this foundry. They have been so universally admired the last 2 or 3 months, for the bells have been ready that time, that we are sorry to lose them.

“Trusting in our next to have the pleasure of handing you shipping documents,

“We are yours very truly,

“MEARS & STAINBAUK.”

ST. BARNABAS CHAPEL LEASED FOR THREE YEARS.

“December 11th, 1865.—At a stated meeting of the Vestry, on motion of Dr. Ellis, it was

“*Resolved*, That in case of the organization of a second Parish of the Protestant Episcopal Church in Burlington, St. Barnabas' Chapel be leased, at the annual rent of one dollar, for a term of three years.”

ARRIVAL OF THE STEAMSHIP “CELLA.”

“Astor House, New York,

“February 6, 1866.

“MY DEAR HORACE—It was near 6 o'clock, yesterday, when I saw the despatch in the *Bulletin*, announcing the arrival of the steamship *Cella*, and I had to hurry up to Kensington to take

the 7 o'clock train. I arrived safely about 10½, and am comfortably lodged at this house. I visited the ship this morning, and had a very pleasant interview with the Captain. The ship has had terrible weather, and a long voyage—30 days. The Captain told me, that the water was, at one time, five feet high in the saloon—which is on the deck—and that he had 600 tons of water on his ship. One of his officers was swept away and drowned. You see, therefore, what a narrow escape our bells have made. I have been very busy all the morning at the Custom House, paying duties, and making the necessary arrangements to have the bells forwarded to Burlington. The ship has commenced discharging cargo, but as the bells are at the bottom of the hold, it is not likely they will be taken out for two or three days. I think I shall be able to get through here so as to return by to-morrow night. With love to all. In haste.

“Your affectionate father,

“J. H. CASTLE.

“Master H. Castle.”

#### THE BELLS BROUGHT TO BURLINGTON.

“Philadelphia, Feb. 22, 1866.

“GENTLEMEN—The bells of St. Mary’s Church were safely brought to Burlington on the 16th inst.; and we hope to have them securely hung in the tower, ready for an opening at Easter, if not before. We are very much pleased with the appearance of the bells, and feel assured they will give entire satisfaction. Please find enclosed a Bill of Exchange for £66 18s. 9d., the balance of your account. Please acknowledge receipt, and oblige,

“Yrs. very truly,

“J. H. CASTLE, 115 *South 5th street.*

“Messrs. Mears & Stainbauk.”

#### INSCRIPTIONS ON THE BELLS.

[From the Gospel Messenger.]

“St. Mary’s, Burlington, N. J.,

“March 1, 1866.

“The chime of eight bells for this Church are now being placed in the tower. They will remain silent until Easter

morning, when they will usher in the dawning of that glorious day.

"The largest one weighs 2800 pounds, and is inscribed as follows :

" 'This peal of eight bells is the gift of Margaret S. and Mary McIlvaine to St. Mary's Church, Burlington, New Jersey, Christmas, A. D. 1863. *Glory be to God on high, and on earth peace, good will toward men.*'

"2d. The Bishop's Bell :

" 'In memory of George Washington Doane, Second Bishop of New Jersey. *The glorious company of the Apostles praise Thee.*'

"3d. The Rector's Bell :

" 'O ye Priests of the Lord, bless ye the Lord, praise Him, and magnify Him forever.'

"4th. The People's Bell :

" 'O ye servants of the Lord, bless ye the Lord, praise Him, and magnify Him forever.'

"5th. The Thanksgiving Bell :

" 'My mouth shall speak the praise of the Lord, and let all flesh give thanks unto His holy name forever and ever.'

"6th. The Funeral Bell :

" 'O ye spirits and souls of the righteous, bless ye the Lord, praise Him, and magnify Him forever.'

"7th. The Marriage Bell :

" 'Those whom God hath joined together let not man put asunder.'

"8th. The Patriot's Bell :

" 'Give peace in our time, O Lord.'

"For this appropriate selection of inscriptions, the parish is chiefly indebted to the former Rector, Rev. Dr. Hoffman. During his charge of the Church the large debt was paid off—the estimable ladies who have now so liberally remembered it, having at that time given \$6500 to head the subscription. The sum given for the bells was about \$10,000 ; with a fund additional to pay the ringers forever. But the elder of the Misses McIlvaine was not permitted to hear them, having been taken to her rest some two years ago. That the surviving sister may be spared for many years to listen to the sound of these Church-going bells, is the sincere desire and prayer of

"A MEMBER OF ST MARY'S."

## THE FINEST PEAL IN AMERICA.

"Brooklyn, N. Y., 20 March, 1866.

"MY DEAR SIR—I was yesterday at Burlington with Mr. Upjohn, the architect, to look at the bells, &c., and I must congratulate you on having secured so beautiful a peal. The bells are beautifully made, of excellent tone and tune, and nothing could be better than the hanging. I do not hesitate to say, that I think it the finest peal in this country. In regard to the ringing of them, Mr. Upjohn suggested, (as I proposed to you a few months since at Burlington,) a light iron frame to be placed in the tower, somewhere between the floor of the Church and the ceiling, with rings in it, to keep the ropes from swaying. All, including Brown and Jackson, the bell-ringers, coincided in the opinion that then they could be rung perfectly well from the floor of the Church. Mr. Upjohn is to make the plan of the frame, and Dr. Pugh will see to its being prepared immediately. The chiming apparatus is to be arranged in a corner of the Vestry room.

"I hope to be with you on the 'opening day,' if it is not the 2 April, Easter Monday, when no clergyman can leave his Parish. Would it not be well to postpone it, until everything is finished and in order, so that any visitors may see the whole thing complete? The first of May would be a good day, and then people would be back in Burlington, and the whole thing might pass off with *eclât*. However, I only throw out the suggestion.

"Very sincerely yours,

"E. A. HOFFMAN."

## THE BELLS PLACED IN THE CUSTODY OF THE OFFICERS OF ST. MARY'S PARISH.

"Easter Monday, April 2, 1866.

"*The Rector, Church Wardens and Vestrymen of St. Mary's Church, Burlington, N. J.*

"GENTLEMEN—More than two years ago, two ladies of your parish, anxious to have the Church free of debt, but from their natural unobtrusiveness of character, preferring not to be personally known in any efforts which might be made to that end,



desired me, on their behalf, to make a liberal subscription to that object, and further directed me, if the movement should prove successful, to procure at their cost, and place in the tower of the Church, 'A sweet chime of bells.'

"The Rev. Mr. Hoffman, the then Rector of the parish, entered upon the project with much zeal, and through the liberality of the members of the Church, he finally succeeded in having the debt paid off and satisfied.

"About Christmas, 1863, it was known that the debt would soon be cancelled, and Miss Margaret S. McIlvaine and her sister, Miss Mary McIlvaine, the ladies referred to, at once made provision for the purchase of the bells. A few weeks afterwards, Miss Margaret S. McIlvaine departed this life, in the knowledge that this good work, which she and her sister had so much at heart, would be carried to a successful conclusion. When informed that the debt had been fully paid, a conference was had with the Rev. Mr. Hoffman, which resulted in giving the order to the well known bell founders, Messrs. Mears & Co., of London. Owing to unavoidable causes, the bells were not shipped from London, until the 5th of January last. They are now, however, safely lodged in the tower, and in the fulfillment of my trust, I have the pleasure of handing them over to the safe-keeping of the Officers of the Church. The bells have already spoken for themselves and convinced us all, that they are just what was desired, 'A sweet chime.'

"The ladies, not willing that their gift should in any way add to the expenses of the Church, have provided an endowment fund, to meet all necessary charges attending the care and ringing of the bells. A few days ago, I received from Miss McIlvaine, a certificate of the Schuylkill Navigation Company, for five thousand dollars of the convertible mortgage loan of 1882, with a power to transfer. In a note accompanying this certificate, Miss McIlvaine says: 'You will of course transfer it to the officers of St. Mary's Church, in such manner as to secure it a permanent fund for the ringing of the bells.'

"The necessary transfer has been made to the Church, and you will please find enclosed the new certificate of the loan.

The interest is 6 pr. ct., and is payable half yearly, on the 1st of January and July.

"It is the wish of the donors, that this fund of \$5000 be kept, for all time, securely invested, by yourselves and your successors in office as a trust, for the purposes intended, and that the interest which may accrue, from time to time, be applied solely to the care, preservation, necessary repairs and proper ringing for all the public services of your Church, of the peal of bells which they have now caused to be placed in its tower.

"I am sure gentlemen you will, while holding official relations with the Church, see that the income from this investment or from any change of investment that may hereafter be made, shall be applied to the purposes intended, and that you will adopt such measures as will serve to perpetuate in your successors this trust.

"In thus closing my duties, I may add, that several English books on bells and bell ringing, will to-day, in the name of Miss McIlvaine, be deposited in the Burlington Library; and that I shall hand over to the Rev. Mr. Johnson, some of the letters and documents, incident to the purchase of the bells, to be preserved among the archives of the Church.

"Very Respectfully,

"Your Ob. St.,

"JAMES H. CASTLE."

#### RECEPTION OF THE PEAL OF BELLS.

"St. Mary's Vestry Room, April 10th, 1866.—An adjourned meeting of the Vestry was held this evening. Present, Rev. William Allen Johnson, Rector; Charles Ellis, M. D., and Thomas Milnor, (Wardens), Samuel Rogers, Camille Baquet, LL. D., Wm. C. Myers, Charles S. Gauntt and George H. Woolman.

"The Rector stated that the special business of the meeting was to receive the gift of a Peal of Bells from Miss Mary McIlvaine, in behalf of her deceased sister and herself.

"They also presented the Parish a bond of the Schuylkill Navigation Co., No. 7726 for \$5000, the interest of which was

to be appropriated to the chiming, ringing, and keeping in repair, the bells.

"On motion of Dr. Ellis, the Rector, Dr. Pugh and Mr. Milnor were appointed a committee to prepare suitable resolutions of thanks to Miss McIlvaine, for her munificent gift, to report at a future meeting of the Vestry. On motion, Dr. Ellis was added to the committee.

"On motion of Mr. Myers, a standing committee on bells was created, to consist of the Rector and Wardens."

#### THE THANKS OF THE VESTRY.

"May 14th, 1866.—At a stated meeting of the Vestry, the Rector, on the part of the Committee to make a formal acknowledgment to Miss McIlvaine for her generous gift of a peal of bells, reported, that it being understood that Miss McIlvaine preferred an informal acknowledgment from the Rector, he had accordingly written a letter to her, in behalf of the Vestry, expressing their thanks for her magnificent gift."

#### COMMUNICATION FROM ST. BARNABAS' PARISH.

"The following was received from the Rector, Wardens and Vestrymen of St. Barnabas' Parish :

*"To the Rector, Wardens, and Vestrymen of St. Mary's Church :*

"The memorial of the Rector, Wardens, and Vestrymen of St. Barnabas' Church respectfully sheweth,

"That it seems to them to be desirable that the lease of property for three years recently conveyed by St. Mary's to St. Barnabas' Vestry, should be extended without limit of time, or for ninety-nine years, from the following considerations :

"Permanence of character as an independent Church with real estate sufficient for the purposes of its incorporation, seems essential to induce persons to assume the settled position of Parishioners. Consecration as a Protestant Episcopal Church is necessary to the completeness of its spiritual privileges—but to enjoy that benefit the Building and its appurtenances should belong to St. Barnabas', in order to their being conveyed in that

ceremony to the Ecclesiastical authority of the Diocese for the sole use and purposes of such consecration.

"The carriage sheds and other improvements contemplated by St. Barnabas' Vestry, could be erected without risk or loss to them, if a fee simple or ninety-nine years title were conveyed—but a short lease might subject such improvements to alienation and reversion to the landlord, without compensation to the parties erecting them.

"A proviso might be inserted in the Deed or Lease that if at any time the Church, Parsonage, or other Buildings, erected on ground given by St. Mary's Corporation should be alienated, to purposes other than those for which they were erected, such property in that case, should revert to St. Mary's Vestry.

"In behalf of St. Barnabas' Vestry,

"ROBT. L. GOLDSBOROUGH, *Rector.*

"C. M. HORNBLLOWER,

"ROBERT S. INNES,

"*Wardens.*

"GEORGE W. ALDRICH,

"WM. B. PRICE,

"GEO. A. ROGERS,

"WM. A. GOODHER,

"J. WARREN NEWCOMB, JR.,

"*Committee of Vestry.*

"Burlington, N. J., May 12th, A. D. 1866."

"On motion of Mr. Milnor, The Vestry agree to give to the 'Free Church of St. Barnabas' a deed, in fee simple, for the property they now occupy, with addition of sixty feet east; and that a committee be appointed to prepare a Deed to submit to the next meeting of the Vestry."

#### CANDIDATES FOR CHIMER.

"On motion of Mr. Milnor, the Rector was requested to invite Prof. Haverman, and Ezekiel Allen, and to request them to appoint a third person, to examine the qualifications of the candidates applying for the position of 'Chimer.'"



SEVERAL IMPORTANT EVENTS DURING THE CONVENTIONAL  
YEAR.

The Rev. William Allen Johnson, Rector, adds to his *Parochial Report*, May 15, 1866 :

“The parish of St. Mary’s, although blessed with peace and general prosperity during the past year, has lost by death an unusually large number of communicants, not however from any prevailing sickness.

“The Assistant, Rev. E. DePuy, was called away to take charge of a parish in Advent, and from that time until Easter the Rector was without help.

“His thanks are due to all the resident Clergy for their kind assistance on Sundays and holy days, at the Parish Church, and especially to Rev. Messrs. Smith and Hyde, without whose aid the Sunday services at St. Barnabas’ Chapel could not have been maintained. The Rev. J. A. Spooner, of Edgewater, has also been usefully engaged in work within the limits of the parish, and presented two candidates for confirmation. He has also baptized several, included in this report.

“With the full and free consent of all parties, it was thought best to divide this ancient parish, and let the Free Mission Chapel of St. Barnabas be the nucleus of a second Church.

“This was accordingly done by the election of Wardens and Vestry, and the legal incorporation of the Free Church of St. Barnabas.

“The Vestry of St. Mary’s have since generously made a gift to the new parish, not only of the Church building and school house of St. Barnabas, with the ground on which they stand, but of so much of the adjoining lot as will answer for a Parsonage and other Church uses.

“The Vestry of St. Barnabas’ have secured the efficient services of the Rev. R. L. Goldsborough as their Rector, and the new parish starts with every promise of vigorous life, and with the hearty ‘God-speed’ of the Mother Church.

“There are some good deeds, which ‘so shine before men’ of their own light and beauty, that even humility cannot hide them. Of this sort is the gift of a peal of eight bells to St. Mary’s

Church by two ladies of the parish, one since deceased, Miss Margaret S. and Miss Mary McIlvaine, and which it seems at this time fitting to acknowledge, that others may be stirred by the good example and moved to do the like.

"The peal of bells was given in memory of the Right Rev. G. W. Doane, second Bishop of New Jersey, and is the carrying out of one of his long cherished wishes. Procured in England of the best founders, without regard to cost, they are believed to be unsurpassed by any in this country."

#### ST. BARNABAS AN INDEPENDENT PARISH.

The Rev. Robert L. Goldsborough, Rector, in his Parochial Report, May 15, 1866, says:

"Having but recently taken charge of this Parish, I must refer you for statistical information with regard to it, to the report of the Rector of St. Mary's Parish, with which St. Barnabas' held the relation of a Chapel, until within a few weeks.

"St. Barnabas' is now an independent Parish, duly incorporated, and applies at this session for admission to union with the Convention."

#### BURLINGTON COLLEGE AND ST. MARY'S HALL.

"At the close of the Academical year at St. Mary's Hall, I graduated twenty-five of the pupils, the largest class, I am told, since the establishment of the school.

"The closing examinations at the Hall and at Burlington College demonstrated that the grade of scholarship and of Christian culture, is of the highest character. The fidelity of the Rector, Principal, and other members of these Academical families, commends the Institution to the affectionate confidence of the members of the Church in this and other Dioceses. If a son or daughter must leave the divinely appointed influences of home, these Christian schools, the perpetual memorial of their magnanimous founder, offer an attractive place for the education of mind and heart.

“The numbers who flock to them demonstrate that the friends of Christian education appreciate them at their just value.”—*Episcopal Address*, 1866.

ELLWOOD P. HANCOCK, MASTER OF THE CHIMES.

“May 21, 1866.—At an adjourned meeting of the Vestry, the Rector reported that the trial of skill in chime ringing had been very fairly conducted; and that the committee had decided in favor of Mr. Ellwood P. Hancock, reporting that the playing was very good by all the applicants at trial.

“On motion the election of Chimera for the term of six months, at a salary of \$200 per annum, was then proceeded with by ballot. Whereupon Ellwood P. Hancock was declared elected.”

BUILDINGS AND LOT DEEDED TO ST. BARNABAS.

“At the same meeting, on motion of George H. Woolman, it was unanimously

“*Resolved*, That the Rector execute and attach the Corporate Seal thereto and deliver a Deed to ‘The Rector, Wardens, and Vestrymen of the Free Church of St. Barnabas in Burlington,’ for the Lot of Ground with the Buildings thereon, situate at the North East corner of Broad and St. Mary’s Streets, containing 110 feet in front on Broad Street, the East line to be at right angles with Broad Street, and to extend in depth along St. Mary’s Street about 180½ feet to the School House lot,

“With the condition therein that they shall use said Premises for no other purpose than for the maintenance of Public Worship, in accordance with the Laws and regulations governing the Protestant Episcopal Church in the Diocese of New Jersey,

“With the privilege of erecting a Parsonage and making such improvements as may be needed on the Premises, the income thereof to be appropriated for the uses aforesaid, but in no way or manner is any Lien or mortgage to be created to pay for such improvements.”

THE VARIOUS SUMS GIVEN BY THE MISSES M’ILVAINE TO  
ST. MARY’S CHURCH.

“Cost of the Peal of Bells, Endowment Fund, and subscription to the funds for the payment of the debts of the Church:

	Gold.	Currency.
"Draft for £880	\$4,307 11	
at 50 per cent. premium.....		\$6,460 66
"Draft for £66 18.9. at 50 per cent. premium....		450 91
Total, £946 18.9.		
"Duty on bells, 35 per cent. \$1,564 50, at 50 per cent. premium.....		2,346 75
"Freight to New York.....		179 82
"Freight to Burlington.....		63 91
<hr/>		
"Cost of Bells.....		\$9,502 05
"Expenses attending the hanging bells in the church tower, &c., &c.....		1,021 14
"Incidental expenses from July, 1863, to June, 1866.....		109 50
<hr/>		
		\$10,632 69
"Endowment Fund, for Ringing the Bells.....		5,000 00
"Additional Gifts, to meet expenses.....		150 00
<hr/>		
		\$15,782 69
"The Misses McIlvaine's subscription to the Fund for payment of the debts of the Church,		6,500 00
<hr/>		
"Total.....		\$22,282 69
<hr/>		
"Philadelphia, July 1, 1866."		

THOSE WHO TOOK PART IN THE FIRST PEALING OF ST.  
MARY'S BELLS, CHRISTMAS EVE, 1866.

"Ellwood P. Hancock, E. B. Grubb, Jr., Henry B. Grubb, Charles B. Hewitt, Edward L. Hewitt, William D. Hewitt, George W. Hewitt, Jr., Craig Moffett, Thomas Lee, J. Mortimer Barclay, Charles M. Engle, Camille A. Baquet, Ledyard VanRensselaer, Henry H. Douglas, A. Lardner Brown, John W. Buckman, Hugh Morris, George W. Caldwell, Rev. Wm. Allen Johnson."



## ST. BARNABAS CHURCH CONSECRATED.

The Rev. R. L. Goldsborough, Rector of St. Barnabas Church, to the statistics in his *Parochial Report* of May, 1867, adds :

"The Church was consecrated on the 16th of June, A. D. 1866.

"The whole debt was extinguished during the year, and previous to consecration.

"The lot of ground given by St. Mary's is enclosed by a neat fence.

"The Sexton's Lodge is repaired and fitted for his residence; the Sunday School occupying the second story.

"The Parish Priest was instituted on the 15th July, 1866.

"Three Confirmations were held during the conventional year.

"St. Barnabas is now dependent, almost exclusively, on its own resources, and three-fourths of its parishioners being but of moderate circumstances, the Free Church Plan is as yet *experimental*.

"The Envelope system, by which each baptized member is expected to offer his oblations through the Sunday Offertory, has been adopted.

"In number and in spiritual progress, the Church, we trust, is increasing encouragingly.

"The Rector assists at St. Mary's daily services, and in the celebration of the Holy Communion on the Octaves."

## SALE OF CHURCH LAND IN NEWARK.

"July 1st, 1867.—At a special meeting of the Vestry, Mr. Rogers offered the following :

"WHEREAS, Richard E. Bull conveyed to St. Mary's Parish a lot of Land situate in the City of Newark, N. J., and the sum of Five Hundred and Fifty Dollars having been offered for the same ; therefore,

"*Resolved*, That the Rector execute and attach the Corporate Seal thereto, and deliver a Deed to The Evangelical United Brethren of the City of Newark, New Jersey, for the aforesaid ground.

"On motion, a Vote of Thanks was extended to Mr. Bull for his generous gift."

## PERMANENT FUND FOR THE PARISH SCHOOL.

"July 8th, 1867.—At a meeting of the Vestry held this evening, the following was offered by the Rector, and on motion adopted :

"WHEREAS, On January 19th, 1866, there was begun a system of quarterly collections for a Permanent Fund of the Parish School, to be deposited in the Burlington Savings Institution,

"WHEREAS, These collections, with interest, now amount to \$113.38 ; and,

"WHEREAS, The Vestry have voted to add the sum of \$500, obtained from the sale of a lot of Land in Newark, to the Permanent Fund ; therefore,

"Resolved, That the Treasurer be directed to invest the amount now on hand to his best advantage, the interest to go annually to the support of the School, and that the Treasurer of the Parish School have full power to invest the collections hereafter obtained, the interest to accrue for the increase of the Fund, until otherwise ordered by the Vestry."

## THE DEATH OF MR. EDWARD B. GRUBB.

"September 23, 1867.—A special meeting of the Vestry was held this evening at the call of the Rector.

"The Committee appointed to prepare Resolutions on the death of Mr. Grubb, reported as follows :

"The Rector, Wardens and Vestrymen of St. Mary's Church, Burlington, having learned that God has taken out of this world the soul of our deceased brother, Edward B. Grubb—for many years an active member of the Vestry and a faithful steward in the discharge of his duties—

"Resolved, That in the death of Mr. Grubb this body has experienced a loss which it will be hard to supply, and would hereby express their deep sense of his most valuable services to the Parish during his official connection with it. As Treasurer of the Church, and the wise financial counsellor to whom all deferred—his firmness and fidelity to sound principles, his accuracy and promptness, aided greatly in carrying it through a crisis in its history which could scarcely have been successfully passed without his support.

"Resolved, That while they cherish his beloved memory as the judicious friend, the Christian gentlemen, and fellow-member

with themselves of the Church of Christ; they express their cordial sympathy with the bereaved ones of his family and their full trust that God having accepted him 'in the Beloved,' has taken his soul in the sweet resting place of his saints, and refreshed it with the light of his countenance.

"*Resolved*, That this be entered on the books of the Vestry and a copy sent to the family of Mr. Grubb, and published in the *New Jersey Dollar Newspaper* and *Gospel Messenger*."

#### THE DEATH OF THOMAS MILNOR.

"Treasurer's office, March 17th, 1868.—A special meeting of the Vestry was held this evening. The Rector stated that the object of calling the meeting was to take action with regard to the death of Thomas Milnor, Senior Warden of this Parish.

"The following was offered and unanimously adopted:

"WHEREAS, This Vestry have learned with deep grief of the death of Thomas Milnor, Esqr., Senior Warden of St. Mary's Church:

"*Resolved*, That while we bow in submission to the Will of God, we wish to express our unfeigned sorrow at the loss of one who for twenty-two years served the Parish faithfully in the office of Warden; and to offer our heartfelt sympathies to the members of his bereaved household.

"*Resolved*, That his memory should be ever cherished in St. Mary's Church for the fidelity shown to her best interests; and especially, when for long years as Treasurer, in times of difficulty and danger, his unfailing liberality sustained the Parish, and carried it safely through many emergencies and trials.

"*Resolved*, That we keep in lasting honor the memory of one, who by his upright walk as a man and a citizen, his courtesy and benevolence, showed the influence of that Christian Faith which was his confidence through life, and his comfort at the hour of death.

"*Resolved*, That the Vestry as a body attend the funeral of their deceased brother and associate, and that a copy of these resolutions be sent to the family of Mr. Milnor, and published in the *Burlington Gazette* and *Gospel Messenger*."

#### LETTER FROM RICHARD E. BULL.

May 13th.—At a stated meeting of the Vestry of St. Mary's Parish, held this evening, the following from Mr. Richard E. Bull, formerly a member of this Parish, now residing in England, was ordered to be entered upon the minutes:

"Elverton, York, Feast of the Annunciation,

"March 25, 1868.

"REV'D SIR AND GENTLEMEN—The result of the investigation respecting the Deed was unlooked for, yet withal so grateful to my feelings, that the only regret I feel is that it was not worth \$5000.

"The application of the money is, also, most satisfactory; and I am truly thankful to Almighty GOD, by whose Providential guidance so excellent an arrangement has been made.

"Burlington, both in its spiritual and temporal interests, will command my best wishes for its future prosperity.

"Gentlemen, I thank you for your kind testimonial, which I assure you will ever call forth my grateful remembrance.

"I am, Rev'd Sir and Gentlemen,

"Your obliged and ob't servant,

"RICHARD ELLIS BULL.

"*To the Rector, Church Wardens and Vestrymen of St. Mary's Church, Burlington.*"

#### THE BISHOP OF ALBANY.

"January 14th, 1869.—At a special meeting of the Vestry, Dr. Pugh offered the following, which was unanimously adopted:

"In view of the election of our former Rector, the Rev. William Crosswell Doane, S. T. D., as first Bishop of the Diocese of Albany, we, the representatives of the Parish in which so much of his life was spent, and to the Rectorship of which he was called as the successor of his honoured Father, desire to place on record our gratification at this result; and to transmit to the Bishop-elect our most cordial congratulations, as well as to express afresh our recognition of his sound learning, eminent abilities, and untiring devotion to all the duties of his priestly office, which we believe to be the best qualifications for the work of a Bishop in the Church of God."

#### A MISSIONARY GUILD ORGANIZED.

"A Ladies' society has been organized to work for the cause of Missions, under the title of the 'Church Missionary Guild of St. Mary's Parish.' It has already done a good work, and promises in the future to be useful in many ways."—*Parochial Report*, 1869.



## SCHOLARSHIPS FOUNDED.

"I report, also, with grateful emotions, the donation from an unknown benefactor, through his Excellency Marcus L. Ward, Governor of New Jersey, of two thousand dollars, to found two Scholarships, one in Burlington College, and one in St. Mary's Hall. These foundations are to be known as the 'Marcus L. Ward Scholarship,' and the 'Archibald Shaw Odenheimer Scholarship.'

"As the generous lady, who has endowed these Scholarships, is unknown, I desire, for myself and the Trustees of the Institutions, to make this public record of our grateful appreciation of her liberality, and of her most acceptable contribution to the cause of Christian education.

"Our thanks are also due to the late Governor of New Jersey, who has forwarded the intentions of the donor, and manifested his interest in the Institutions, of the Trustees of which he is *ex officio* the President."—*Episcopal Address*, 1869.

## LEGACY FROM MRS. ROBARDET.

"July 30th, 1869.—At a special meeting of the Vestry, the Rector stated that the object of calling the meeting was to receive the legacy of Mrs. Sarah C. Robardet.† The following was adopted:

"WHEREAS, Mrs. Sarah C. Robardet, of this city, died May 19th, 1868, and by the Codicil to her Will, dated Nov. 20th, 1866, duly proved, and recorded in June, 1868, devised to the Rector, Wardens and Vestrymen of St. Mary's Church, \$5000, payable in one year after her decease, in trust, towards erecting a Parsonage and furnishing the same, and the executors, John D. Abercrombie and Franklin Woolman, propose to pay the same by assigning to us good mortgages to the amount of \$5000, upon receiving the interest due on them to 19 of May, inclusive, and also the government tax on legacies of \$300, which has to

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† "May 21st, 1868.—At a meeting of the Vestry, the Rector offered the following:

"WHEREAS, it has pleased Almighty God to take out of this world the soul of our deceased sister, Mrs. Sarah C. Robardet, she having arrived at the age of 93 years, and being the oldest member of the Parish—therefore,

"Resolved, That as a mark of respect, the Vestry attend the funeral in a body."

be paid by us; and whereas, it is desirable to keep said legacy to the full amount of \$5000, on motion it was

“*Resolved*, That the Treasurer pay out of the funds of the Church the said government tax of \$300, and also the interest due to May 19th, inclusive, on said mortgages, to be repaid back when he receives the interest on the same.”

#### RESIGNATION OF THE REV. WILLIAM ALLEN JOHNSON.

“House of Samuel Rogers, (Senior Warden) March 9th, 1870.—A stated meeting of the Vestry was held at 8 P. M.

“The Rector retiring, Mr. Rogers took the chair.

“The following, from the Rector, was read :

“Burlington, March 9th, 1870.

“*To the Wardens and Vestrymen of St. Mary's Parish :*

“GENTLEMEN—I feel it to be a necessity (and a most painful one to me) to come to a decision and put an end to a struggle which has been agitating my mind for some time past.

“I have been led to believe it to be my duty to retire from the charge of St. Mary's Parish, and think it due to you and to the Parish, to notify you thus in advance in offering my resignation, to take effect on the 1st of July next.

“I deeply feel the serious responsibility I incur in voluntarily withdrawing from a field of useful labor for the Master, in which His Providence has placed me.

“The very fact that to take this course is so great a trial to myself and my family, induces the probabilities of its being a duty.

“Many reasons always concur in leading one to such a decision.

“The more pressing and decisive ones are such as these :

“While not at all ill, nor wishing to assign my health as the reason, doing full clerical duty as I have all along done—I yet feel, after five years' work in this large and laborious Parish, a sense of physical and mental exhaustion, a craving for entire rest and change of life, which is something to be experienced rather than described. These feelings are not transient. They have been steadily growing in power, and I believe I ought to heed them as a voice of Providence, warning me that my system is overtaken here, and must be relieved from the strain.

"Then my children are constitutionally delicate. The heat of the summer, in all the plain country along the coast, is excessive and debilitating. The happiness and usefulness of all their future lives would probably be influenced by a removal to a more bracing climate in a hilly country, and to a more completely rural life.

"I have endeavored to meet their case by sending them away every summer, for a long period, but this entails great expense and separation of the household, which becomes more undesirable as the children advance in age.

"These are the controlling considerations which have led me to this decision. I desire it to be considered final.

"My heart saddens at the word, for I have learned to love the place, and have now lived long enough among you to form strong and warm attachments here, which will last as long as life endures.

"From the Parish I have all along met with increasing kindness. To the best of my knowledge and ability I have honestly labored for its good, and for the spiritual benefit of its members.

"With what forbearance and indulgence my willing but most imperfect services have been received, I appreciate most fully. It is a satisfaction to know that I shall leave it peaceful and united, and although sadly swept of prominent members by the hand of death during my ministry—still in a prosperous condition.

"Wherever my lot may be cast, 'St. Mary's, Burlington,' will be a sacred name; never to be forgotten, in memory, or prayer.

"That the Great Shepherd of the sheep may over-rule all for good, and lead you on in the old paths of faith and order which, in these days of novelties and distraction, alone promise peace and safety to the soul, is the sincere prayer of your attached Rector,

"WM. ALLEN JOHNSON."

LETTER ON THE RESIGNATION OF THE REV. MR. JOHNSON.

"House of Dr. Pugh, (Junior Warden) April 16th, 1870.—  
A special meeting of the Vestry was held.

"The Committee on resignation of the Rector, presented the following letter, which was ordered to be placed on the minutes:

*"To Rev. Wm. Allen Johnson:*

"REV. AND DEAR SIR—In enclosing to you the resolution of the Vestry, accepting your resignation as Rector of St. Mary's Parish, we desire to express to you, on behalf of the Wardens and Vestrymen, the sincere regret and sorrow we feel that such a step is necessary.

"The reasons that have influenced your judgment and induced you to take this course, are cogent, and, to a conscientious mind, must be final, so that we feel that any attempt to induce you to change your determination would be neither kind nor successful.

"In accepting your resignation, however, it is due to you to say that your labors in our Parish have been most acceptable, and increasingly so as each year has passed, and that your steady mental growth, your steadily increasing power of presenting truth, betokening more than usual promise, and your consistent Christian life and character, the more and more evident and valued as you have more and more gone in and out among us, in the midst both of our joys and sorrows, have all led us to hope that our relations of Priest and people might be of long continuance. But in the discipline of life and in the order of Providence, it is one of the frequent lessons we all have to learn, that loving and cherished relations are liable to be broken up. So that in parting from you, our beloved Rector, we can but feel that we are all in the hands of God, and that he knows what is best, both for you and for us.

"We can but assure you that wherever you may go, you will bear with you the love and prayers of the people of St. Mary's, and the hope that you and yours may be blessed with full health and happiness, and be enabled ere long to fill some other part of the Lord's Vineyard with a love and labor such as we have shared.

"Very faithfully your friends,

"SAMUEL ROGERS,	} Committee."
"J. HOWARD PUGH,	
"FRANKLIN GAUNTI,	



## DEATH OF MISS M'ILVAINE.

"It was my melancholy privilege to officiate, on the 10th of December last, at the funeral of Miss Mary McIlvaine, the survivor of two sisters, whose gift of the peal of bells to St. Mary's Church, and other noble benefactions, have been mentioned in previous reports. She sleeps, the last of the old name in Burlington, among her kindred, under the shadow of the ancient Church—'Remember them, O my God, for good, according to all they have done for this people.'

"In closing my ministry in this Parish, I wish once more to express my thanks to the Reverend clergy who have so cordially rendered their assistance in the Sunday services, and other times of need. The pain of the severance of those ties of love which bind the pastor to his flock, is heightened in this case by parting from those who have been, indeed, 'brethren beloved.'"—*Parochial Report*, 1870.

## THE CONVOCATION OF BURLINGTON, ORGANIZED.

"Immediately on the adjournment of the last Annual Convention," writes Bishop Odenheimer in his *Episcopal Address* for 1871—"at which a Canon was passed dividing the twenty-one counties of the Diocese into three Convocations, I proceeded to discharge the pleasant duty imposed on me by the Canon, of organizing the Convocations and appointing the respective Deans.

"On the 9th of May, 1870, in St. Mary's Church, Burlington, the Burlington Convocation was organized, by the appointment as Dean of the Rev. J. F. Garrison, M. D., Rector of St. Paul's Parish, Camden, and by the election of the Rev. DeW. C. Byllesby, Rector of Trinity Parish, Mount Holly, as Secretary.

"The Convocation embraces the counties of Burlington, Camden, Gloucester, Atlantic, Salem, Cumberland, and Cape May, containing a population of 206,341, with 29 Churches."

## ST. MARY'S HALL ENLARGED.

"St. Mary's Hall has enlarged her buildings, and is ready to receive more pupils than ever. The elevated character of the training, for body, soul, and spirit, which this Academical

Home for the Daughters of the Church continues to dispense, is on record in the living examples of the Graduates of St. Mary's Hall, scattered over every State of the Union. The personal devotion of the Principal, Vice-Principal, and other coadjutors to the best interests of the pupils in all departments, is unwearied and most conscientious.

"Burlington College—the twin institution in the Diocese for Christian education—solicits the interest of all who desire for the sons of the Church a thorough academical training in union with the purity and loving discipline of a cheerful Christian and Church Household."—*Episcopal Address*, 1870.

#### A MEMORIAL ENDOWMENT IN BURLINGTON COLLEGE.

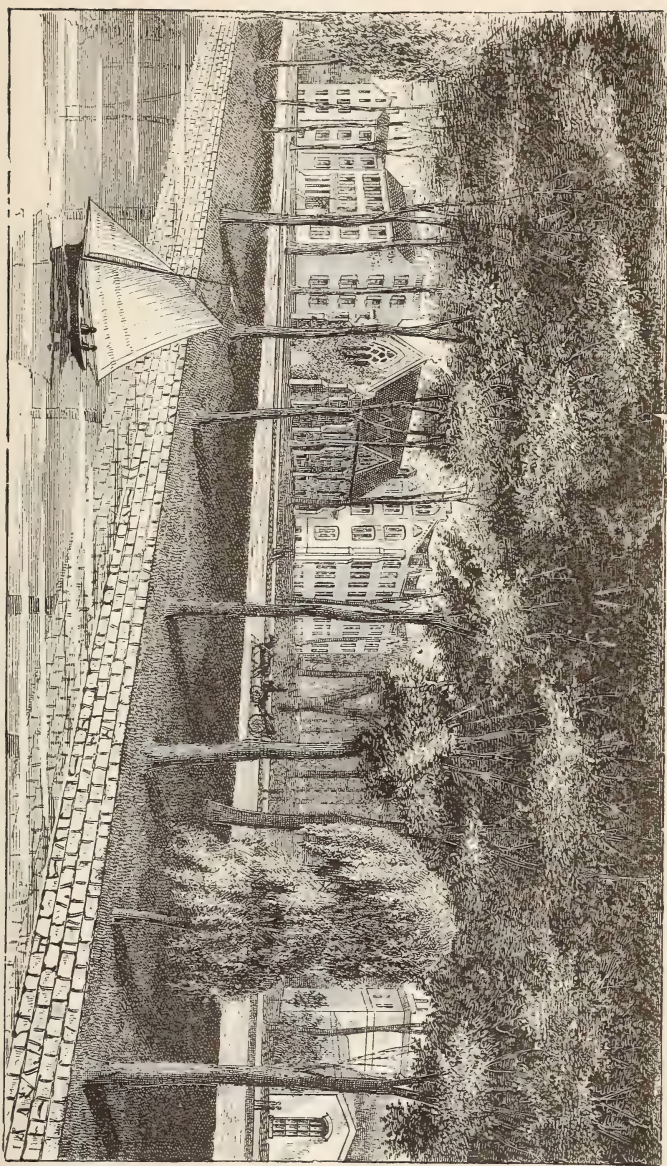
"In connection with the subject of Christian education, I ask the attention of the Clergy and Laity of the Diocese to the following appeal for the perpetuity of Burlington College :

"The establishment of Burlington College, upon a firm financial basis, is a duty which has been too long neglected by its friends.

"It is proposed to devote the 'Bishop Doane Monument Fund' to the endowment of the Professorship of Ancient Languages, and to tender the Chair to the Rev. Professor Marcus F. Hyde, the incumbent since the foundation of the College. By this memorial, the perpetuity of this institution will be guaranteed, its usefulness and influence increased, its standard of scholarship maintained, and an important advance will be made toward the position which it was designed to occupy, and to which it is entitled.

"The memory of its founder and first President cannot be more affectionately honored, or his influence more appropriately perpetuated, than by thus associating with his name, the first endowment of the College, whose interests were so near his heart, and with which he was so entirely identified.

"The cordial and practical approval of this project, by those of the Alumni to whom it has already been communicated, warrants confidence in its speedy accomplishment. Your aid and influence are respectfully requested in the attainment of this object.



ST. MARY'S HALL, BURLINGTON, N. J.







“Contributors to the fund, for the endowment of the Bishop Doane Professorship of Ancient Languages in Burlington College, can address communications to any one of the undersigned, who were appointed a committee on the organization of the Alumni, at the last meeting of the Board of Trustees :

“WM. CROSWELL DOANE,

“Class of 1850, Albany, N. Y.

“GEORGE M. MILLER,

“Class of 1850, 18 Wall St., N. Y.

“C. WILLING LITTELL,

“Class of 1852, 520 Walnut St., Phila.

“EDWARD B. GRUBB,

“Class of 1860, Burlington, N. J.

“*Alumni and Committee of the Trustees.*’

“The efforts of the Committee of the Board of Trustees of Burlington College, N. J., to endow the Professorship of Ancient Languages in the Institution, are worthy of the generous co-operation of the Alumni, and of all the other friends of the College and its illustrious founder, Bishop Doane. For what it has done, and, if funds be supplied, it stands pledged to do, in the thorough training of the young, the College is worthy of the proposed endowment. I bespeak a liberal response to the application of the Committee from all who have enjoyed the benefits of the College; from all who bear good will to the memory of the dead, and who have at heart the promotion of sound Christian education and exact scholarship.

“W. H. ODENHEIMER,

“*Bishop of New Jersey.*

“Burlington, N. J., Sept. 10th, A. D. 1869.”

#### RULES CONCERNING THE BELLS.

“Residence of Samuel Rogers, (Senior Warden,) June 24th, 1870. An adjourned meeting of the Vestry was held this evening. The Rector presented the following

“*Rules concerning the Bells.*

“1. The Rector and Wardens shall constitute a permanent committee on the bells, to whom all disputes and doubtful points are to be referred.

"2. All ringing and chiming shall be under the direction of a Master of the Chimes, to be elected by the Vestry.

"3. If a company of ringers be formed, they shall establish their own rules or by-laws by which they shall be governed, subject to the approval of the Bell Committee.

"4. They shall ring a peal on Christmas and New Year's eves at midnight, on Easter morning, on the 4th of July, and on other occasions, with the permission of the Bell Committee."

*"Of the Master of the Chimes.*

"5. It shall be his duty to chime at an early hour on Christmas and Easter-Day if there be no pealing, and on the 4th of July and 22d of February, on Sundays at 8 o'clock, and before every service, on all Holy Days and days when the Holy Communion is administered, before morning service, and before all special services appointed by the Rector as directed, and at funerals, as hereafter specified.

"When there is a Sermon or Communion, the large bell shall be tolled after chiming, followed by the Priest's Bell. If not, it shall be omitted. If it be desired to have the bells muffled, the Chimer shall be allowed to charge \$2 for the extra labor. If it be desired to have them chimed for a wedding, \$5 shall be the Chimer's fee; if pealed, \$10."

*"Of the Passing Bell.*

"6. The passing bell shall be rung for at least fifteen minutes by the Chimer or Sexton, when the soul of any baptized member of the Church is passing out of this world, that Christian people may offer up their prayers to GOD in its behalf in the hour of extremity, but only by the express orders of the Rector."

*"Of Funerals.*

"7. At every funeral in the Church Yard, a bell shall be tolled by the Sexton one hour before, and as the funeral approaches the Church. For all communicants of the Church, three or more bells shall be tolled by the Chimer, but for none others. The Dirge after the funeral, shall be a privilege belonging only to communicants, and to baptized persons under sixteen years of age. Doubtful cases and apparent exceptions, to be referred to the Bell Committee.

"8. Upon the death of the Bishop of the Diocese, or the Rector of the Parish, the large bell shall be tolled at least one hour. Upon the death of any other officer of the Church, one of the other bells, at least fifteen minutes.

"9. The bells shall be tolled annually between the hours of 12 and 1 P. M., on the 27th of April, the anniversary of the death of Bishop Doane, to whose memory they are dedicated.

"10. The Sexton, under the orders of the Rector and Master of the Chimes, shall ring a change at least fifteen minutes before each daily service, and strike two bells.

"11. The use of the bells is to be confined strictly to ecclesiastical purposes, with the exceptions above noted; but they may be rung for fires, with the consent of any officer of the Church, but for no political or secular matters, or marriages elsewhere than in Church, unless by a unanimous vote of the Vestry and the consent of the Rector.

"On motion, the rules were adopted by sections, and then adopted as a whole, and a copy of them ordered to be placed in the Porch of the Church." †

#### THE RECTOR'S PROPOSAL TO THE DIOCESE ENDORSED.

At the same Vestry-meeting, (June 24th) on motion of G. H. Woolman, it was

*Resolved*, That this Vestry approve and endorse the amendment offered by our Rector, the Rev. W. A. Johnson, at the last meeting of the Diocesan Convention, requiring Deputies to the Convention to be communicants of the Church.

#### THE REV. GEORGE MORGAN HILLS ELECTED RECTOR OF ST. MARY'S PARISH.

Residence of Samuel Rogers, August 3d, 1870.—A special meeting of the Vestry was held in the evening at the call of the Wardens—S. Rogers, in the chair.

On motion of Dr. Gauntt, the Vestry proceeded to the election of a Rector.

Dr. Pugh nominated the Rev. George Morgan Hills, Rector of St. Paul's Church, Syracuse, in the Diocese of Central New York. A ballot was ordered, whereupon the Rev. George Morgan Hills received the votes of all the Vestry present, and was declared elected Rector of this Parish.

On motion, the Rector's salary was fixed at \$2500 *per annum*, in addition to the use of the Parsonage, and the revenue of the Talbot lots.

Drs. Pugh and Gauntt, and Gen. Grubb, were appointed a committee to notify the Rev. Mr. Hills of his election; which

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† These rules, handsomely engrossed in print, with a *vignette* of a bell, are framed, and hanging in the South Porch.

they did, in person, at the residence of Gen. Grubb, where Mr. Hills was, at that time, visiting; he having preached in St. Mary's and St. Barnabas' Churches the Sunday previous, on the invitation of Bishop Odenheimer.

Mr. Hills accepted the call on the 9th of August, and entered upon the duties of the Rectorship, September 4th, 1870.†

#### EXAMINING CHAPLAINS.

On the 28th of September, 1870, Bishop Odenheimer appointed the Rev. George Morgan Hills an Examining Chaplain; thus completing the six, for the Diocese—those before appointed being the Rev. R. M. Abercrombie, D. D., the Rev. Joseph F. Garrison, M. D., the Rev. Robert N. Merritt, the Rev. George Z. Gray, and the Rev. Christopher W. Knauff.‡

On the 7th of November following, this College of Chaplains met at the rectory of St. Paul's Church, Rahway—when the Rev. Dr. Abercrombie was chosen President, and the Rev. Mr. Gray, Secretary. The three departments of ecclesiastical study, canonically required, were apportioned as follows:

The Books of Holy Scripture, Hebrew, Greek, and Latin,	Rev. Robert N. Merritt,
	Rev. George Z. Gray.
The Evidences of Christianity, and Systematic Divinity,	Rev. R. M. Abercrombie, D. D.,
	Rev. Christopher W. Knauff.
Church History, Ecclesiastical Polity, The Book of Common Prayer, and the Constitution and Canons of the Church,	Rev. J. F. Garrison, M. D.,
	Rev. George Morgan Hills.

#### THE DIVINITY DEPARTMENT OF BURLINGTON COLLEGE.

On Thanksgiving day, November 24th, 1870, the service appointed for the festival having been said in St. Mary's Church

† George Morgan Hills, the second son of Horace Hills, was born in the village (now city) of Auburn, N. Y., October 10th, 1825; graduated at Trinity College, Hartford, Conn., August 5th, 1847; proceeded M. A., after three years' study in Divinity; was ordered Deacon in Trinity Church, Buffalo, N. Y., September 22d, 1850, by Bishop DeLancey, and took charge of Grace Church, Lyons, N. Y.; was advanced to the Priesthood in Trinity Church, Geneva, N. Y., September 21st, 1851, by Bishop DeLancey; was Rector of Trinity Church, Watertown, N. Y., from July 17th, 1853, until May 1st, 1857; and, from that date, of St. Paul's, Syracuse, N. Y., until he entered upon the Rectorship of St. Mary's Parish, Burlington.

‡ This was a year before the Canon creating the office of Examining Chaplains, was enacted by the General Convention.



—at which the Rector preached, and the Bishop celebrated the Holy Communion—Bishop Odenheimer invited the Clergy to Riverside; and, after conference, arranged, for the revival of the Divinity Department of Burlington College, as follows: The Rt. Rev. Wm. H. Odenheimer, D. D., Lecturer on Christian Ethics and Canon Law; the Rev. Charles T. Kellogg, Instructor in Ecclesiastical History and Liturgics; the Rev. Elvin K. Smith, Instructor in Dogmatic Theology; the Rev. Marcus F. Hyde, D. D., Instructor in Sacred Criticism and Patristics; the Rev. William S. Walker, D. D., Lecturer on Oriental and Biblical Literature; the Rev. George Morgan Hills, Lecturer on Homiletics and Pastoral Theology. †

#### INSTITUTION OF THE RECTOR.

On the second Sunday in Advent, December 4th, 1870, the Bishop of New Jersey instituted the Rev. Geo. Morgan Hills into the Rectorship of St. Mary's Parish.

The day was fair and balmy, one of those Indian-summer days which yet linger with us, and cause us to fancy ourselves still in October. A fresh blown rose, growing in the open air, was plucked on the way to Church.

The chimes were playing the old tune of St. Michael's as we entered the sacred edifice, and one could almost hear the words so long wedded to that tune, "O praise ye the Lord, prepare your glad voice."

Besides the Bishop and Rector-elect, the Clergy present were, the Rev. Thomas F. Davies, Rector of St. Peter's Church, Philadelphia; the Rev. Elvin K. Smith, principal of St. Mary's Hall; the Rev. Charles T. Kellogg, Rector of Burlington Col-

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† "As we have a Theological Department of Burlington College, which, in past days as now, has done, and is doing, good service to the Church, in the training of fit men for the sacred ministry, I wish that specific collections for the education of Candidates for Orders might be made and applied to found and maintain Theological Scholarships in Burlington College. There is one scholarship already existing that bears the honored name of 'Wallace,' the pious gift of a faithful daughter of the Church, who now rests from her labors. Many young men now in the ministry have been aided by this faithful bequest; and if I had larger sums at command, the work of Christian Church Theological training would be enlarged, to the great benefit of the Church in this Diocese."—*Episcopal Address*, 1871.

lege; and the Rev. Marcus F. Hyde, D. D., professor of Ancient Languages, in the same.

The Wardens, Mr. Samuel Rogers, and J. Howard Pugh, M. D., were stationed on the right and left of the Rector-elect, at the foot of the choir-steps; the Senior Warden presenting the keys of the Church to the new incumbent.

The Bishop preached on the text, "*There was war in Heaven,*" etc., Rev. xii 7. Before entering upon the subject proper, the preacher addressed the newly instituted rector and his flock in these words:

"I congratulate you, my reverend brother, in taking spiritual charge of a congregation, who, having enjoyed the ministry of a succession of able and devoted pastors have been well trained in the principles of respect for the sacred ministry, and who will manifest their training by following with a ready mind your official instructions, and by continually increasing in their practical exhibition of love for yourself and your family. I congratulate you, the congregation of St. Mary's Parish, in having secured for your priest and rector, a minister of God whose success in the pastoral work is known to the Church at large; and who comes with all the experience of his pastoral life to devote himself, body, soul, and spirit, to the spiritual edification of yourselves and your children. And I may be allowed to add that as the Bishop of this Diocese, I may be congratulated on securing for my clerical family one who, years ago, when he was a member of the Diocese of the first Bishop of Western New York—that model of a Christain prelate, the now sainted DeLancey—won my respect and love. It seems to me but a few days ago that I went to Western New York to make a visitation of some of the parishes,† in obedience to the wish of the Bishop, whose health was failing, and for whom my work of love seemed but the 'coming beforehand to anoint his body to the burying.'‡ As I passed through the churches, confirming and preaching, I came to a parish where I was received with generous hearted hospitality by the rector and his household, and where the signs of prosperity, temporal and spiritual, abounding in the parish, made me feel that I was in a centre of vigorous Church life and work. In the Providence of God, the

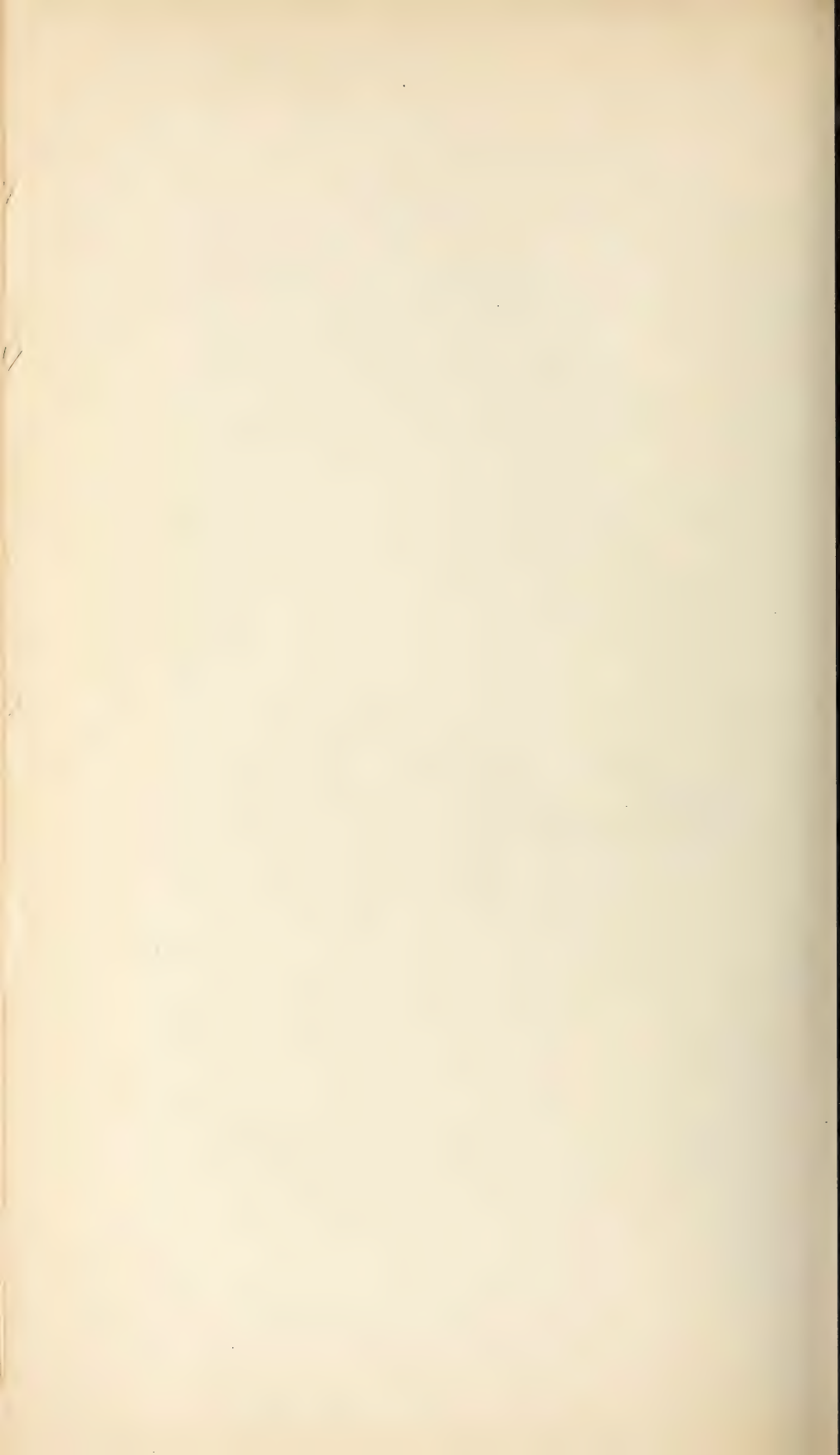
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† In September, 1864.

‡ Bishop DeLancey died April 5th, 1865.



THE REV. GEORGE MORGAN HILLS, D. D.





good priest of that parish is this day your instituted rector,† and one of the clergy of New Jersey. This is indeed an auspicious day for all of us; and whilst I bless you all, and bid you God-speed, I heartily pray that the Holy Spirit may bind all hearts together as the heart of one man, in unity, peace, and charity, and fill us with godly zeal for the edification of the Faith and Kingdom of Jesus Christ our Lord, the Good Shepherd and Bishop of our souls."

The large congregation, including the teachers and pupils of St. Mary's Hall and Burlington College, remained, after the Holy Communion was concluded, to add their bidding of "God-speed," to that of the Wardens and Vestrymen.

At 4 P. M., the Church was again filled, when the Rector read Evening Prayer, and a sermon was preached by the Rev. Thomas F. Davies; the Rt. Rev. the Bishop pronouncing the Absolution, and giving the Blessing of Peace.

#### AN ALMS CHEST.

On the 21st of March, 1871, an alms chest, of handsome design and finish, was affixed on the right side, within the door of entrance‡ to the south transept of the Church. So far as can be ascertained, no such article had ever been, either in the old Church, or the new, although there had long been one at St. Barnabas'.

#### AN ALTAR CROSS.

On Easter Even, April 8th, 1871, there was placed upon the altar of St. Mary's Church, a foliated altar-cross, (valued at \$100,) of Italian statuary marble—three feet and a-half in height, including its base—the gift of Mrs. Elizabeth A. Ellis, wife of Charles Ellis, M. D., in memory of a departed relative, a communicant of the parish. With great good taste, there is no inscription on this sacred ornament.

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† On Monday in Whitsun-week, May 29th, 1871, "after Divine Service" was "Ended in the forenoon," in compliance with the conditions of the deed of John Talbot, made July 13th, 1724, (see page 183,) the rector "publicly before the Congregation read the thirty-nine Articles in the Book of Common prayer."

‡ II Kings, xii 9.

## THE FINANCIAL CONDITION OF THE PARISH.

"The Parish is entirely free from debt, and its finances are conducted with an efficiency and promptness worthy of the highest commendation."—*Parochial Report, May, 1871.*

## CLOSE OF THE TWENTY-FIFTH ACADEMIC YEAR.

On Tuesday, the 11th of July, 1871, the closing exercises of the 25th academic year were held in Burlington College. After Divine Service in the new chapel—a room much larger and better furnished than the one formerly used for this purpose—the examinations took place, lasting from 8:30 A. M. until 2 P. M.

At 2½ P. M. the announcement of Standing, and Form promotions, was made by the Rector. Heads of Forms were declared as follows : *primi* ; Masters John Dows Hills, Eugene Jeffrey Babcock, Henry George Wilson, George Sumner Chipman, Thomas Kingsbury Benton, George Heathcote Hills.

The candidates for advancement were then called forward and presented by the Rector to the Rt. Rev. President, who addressed them briefly ; and, with his blessing, admitted them to their advanced positions.

Handsome copies of Freund's Leverett's Latin Lexicon, were presented to Masters John Dows Hills and Eugene Jeffrey Babcock, for the highest general rank, *cum honore*.

On withdrawing to the refectory, three long tables were filled with students and invited guests ; and after dinner, at the call of the Bishop, speeches were made by the Rev. James W. Bradin, and the Rev. Hobart Chetwood, ex-rectors of the College ; and the Rev. George Morgan Hills, rector of St. Mary's Parish.

At the alumni meeting, resolutions were adopted looking to the endowment of Professorships. The Rev. Geo. Morgan Hills and Mr. Geo. McClellan Fisk, headmaster of the College, were elected honorary members of the Associate Alumni.

In the evening, an oration of great force and beauty was

pronounced before the alumni by C. Willing Littell, Esq., of Philadelphia †

THE RECTOR RECEIVES THE HONORARY DOCTORATE.

*The Rev. Dr. Jackson to the Rev. Dr. Hills.*

"Trinity College, July 14th, 1871.

"Rev. George Morgan Hills, D. D.,

"Burlington, N. J.

"MY DEAR DOCTOR—It gives me sincere pleasure to be able to inform you officially, that Trinity College, yesterday, at its commencement, conferred on you the honorary degree of DOCTOR OF DIVINITY. I tried to accomplish this at Hobart; ‡ but, now, I am much better satisfied that you should receive it from your *Alma Mater*.

"I remain, my dear Doctor,

"Faithfully yours,

"A. JACKSON,

"*President of Trinity College.*"

COMMENCEMENT AT ST. MARY'S HALL.

The commencements at St. Mary's Hall have been growing in interest, annually, from the foundation of the Institution to the present time.

During the three days next preceding, the annual examinations are held under the careful attention of the Rt. Rev. the Bishop of New Jersey; and in the presence of the entire *corps* of teachers, and a goodly attendance of patrons and friends.

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† Son of the gentleman, who many years before presented that full-length, life-size portrait of Bishop Doane, which attracts the attention of every visitor to the College. On the foot of its massive gilt frame is this inscription:

"COLLEGIO. BURLINGTONIENSI.

ALMAE. DUORUM. SUORUM. FILIORUM. MATRI

HANC. PRIMI. PRAESIDIS. G. W. DOANE. NEO-CAES. EPISC. EFFIGIEM.

GRATI. ANIMI. MONIMENTUM

D. D. D. JOHANNES STOCKTON LITTELL

III KAL. OCT.

ANNO. SACRO MDCCCLXIII."

‡ The Rev. Dr. Jackson was President of Hobart College, Geneva, N. Y., from April, 1858, to July, 1867.

Early on Thursday (Commencement day) the number of visitors increases to a throng, who come from all quarters to witness scenes, "whose like," as a reporter from Philadelphia once expressed it, "are known on no other day, and in no other place, but Burlington."

The ample grounds—familiarly known as "the circle;" the spacious buildings; the art gallery, decorated on all sides with specimens of the proficiency of the pupils, with crayon, and pencil, and colors; and, crowning attraction of all, the Chapel of the Holy Innocents, are each visited in order.

At 10 A. M. the visitors gather in the study hall, and while awaiting the hour for the exercises, interest themselves in viewing the emblems and mottoes, of former classes, which adorn the walls. For many years, each class has chosen an emblem, and a text from Holy Scripture—those for the class of 1871 being LILIES OF THE VALLEY, and the words, *In quietness and confidence shall be your strength.*

On the wall, just over the platform, was a bold crayon-sketch, representing the porch to an abbey, having on its arch the motto of the class, while near the base of one of the columns supporting this arch, was a cluster of these flowers, twenty-eight in number, one for each of the graduating class, the largest class ever graduated.

But—there is a perceptible hush in the assemblage; and, all arise and stand. The procession approaches. First, comes the Bishop of New Jersey, in academic gown, Oxford cap, and scarlet hood; then, the Principal of the Hall, then the class of young women to be graduated, "not with brodered hair, or gold, or pearls, or costly array," but attired in white, with no ornament except a leaf of ivy from the Chapel walls. Following these, come the matron, and vice-principal, the rector of the parish, the rector of the college, the visiting clergy, and the trustees, for whom places are provided on the platform. All kneel in silent prayer. Then, the reading of compositions, from the graduating class begins. These are in French, German, Italian, Spanish, and Latin, as well as English, with such diversity of subject, thought, and style, as shows the characteristics of each



writer. "The awarding of testimonials" follows; a simple, though much admired, feature, of the day. An engraved card, with the signatures of the Bishop and the Principal, certifies that the recipient has attained for a given period, the maximum for conduct and scholarship.

From the school room, the procession returns to the library; while the audience—parents, and relatives holding blue tickets, having reserved seats—enter the Chapel. When all are seated—and every inch of room is always occupied—the sweet strains of the processional float towards them from a distance:

"Hark! hark, my soul! Angelic songs are swelling."

"The singers go before." And, what a blending of melodious voices; voices trained, in tune, and time, by daily practice in hymnody! The music gains in volume. The procession of choristers in cottas, and white-clad damsels, and vested clergy, reaches the middle of the nave, and the organ adds its notes. The line, in the last stanza, seems literal:

"Sing us sweet fragments of the songs above."

The "Amen" has hardly ended, when the Bidding Prayer and Litany are read; followed, always, with the metrical version of Psalm cxxxi:

"LORD, forever at Thy side,  
Let my place and portion be."

Each member of the class is then called, and each comes forward to the altar-rails, and receives from the Rt. Rev. President, the diploma of the Hall—with its representation of "the handmaid of the Lord."

The Bishop then addresses them on "The Christian Woman's Mission"—an anthem follows, and they kneel for the Episcopal benediction.

While, in double rows, these white-clad maidens are bending on the lowest steps of the altar, they seem like their chosen emblems, "lilies of the valley."

At 4 P. M. a musical rehearsal takes place in the school-room. Solos, duos, quartettes, and choruses, interspersed with brilliant instrumental music; occupy two hours. Finally, the twenty-eight graduates appear once more together, on the platform, and sing their "Parting Song."

## THE PLEDGE SYSTEM FOR DIOCESAN MISSIONS.

"The pledge and envelope system," for Diocesan Missions, was introduced into the parish, October 29th, 1871, (see p. 439,) resulting in a six fold increase of offerings for that object.†

## BISHOP SELWYN VISITS BURLINGTON.

"On Thursday, November 9th, 1871, the Rt. Rev. George Augustus Selwyn, D. D., D. C. L., Lord Bishop of Lichfield, England, visited Burlington, as the guest of the Bishop of the Diocese. His lordship, accompanied by two of his clergy and by Bishop Odenheimer, arrived in Burlington from Philadelphia at 3 P. M., and was met at the station by the Bishop of Albany and the Rector of St. Mary's, and driven immediately to St. Mary's Church, where divers other clergy were in waiting. The Church was completely filled, and the chimes rang out joyfully.

"The three bishops and three priests, on alighting, went at once to the grave of Bishop Doane, where they all stood, uncovered, and in silence. It was a time, and an occasion, for the artist, the poet, and the orator. Bishop Selwyn at the tomb of Bishop Doane!

"Shortly afterwards, the procession, headed by the masters and students of Burlington College, the former in caps and gowns, and the latter in their neat uniform, passed from the sacristy around the north transept, by the tomb of Bishop Doane, to the west door of the nave, where the students opened ranks, and the Bishops and Clergy passed up the nave to the chancel. In the procession were the Bishop of New Jersey, the Lord Bishop of Lichfield, the Bishop of Albany, the Rev. Dr. Hills, rector of St. Mary's parish, the Rev. Mr. Kellogg, rector of Burlington College; the Rev. Mr. Smith, principal of St. Mary's Hall; the Rev. John R. Selwyn, son of the bishop, and vicar of St. George's, Wolverhampton; the Rev. John H. Iles, prebendary of Lichfield Cathedral; the Rev. Drs. Hyde, Walker and Weld, and the Rev. Messrs. Pettit, Goldsborough, Perkins, Cathell and Shaver, of New Jersey.

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† In the Parochial Report for 1875, the amount for this object is given as \$703.83.

"The episcopal throne was occupied by the Bishop of the Diocese, and the chairs on either side of the altar by his lordship the Bishop of Lichfield, and the Bishop of Albany. Evening Prayer was said by the Rev. Messrs. Selwyn and Iles, the Absolution being pronounced by the lord Bishop. At its close, Bishop Odenheimer advanced to the choir steps, and in a few words of sonorous eloquence, welcomed his lordship as one of the towers and bulwarks of the Sion of God, greeting him in the name of the dead as well as of the living, and referring to the intimacy between Bishops Selwyn and Doane. As his lordship came forward and ascended the pulpit, the congregation rose. Bishop Selwyn then delivered a most touching address. He alluded to the flowers which he saw on the tomb of Bishop Doane, and hailed them as tokens of never-dying affection. Recounting his first meeting with Bishop Doane at Eton College, and the subsequent sympathy and affection between them, he proceeded to speak of the sublimity of Bishop Doane's historic position as a Christian educator, and the worth and enduring fame of his work, as shown by the scholarly men and women sent out from Burlington College and St. Mary's Hall, whom he had met in various parts of the world. He had known the trials and discouragements under which Bishop Doane laid these noble foundations. He begged the pardon of his audience if, there at the grave of his friend and brother prelate, whose living monument he saw before him in the students of Burlington College, he addressed himself more particularly to the young, and sought to impress upon their minds, in this feverish age and country, the lesson of Bishop Doane's life, viz.: *patience* in the work and race of life. Taking this as a theme, his lordship's speech breathed throughout the holiest spirit of the ripe Christian culture of England's ancient Church and school. At the conclusion of his lordship's address, the Prayer for the Queen and several collects were offered, and the benediction was pronounced by the Bishop of Albany.

"The party then drove to the college, where they were received by the students in front of the main entrance. His lordship passed around the semi-circle in which the sixty students

were arranged, shaking hands with, and speaking some kind word to, each one. According to English usage, the Lord Bishop asked a holiday for the students, and put it to vote, and it is needless to say there was an unanimous silence when contrary minds were asked for!

"A short service was held in the Chapel of the Holy Child Jesus. 'Jerusalem, the golden,' was sung on entering. After prayer by the Rev. Rector, the Lord Bishop was formally introduced by the Rt. Rev. President, and made a very thoughtful address. He was followed by the Bishop of Albany, who spoke with great feeling. He expressed himself as having taken new heart from what he had seen of the college that day, with its numerous and increasing body of students, and the zeal of its efficient rector. The benediction was pronounced by Bishop Selwyn, and the assemblage retired.

"The students gathered in the general study-hall, where his lordship introduced his son to them, as an old Eton boy. The Rev. Mr. Selwyn then made a very clever, and characteristically English speech, which elicited loud cheers.

"In the evening, his lordship attended prayers at St. Mary's Hall, where he made an address full of pathos and beauty, and was followed by the Rev. Mr. Iles. His lordship asked the favor of a holiday for the girls. Bishop Odenheimer made a concluding address of great beauty and tenderness, founded on II Kings xx: 14-15: [*Then came Isaiah the prophet unto king Hezekiah, and said unto him, What said these men? and from whence came they unto thee? And Hezekiah said, They are come from a far country, even from Babylon. And he said, What have they seen in thine house? And Hezekiah answered, All the things that are in mine house have they seen: there is nothing among my treasures that I have not shewed them,*] and reviewing the events of the day in Parish, College, Hall and Home. From 9 to 11 P. M. a levee was held at 'Riverside,' where Mrs. Odenheimer received, with her usual grace, the many friends who called to pay their respects to her distinguished guests, and partake of her elegant hospitality.

"To no parish in this new country could an English clergyman and scholar come and find older and more classic Church



associations than to this venerable parish of 'sweet St. Mary's.' Especially is this true of Bishop Selwyn. The similarity of thought between himself and Bishop Doane—both possessing the same spirit of heroism and self-sacrifice in the cause of Christ—endeared them strongly to each other. Like most *originators*, they lived too soon. Thirty years ago these two grand men, Selwyn in the Anglican, and Doane in the American, Church, came before the world, enunciating and setting in motion very positive ideas in regard to what their far-seeing minds, perceived to be the two most important fields of the Church's work, viz., Missions and Christian Education. The Church *then* was disposed to regard these ideas as impracticabilities, and their authors as visionaries. *To-day* the Church stands where they did then, and thus acknowledges the greatness of their foresight."—*The Churchman*.

THE REV. DR. JOHNSON TO THE REV. DR. HILLS.

"Bainbridge, Chenango C'y, N. Y.

"March 23, 1872.

"*Rev. George Morgan Hills, D. D.*

"REV. AND DEAR BROTHER—I received this afternoon your note of request for information concerning the Church in Burlington. I have but little personal knowledge on the subject, often as I have officiated in St. Mary's and in St. Barnabas'.

"The history of the Chime of Bells deserves a record. The Bells were first officially used on Easter Day, 1866, the *first* of *April*; and on that morning our beloved Bishop Odenheimer first appeared in Church after a long three or four months painful absence; † he confirmed, addressed the class, and celebrated

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† "It pleased God," writes Bishop Odenheimer, in his Episcopal Address of 1866, "to take me from the midst of my Episcopal duties, and to confine me to my house for nearly four months. On the afternoon of the second Sunday in Advent (December 10th) after officiating at the Missionary Chapel of the Holy Trinity, Roundabout, and in the act of leaving the chancel, I made a misstep and fell to the nave, fracturing the patella of my left knee. Through the kindness of the Rector and parishioners of Roundabout and South Amboy, and the generous action of the Camden and Amboy Railroad Company in furnishing me a special car, I was enabled to reach Riverside without delay; and by God's blessing on the skill of my surgeon, and other faithful helpers, a measure of my former strength has been restored to me. Although I was

the Holy Eucharist. I preached the sermon, bringing in our welcome to the Bells, our congratulations at the Bishop's recovery and presence, not omitting a pleasant reference to the April Day. The text was 2 Pet. i, 16: '*For we have not followed cunningly devised fables,*' etc. I wrote it for the occasion.

"I recall with tender emotion the memory, that while I was spending protracted hours in St. Mary's Church Vestry room, elaborating the Catalogue of the General Theological Seminary Pamphlets, I used to step out into the Church to admire the constant and fatiguing labors which our lamented friend Mr. Edward B. Grubb devoted to the practical experiments of arranging the successful pealing of the Bells, applying to it for weeks all his well known science and skill. There he was often for hours with his coat off, alone, in his beautiful House of Prayer, consecrating his time, his strength, and his talents to this sacred work. I felt that it was work, and worship too.

"I do not remember anything else to tell you of, except a little history told me by Mr. Windsor, one of our parishioners at Bainbridge, a lawyer of reputation. More than thirty-five years ago, he was going down the Delaware river, upon a raft, bound to Philadelphia, in company with the chief owner, a churchman of Canandaigua. When they reached a place called Burlington, their logs in some way became entangled and obstructed, and they wanted very much to borrow a row-boat, to free them, and put them all in regular line again. So they got on shore and tried in vain to borrow a boat for the purpose. Boats there were, but they were locked, or their owners were absent and could not be consulted. They were told however to walk along the Bank, and perhaps they might find what they wanted. When they had gone so far as almost to despair of their chance, they came to a nice boat, chained and locked. Looking around they espied a man standing on a porch near by. 'Can you tell me, Sir, who owns this boat?' 'I do,' was the reply. 'Could you let us have it for a little while to start our raft again?'

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able to carry on my official correspondence without interruption, I performed no out-door Episcopal duty until Easter-even (March 30th) when I resumed my Visitations by celebrating the Holy Eucharist, and Confirming twenty-four persons, in the Chapel of the Holy Innocents, St. Mary's Hall."

‘Certainly—but just wait a minute till I put on my boots, and I will go along with you myself and help you.’ So out they started. The obliging stranger rowed, and worked with a will, and soon all was right. ‘Now,’ said the man, ‘what shall I pay you for the use of your boat?’ ‘Oh nothing at all, you are perfectly welcome.’ ‘Oh my dear Sir,’ said the other, ‘you have not only lent us your boat, but you have lent us your arms and you did grand service, I must somehow repay you.’ ‘Oh,’ was the answer, ‘I count it a pleasant thing to help a neighbour, especially if it be a neighbour in difficulty.’ ‘Well,’ said the man, ‘tell me at least your name, that I may know who has obliged me so much.’ The other answered, ‘Why, they commonly call me Bishop Doane.’ ‘Bishop Doane!’ replied he, ‘you don’t mean to say, this is the great Bishop Doane, of whom we hear so much.’ The other laughed and said, ‘You will find no one else to answer to the name.’ Then with many thanks the raftsmen bid good bye, the Bishop inviting them to call and see him, if they passed that way again.

“This little pleasant incident, I guess, has never been circulated, till it turned up in our little country village in Central New York, three hundred miles away, and one of the very actors in the scene told it to me himself.

“Traveling in a car with the Bishop of Albany, I had the satisfaction of bringing the Bishop and the raftsmen together.

“Wishing you all success in bringing together all ancient and modern traditions concerning good St. Mary’s, and the Church in Burlington generally, I remain

“Most truly and respectfully,

“Your friend and brother,

“SAMUEL ROOSEVELT JOHNSON.”

A LEGACY AND OTHER GIFTS—THE ORGAN REMOVED AND  
DOUBLED IN SIZE.

“The legacy (of \$1000) included under the head of offerings for ‘the Poor,’ was received from the estate of Mrs. Sarah C. Robardet, the annual interest of which, by the provisions of her will, is to be applied to the purchase of fuel for the needy members of the Parish.

"The offerings for cabinet-organ (\$125), and altar linen (\$25), were specific gifts from two individuals.†

"The great organ of the Church has been removed from the floor of the north transept, to the gallery at the foot of the nave, and doubled in size; and a door, gallery, and pews, have been constructed in the north transept, corresponding to those in the south transept, thus supplying seventy additional sittings. The cost of these changes was met by the conversion of a portion of the funded property of the parish."—*Parochial Report*, 1873.

#### A SUNDAY IN BURLINGTON.

The *Church Journal* of December 19th, 1872, has the following from an anonymous correspondent:

"It was on a pleasant autumn day, that the train stopped at the station, and stepping from it, we found ourselves in the heart of the good city of Burlington; which has something to boast of, greater even than the advantages of manufactures or trade.

"Facing the river, all along the 'green bank,' are fine, old-fashioned residences, low-walled and unpretending, but having delightful grounds, and shaded by ancient trees, and shrubbery of marvellous growth; pleasant abodes, bearing the unmistakable impress of ease and elegance.

"In this vicinity, are located the two academies of St. Mary's Hall, and Burlington College; with 'Riverside,' the home of the Bishop of New Jersey, lying between. Up and down the river, are pleasure boats moored; now and then, a sail glides by; or the little steamers, plying between the city and Philadelphia.

"The Hall, numbering near two hundred pupils, from every section of the land, is a long, irregular structure of brick, near the river's bank, with pleasure grounds adjoining. Attached to it, is a lovely little chapel; that of 'the Holy Innocents,' where daily service for the pupils is held.

"At some distance from this, below, and beyond the Episcopal residence, standing farther back, but looking toward the river, is the College, established in 1846. We had the pleasure of spending a little time there, and of becoming somewhat acquainted with its accomplished Rector, the Rev. Dr. Clerc, and

† The cabinet organ, by Mrs. Elizabeth A. Ellis; and the altar linen, from England, by Mr. William D. Hewitt.



his family ; and with some of the corps of teachers ; and though not witnessing their system of instruction, were most delightfully impressed with the advantages of the institution. It was very pleasant to breathe the air of a genial Christian home ; to note the courteous and fraternal spirit of the boys towards one another ; and the deference and respect, which they seemed, most spontaneously, to accord to their principal and teachers. The religious influence around them lifts up their standard of character, and ennobles their ideas of life and its duties. \* \*

On the bright Sunday morning the sweet chimes of St. Mary's called us to Church. There is, perhaps, no where to be found a more beautiful Church, than St. Mary's of Burlington ; so solid, in structure ; and symmetrical, in proportions. It is cruciform, with a graceful spire rising from the junction of the nave and transepts.

"As we came near, the long procession of girls, with their teachers, from the Hall, passed in at one door, in their neat attire, and fresh loveliness ; making a pretty sight. From another direction, and by a different entrance, passed the young collegians ; fine-looking, manly lads, in their handsome uniform of gray, marching, with measured step, accompanied by their tutors. There was the full morning service, and the Rector of the Parish, the Rev. Dr. Hills, gave an excellent practical exhortation, with some interesting facts, relative to the duty of giving to Diocesan Missions.

"The organ is a fine instrument, and finely played ; and the music well rendered by the choir of the parish, in connection with one composed of boys, from the College.

"At the close of the sermon, the Rector read from a telegram, which had been given him in the chancel, the startling news of the Boston calamity ; while a thrill of consternation and sympathy, trembled through the large congregation ; and when, after the prayer for the Church Militant, a supplication was offered for the deliverance of our smitten brethren, all hearts were fervently uplifted.

"In the afternoon, we came once more into the churchyard, where a scene of rare loveliness presented itself to our gaze. The sweet, crisp air, was mellow, with the rich autumn sunset. Above, a little to the left, in the clear blue, lay the moon, a silver shell. At our right, rose the walls of the beautiful Church, defined against a glowing sky, from whose horizon streamed a wondrous banner of clouds, intense crimson, lying, in burnished folds, against others of vivid green ; a truly marvellous combination, 'flame-color, vert and azure.' Through

the stained windows, lights were shining ; and the softened voice of the organ, with the vesper-hymn, floated towards us ; while in all the branches above us, multitudes of sparrows were twittering and chirping their evensong. On either side, the quiet dead ; beneath our feet, the fallen leaves ; above, the tall evergreens, and cross-topped spire, pointing upward to the serene and glorious skies. A lull of silence,—and the people came out from Church ; and breaking into groups, lent that new animation to the picture, that human life ever gives.

“We spent a pleasant evening at the College, with sacred music, and the missionary service, held by the boys ; early closing with family prayers. Then, reluctantly, our good nights were said ; and again we bent our steps toward our hotel. The sweet, calm moonlight, fell around, and in the northern sky, red streamers of auroral light flamed up, and sank again below the zenith ; and so, a superbly lovely night, ended for us, a more delightful day, in the dear old town of Burlington.”

#### OBSERVANCES ON THE FOURTH OF JULY.

##### “THE SALUTATION AT RIVERSIDE.”

From the time of the foundation of Burlington College, the anniversary of our National Independence has been observed with customs and exercises unique. As a description of one of these occasions will afford an idea of them all, we select an account of that on the 4th of July, 1873.

At 8 o'clock in the morning there was the formal raising of the College flag on the campus. This banner is the same as that of our national colors, except that in the ground which is occupied in them by the stars, a large white cross appears. “The Star Spangled Banner,” is played by the band as soon as the flag reaches its highest position on the staff.

At 9 A. M., the family of St. Mary's Hall emerge in a body from that institution, and take their station in double lines, sweeping around and down on either side of the green bank, making two great arcs of a circle—two hundred teachers and pupils—in front of the great doorway of Riverside. Hardly have their places been gained, before Rector and professors of the college, all in academic gowns, Oxford caps, and hoods of their several degrees, attended by their students in military array—neat gray uniforms, with banners and muskets and mar-

tial music, are drawn up in a straight line facing Riverside. Outside the great doorway is the Bishop, in gown and scarlet hood, as the central figure ; on his right, the rector of the Parish and the principal of the Hall ; and just back of him, the members and invited guests of his own immediate household.

One of the students of the College comes to the front, and in behalf of his fellow students, greets the Bishop with a short, appropriate and well-learned speech, to which the Bishop makes a fitting reply. "God bless our native land," is then sung by the united assemblage, and the collegians withdraw in martial order for their own pleasures at the College ; while the family of the Hall are invited into the spacious grounds of the Episcopal residence, to pass their customary "social hour." About this time, the chimes from St. Mary's spire are heard playing national airs, and soon the parishioners in the city are engaged in the service of morning prayer at the parish Church, which is always said in accordance with "the Form" prescribed for this anniversary in the "Proposed Book."†

#### THE PRESENTATION OF ALMS.

On Sunday morning, October 19th, 1873, with the approval of the Bishop, who was present, the custom was introduced in St. Mary's, (which has long been common in many churches,) of having the whole congregation rise and stand during the presentation of the alms and oblations on the altar.

#### A RECTORY PURCHASED.

On the 8th of November, 1873, the spacious brick mansion on the northeast corner of Broad and Wood streets,‡ was purchased at public auction for a rectory ; and first occupied as such, March 11th, 1874. Six thousand dollars of the purchase-money was provided by the bequest of Mrs. Robardet, made six years ago, (see p. 645,) with its accumulations since ; and one thousand dollars was contributed by Mrs. Euphemia B. Grubb.

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† See p. 422.

‡ This house was built in 1838, and is one of the best and most commodious dwellings in the city ; admirably located for its new uses ; commanding a view of the entire Churchyard, and within a minute's walk of the Church



## THE DEATH AND BURIAL OF THE REV. MR. SHAVER.†

The Rev. Daniel Shaver, itinerant missionary of the Convocation of Burlington, entered into rest on Sunday morning, Jan. 25th, 1874, the feast of the conversion of St. Paul, aged 56 years. The burial took place from St. Mary's Church, Burlington, on Wednesday morning, Jan. 28th. Fifteen of the reverend clergy were in attendance. The Rev. Joseph H. Smith and the Rev. F. C. Putnam read the portion of the burial service appointed for the Church. The choir led the congregation in the anthem, and the hymns "Asleep in Jesus," and "Hark! hark, my soul!" The Rev. Dr. Hills, at the request of the deceased, preached; and the sermon, by vote of the clergy present, was published. The following are its chief words:

It was the pre-eminent distinction of our departed brother,

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doors. A year ago, the premises were put in complete repair, and all the modern conveniences added.

At a meeting of the Vestry November 10th, 1873, on motion of the Rector, it was "Resolved, that the acknowledgments and thanks of this Vestry are due, and are hereby given, to Mr. John Broomhead for his valuable and efficient personal services in securing the purchase of the Rectory for St. Mary's Church, on Saturday last."

† This humble servant of Christ first saw the light on the 9th of February, 1818, in the village of Westmoreland, New York. His father, a devout man, shed upon his household the powerful influence of a Christian life. He said but little to his children on the subject of their personal religion, but never failed to gather them around the family altar, and to make mention of them in his prayers. "I can hear his voice *now*," said our brother, recalling this portion of his childhood, and choking with emotion at the remembrance of what he owed to such a father.

The Cazenovia Seminary, was the place in which our friend had his next education. Gifted with a deep, clear voice, familiar with the language of Holy Scripture, and with an earnest desire to save souls, at the early age of 19 he became a Methodist preacher—removing from place to place, for several years. At a burial from Trinity Church, Watertown, N. Y., he first heard any service of the Church. It impressed him deeply. He was led to read the Prayer book; and, as he had opportunity, to witness other services for which the Church has such inimitable provision. The prayer book was again referred to, and compared with Holy Scripture; and he said to me, with emphasis, repeating the remark, "The *Scriptural* character of the Book of Common Prayer—this it was which convinced me." He was confirmed by Bishop DeLancey, in Rochester, N. Y., and became a candidate for Holy Orders in the diocese of Indiana. He went to Nashotah for six months, where he enjoyed the instruction of those, who, through God's grace, have made that school of the prophets one of the grandest monuments of missionary faith in modern times. In the chapel of Nashotah, our candidate was ordained by his own diocesan, Bishop Upfold; and in the following year promoted to the priesthood, in Indianapolis. After serving many years in Indiana, he removed to Texas, and in 1868, came to New Jersey. G. M. H.



that most of his life was given to missionary work. He never was a rector, never had any ecclesiastical, nor academic titles, never held any conspicuous posts. I count him worthy of double honor in that he exercised his office in outlying villages and sequestered hamlets, where, but for him, or rare ones like minded, the preaching of the Kingdom might never have been heard. \* \*

He labored at Rocky Hill, at Rancocas, and at Fairview, releasing more than one of these churches from the embarrassments of debt; and latterly, at Barnegat, Tuckerton and Manahawken—on the sea-coast—where the people received him with thankfulness. During this period we are “witnesses how holily and justly and unblamably he behaved himself.” Who has not seen him, calm and thoughtful, going forth to seek the dispersed in the scattered communities to which he was sent? With his surplice and service-book, his sermons and tracts for distribution, he has gone at all seasons; alone, and often on foot; and how cheered he seemed, if on his return, he could tell of but two or three who had been sufficiently touched by the Sun of righteousness as to be garnered into the Church’s granary. Men of less patience and less faith would have grown discouraged at the small returns of the soil which he had spiritually to till. But who ever heard him complain? He seemed to have learned that the good seed must be sown, regardless of appearances; and that “the kingdom of God cometh not with observation.” \* \*

A month ago I was summoned at night to give him what was then believed to be the final consolations of the Church. He laid his head lovingly upon my shoulder and said in his sweetly solemn way: “That Holy Communion! That blessed Communion!” Sitting upon his bed, his wife and only child on either side of him, he was soon receiving that “manna,” which the faithful continue to eat, “till they come to the borders” of the promised land. Every response was made, without a book, and, occasionally, he interpolated, with quiet fervor, “Glory to God.” When the office was concluded he was laid back upon a pillow. After the others withdrew, I inquired if he had any message for the Convocation. He paused for some time—so long that I feared he was too exhausted to reply—then he said, “Life is short. The Holy Scriptures are the best sermons. The Holy Ghost the best preacher. Tell the brethren that my heart is overflowing with love to them; that I have tried to cultivate the little places they have assigned me; and that I think there

are indications that, by God's blessing, there will in time be a glorious harvest."

He survived yet many days. And in these more fully set his house in order. He directed concerning the abode of his family, concerning his personal effects, concerning his missionary supplies. He "gave commandment concerning his bones," and desired them to be buried in St. Mary's churchyard; and that none but the Church's hands should consign them to the earth.

To soothe and cheer him through the weary nights, it was the custom of his wife and daughter to sing hymns, "playing upon an instrument of music." The last Sunday night he passed upon earth, while they were thus engaged, he commenced singing in German,

"This heart of mine, O Jesus, take."

It will not surprise you to hear that one with such a record, as he drew near the portals of Paradise, had glimpses within.

When his sight was sealed to earth, he several times addressed, by name, friends long deceased; his parents; his two children; and the late Samuel Rogers, sometime Senior Warden of St. Mary's, to whom, in his last sickness, he ministered. "They are coming!" he exclaimed. "Who?" was the inquiry. "Oh! so *many* angels!" was his answer.

Three days more he lingered—his hearing and speech gone. Shut out from all things earthly, he seemed communing with "the powers of the world to come." He was constantly lifting his hands and smiling—and thus he departed; an expression of joy illumining his face, and remaining upon it, like a lingering ray from Heaven.

Who that was acquainted with that countenance in life, and saw its radiance in death, had not ocular demonstration, that "Blessed are the dead who die in the Lord."

The services at the grave were read by the Rev. Elvin K. Smith, and the Rev. Drs. Clerc, Walker, and Weld; the earth being cast upon the coffin by the Rev. Messrs. Lines and Newman. After the final "Amen," the bells in St. Mary's spire played "Rock of Ages." †

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† At the first meeting of the Convocation of Burlington after the decease of Mr. Shaver, Dr. Hills and Mr. Smith were appointed a committee to erect a headstone at his grave. A cross-topped stone, a little to the northwest from the old St. Mary's Church has this inscription: "The Rev. DANIEL SHAVER, MISSIONARY, entered into rest Jan. 25th, A. D. 1874, aged fifty-six years."

## IN BURLINGTON.

675

### THE OLD CHURCH OF ST. MARY, BURLINGTON, N. J.

BY GEORGE M'CLELLAN FISK. †

"A chapel nigh the field,  
A broken chancel with a broken cross—  
Where lay the mighty bones of ancient men,  
Old knights."

A queenly ruin!—though it wear  
No splendor to strange eyes,  
Yet rich and royal memories  
From each old wall arise—  
How it was raised in Bridlington, ‡  
Of her sweet heart and hand,  
The gracious and free gift to God  
Of Anne § of England.

But not for this the temple old  
Is queenlike in its age,  
But for its dower of ghostly gifts  
And *graceful* heritage.  
For here the Church's triple crown,  
The Holy Orders three,  
Has shone in lustrous light upon  
An Apostolic See. ||

Its blazing stars, the Bishops bold,  
A Talbot ¶ and a Doane—  
And here were placed for many a year  
The pastoral staff and throne.  
Here stood the mitred poet-prince,  
Of Noya Cæsarea  
A Chrysostom—whose flaming soul  
Ne'er knew reproach or fear.

The knighthood of the Church of Christ,  
The Arthurs and Geraints!  
Their graves now pave these sacred courts; °  
Their souls are with the saints.

† Mr. Fisk was admitted to the Holy Order of Deacons, in St. Mary's Church, on Trinity Sunday, May 31st, 1874; and on the Thursday following, in the same Church, was united in Holy Matrimony with Mary Greenough, by the Rev. Dr. Wm. S. Walker, father of the bride—Bishop Odenheimer pronouncing the Benediction.

‡ The original spelling retained by its namesake on the Yorkshire coast.

§ Queen Anne befriended the church with benefactions, including a chalice and paten, still in use.

|| In 1712 the S. P. G. purchased here "the best house in America" for an Episcopal residence, and fixed upon Burlington as the first American See.

¶ The Rev. John Talbot, M. A., founder, and for a quarter of a century Rector of this Parish, was, in 1722, consecrated by the non-jurors, and returned to this country, where he died November 29th, 1727.

° No less than five rectors are buried in and about this Church—to say nothing of other clergymen—and distinguished laymen, not a few.

## HISTORY OF THE CHURCH

Oh, reverently regard their dust,  
And let your step be light  
O'er those, whose spirits stand so near  
The Beatific Sight.

When Christ shone out—the Light of Light—  
At His Epiphany,  
From Mary's breast His radiance beamed  
O'er every land and sea.  
So when on this far sunset coast  
Went out the Saviour's fame,  
'Twas borne from this Cathedral Church,  
That beareth Mary's name.

Here has been told in all the years  
Now numbered with the past,  
The Church's blessed rosary  
Of Festival and Fast †  
And still with every rising sun,  
That gilds the Eastern skies,  
Outpour the children-choristers  
For daily sacrifice.‡

Oh, cherish then this holy house  
Thy glory, Burlington!  
For blessings it hath brought to thee,  
And fame for thee hath won.  
And as you pass this moss-grown close,  
This *Via Sacra* tread,  
Thank God, that He hath knit in Christ,  
The living with the dead.

Guard well this relique of old time,  
This witness in the West,  
Where long the ancient Faith was preached,  
And where its heralds rest.  
The beauty of their footprints shines,  
In light that ne'er shall cease,  
And brighter than the day when first  
Their voices published peace.

*Peace!* It hath been a constant guest,  
Because this Ark of God,  
Hath rested here—and here for years  
Hath bloomed the almond rod.  
Then pray ye for St. Mary's wealth  
Long as thine hour-glass runs,  
So priests shall never wanting be,  
To bless St. Mary's sons.

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† Daily service was established in this church so long ago as 1724.

‡ The Parish School now occupies a portion of the building, and goes thence to the new church every day for Morning Prayer.



[OFFICIAL.]

DIOCESE OF NEW JERSEY :

CONVOCATION OF BURLINGTON.

At a meeting of the Executive Board of the Convocation of Burlington, September 29th, 1874, the Feast of St. Michael and All Angels, the Bishop announced that on the 18th instant, he received the resignation of the Rev. Joseph F. Garrison, M. D., as Dean of the Convocation, and that he had this day appointed to that office the Rev. George Morgan Hills, D. D.

The Secretaryship thus becoming vacant, the Board elected the Rev. Nathaniel Pettit, Secretary, until the next regular meeting of the Convocation.

W. H. ODENHEIMER,  
*Bishop of New Jersey.*

THE BISHOP CALLS A SPECIAL CONVENTION.

"House of Bishops, New York, Oct. 10th, 1874.

*"To the Clergy and Laity of the Diocese of New Jersey.*

"BRETHREN BELOVED IN THE LORD—By the action of the General Convention this day consummated, the formation of a new Diocese within the present limits of the Diocese of New Jersey has been ratified, said new Diocese to be composed of the seven Northern counties of the State, viz. : the counties of Sussex, Warren, Morris, Passaic, Bergen, Hudson and Essex, together with the township of Summit, in Union county.

"In accordance with the privilege given me by Article V of the Constitution of the Protestant Episcopal Church in the United States of America, I have decided to elect the new Diocese as my jurisdiction, and, God willing, shall become the Diocesan thereof on the day of its organization, November 12, A. D. 1874. This decision is the result of most serious and prayerful deliberation. Fifteen years of unfailing kindness from every part of the Diocese make it almost impossible for me to relinquish the oversight of any portion of my beloved flock ; but the decision must be made, and I now announce it in the fear of God, and with changeless affection for you all.

"This decision as to my future jurisdiction will soon leave you without a Bishop. Therefore, by virtue of the authority vested in me by Article III of the Constitution of the Protestant Episcopal Church in the State of New Jersey, I hereby call a Special Convention of the Diocese of New Jersey, to be held in St. Mary's Church, Burlington, N. J., on Thursday, the 12th day of November next, A. D. 1874, at 9 o'clock A. M., for the election of a Bishop† and such other Officers and Committees as may be necessary to continue the Diocese in full working order.

"You will provide that duly accredited Lay Deputies from your several Parishes be present at this important Convention.

"Imploring God's blessing upon you, I am

"Affectionately, your Bishop,

"WILLIAM HENRY ODENHEIMER,

*"Bishop of New Jersey."*

#### FAREWELL LETTER FROM BISHOP ODENHEIMER.

The following, directed to the Rev. Geo. Morgan Hills, D. D., Rector of St. Mary's Parish, and to the Rev. Robert L. Goldsborough, Rector of St. Barnabas' Church, was read in those Churches, on Sunday November 8th:

"Diocese of New Jersey, Nov. 7, 1874.

*"To My Dear Friends, the Clergy and Laity of the City of Burlington, N. J.:*

"The division of the Diocese of New Jersey having been confirmed by the General Convention, I have been compelled to decide which portion of the State shall become, God willing, my future jurisdiction.

"After earnest and prayerful thought, I have chosen the upper section to be my Diocese. This compels me to take leave of the lower fourteen counties of my old and beloved Episcopal charge.

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† The following, prepared by the rector of St. Mary's, was offered twice, and thrice, and, in some instances, seven times, a day, by hundreds of Burlington Church people.

#### "A PRAYER.

*"To be offered in private and in families until the election of a Bishop.*

"Almighty God, Who knowest the hearts of all men, and their exact adaptation to times and places, give us, we beseech Thee, a man after Thine own heart, to be our Chief Shepherd under Thee, one who will feed us with a faithful and true heart, and rule us prudently with all his power, through Jesus Christ, our Lord. Amen."

"In separating officially from my friends, and especially from you, my neighbours of this city, which has been my home for the last fifteen years, I cannot say in person, farewell to each. I desire, therefore, to express in this letter my unfailing love for you all and for your families; to acknowledge the courtesy with which you have always received me and my household, and to invoke God's choicest blessings, temporal and spiritual, on you and yours.

"That peace and prosperity may abound among you, and that you may be united by the power of the Holy Ghost in perfect charity, is the fervent prayer of ever your affectionate friend and Bishop.

"W. H. ODENHEIMER."

#### THE SPECIAL CONVENTION OF THE DIOCESE.

St. Mary's Church, Burlington,  
Thursday, November 12th, A. D. 1874.

A number of the Clergy and Laity of the Diocese of New Jersey, assembled for Divine Service, at 9 A. M., in accordance with the call of Bishop Odenheimer, issued October 10th. (See p. 677.)

Morning Prayer was said by the Rev. Alfred B. Baker, the Rev. Gustavus M. Murray, and the Rev. Erskine M. Rodman, assisted in the Lessons by the Rev. Albert U. Stanley and the Rev. Stevens Parker.

The Ante-Communion Service was said by the Rev. Joseph F. Garrison, M.D.; the Rev. Elvin K. Smith, reading the Epistle, and the Rev. George Morgan Hills, D.D., reading the Gospel.

The sermon was preached by the Rev. Alfred Stubbs, D.D., from the words, "*Neither be the partaker of other men's sins.*" I St. Tim. v. 22.

The Offertory was said by the Rev. Samuel A. Clark, D.D., after which, the Holy Communion was celebrated by the Rev. Nathaniel Pettit, assisted by several of the Clergy. The Rev. William S. Walker, D.D., pronounced the blessing.

After Divine Service, the Assistant Secretary called the Convention to order, and reported that there was present a constitutional quorum.

The Rev. Joseph F. Garrison, M.D., was nominated for President of the Convention, by the Rev. Dr. Alfred Stubbs; and on motion of the Rev. Dr. Clark, balloting was dispensed with, and the vote taken *viva voce*.

The Rev. Dr. Stubbs and Mr. Morris Meredith were appointed to conduct the President to the Chair.

After briefly addressing the Convention, the President appointed the Rev. William B. Otis, Mr. George E. Sibley, and Dr. J. Howard Pugh, a Committee on the Testimonials of Lay Deputies which had not been sent to the Assistant Secretary.

The Rev. Alfred B. Baker was nominated for Secretary, by the Rev. Dr. George Morgan Hills; and declared elected.

The Secretary appointed the Rev. Nathaniel Pettit his Assistant.

The President then read the following communication from Bishop Odenheimer:

*"To the Clergy and Laity of the Diocese of New Jersey, assembled in Special Convention:*

"BRETHREN BELOVED IN THE LORD—My official notice calling this Special Convention, issued on the 10th of October, duly informed you of the decision of the General Convention of the Protestant Episcopal Church, confirming the action of the Diocese in the matter of its division.

"I have also communicated to you my election of the new Diocese, consisting of the upper seven counties, together with the township of Summit, as the field of my future Episcopal jurisdiction.

"You meet together to-day (the 12th inst.) then, for the first time in fifteen years, without my presence as your Bishop. This fact, to me, is full of heart-felt interest, for it recalls to me, with intense emphasis, the unwearied love that, during these many years, you have poured out upon my personal and official ministrations, upholding my weakness, bearing with my infirmities, and strengthening my efforts to fulfil the responsibilities of my Episcopate. I shall enjoy those gracious gifts no more; and although I go to a portion of my old Diocese, where the same precious blessings have been granted to me, nevertheless I shall never forget what I have so freely and fully received from you, and your beloved households. God bless you and them with every benediction, temporal and spiritual; and when the glorious work for Christ and His Church in this world shall be ended, may we be united forever in the rewards of the Church triumphant, for the merits of Jesus Christ our Saviour. \* \*

"And now, dear Brethren, I will not detain you from the important duties which, in the name of God and His Church, you are called upon to discharge in this Special Convention.



"Commending to your usual conscientious care the various interests and institutions of the Diocese, to which I have so often directed your particular attention in my former addresses, and assuring you of my undying love for you all, I invoke, for your guidance in all things, the presence of God's Holy Spirit, through Jesus Christ our Lord.

"Affectionately your friend and Bishop,

"W. H. ODENHEIMER,

"*Bishop of New Jersey.*

"Diocese of New Jersey, November 11, 1874."

Mr. George E. Sibley, from the Committee on the Rules of Proceeding in the Election of a Bishop, read their report, which, was, in the language of the report adopted by the Convention of New Jersey in 1859, with the single exception of this addition, "it being understood that the first ballot taken shall be informal." (See p. 555.)

J. Howard Pugh, M. D., of Burlington, was elected Treasurer of the Diocese. The following were elected

#### THE STANDING COMMITTEE.

Rev. Samuel A. Clark, D. D.,	Hon. Abraham Browning,
" Alfred Stubbs, D. D.,	Mr. Charles E. Milnor,
" George Morgan Hills, D. D.,	Joseph H. Thompson, M. D.,
" Joseph F. Garrison, M. D.,	Mr. Richard S. Conover.

The Convention took a recess till 5 30 P. M.

The Convention re-assembled, at the hour appointed; and on motion, proceeded to the order of the day :

#### THE ELECTION OF THE FOURTH BISHOP OF NEW JERSEY.

The Chair appointed as Tellers of the Clerical Vote, the Rev. E. M. Rodman, and Mr. M. B. Taylor ; and of the Lay Vote, the Rev. Elvin K. Smith, and Dr. J. H. Thompson.

Silence was kept for a space, for the secret prayers of the Convention. Selected Collects were said by the President, and the *Veni Creator Spiritus*, in its longer form, was said by the President and Convention, answering by verses.

The seats for the Clergy and Laity having been arranged by the Chair, the Convention proceeded to ballot, in which it was engaged until Friday afternoon, before a choice was made.

The following table shows the results of the various ballots :

## BALLOTS.

	Infant.	1	2	3	4	5	6	7	8	9	10	11	12	13	14
Rev. Eugene A. Hoffman, D. D.	C. L.	17	11	23	14	27	16	24	13	26	17	1	1	1	1
" James De Koven, D. D.	C. L.	10	6	15	6	14	6	9	5	4	2	4	2	1	2
" Charles H. Hall, D. D.	C. L.	6	9	7	15	13	19	14	8	23	1	1	1	2	2
" Joseph F. Garrison, M. D.	C. L.	6	9	7	15	13	19	14	8	23	1	1	1	2	2
" George Morgan Hills, D. D.	C. L.	3	4	2	1	1	1	1	1	1	1	1	1	1	1
" Axel D. Cole, D. D.	C. L.	3	4	2	1	1	1	1	1	1	1	1	1	1	1
" A. J. D. Cole, D. D.	C. L.	3	4	2	1	1	1	1	1	1	1	1	1	1	1
" R. M. Abercrombie, D. D.	C. L.	2	1	2	1	1	1	1	1	1	1	1	1	1	1
" Hiram W. Beers, D. D.	C. L.	1	1	1	1	1	1	1	1	1	1	1	1	1	1
" Edward B. Boggs, D. D.	C. L.	1	1	1	1	1	1	1	1	1	1	1	1	1	1
" J. H. Hobart Brown, D. D.	C. L.	1	1	1	1	1	1	1	1	1	1	1	1	1	1
" J. S. B. Hodges, D. D.	C. L.	1	1	1	1	1	1	1	1	1	1	1	1	1	1
" Rev. Alfred Stubbs, D. D.	C. L.	1	1	1	1	1	1	1	1	1	1	1	1	1	1
" Rev. Eliphalet N. Potter, D. D.	C. L.	3	1	1	1	1	1	1	1	1	1	1	1	1	1
" H. Hastings Weld, D. D.	C. L.	3	1	1	1	1	1	1	1	1	1	1	1	1	1
" Henry C. Potter, D. D.	C. L.	2	1	1	1	1	1	1	1	1	1	1	1	1	1
" George Leeds, D. D.	C. L.	1	1	1	1	1	1	1	1	1	1	1	1	1	1
" Henry A. Coit, D. D.	C. L.	1	1	1	1	1	1	1	1	1	1	1	1	1	1
" John Vaughan Lewis, D. D.	C. L.	1	1	1	1	1	1	1	1	1	1	1	1	1	1
" William Brewster, D. D.	C. L.	1	1	1	1	1	1	1	1	1	1	1	1	1	1
" Thomas F. Davies, D. D.	C. L.	1	1	1	1	1	1	1	1	1	1	1	1	1	1
" William Stevens Perry, D. D.	C. L.	1	1	1	1	1	1	1	1	1	1	1	1	1	1
" Edward A. Fogg, D. D.	C. L.	1	1	1	1	1	1	1	1	1	1	1	1	1	1
" Phillips Brooks	C. L.	1	1	1	1	1	1	1	1	1	1	1	1	1	1
" John Scarborough, D. D.	C. L.	1	1	1	1	1	1	1	1	1	1	1	1	1	1
" George F. Seymour, D. D.	C. L.	1	1	1	1	1	1	1	1	1	1	1	1	1	1
" George F. Black, D. D.	C. L.	1	1	1	1	1	1	1	1	1	1	1	1	1	1
" James Rankin, D. D.	C. L.	1	1	1	1	1	1	1	1	1	1	1	1	1	1
" Morgan Dix, D. D.	C. L.	1	1	1	1	1	1	1	1	1	1	1	1	1	1
" William Paré, D. D.	C. L.	1	1	1	1	1	1	1	1	1	1	1	1	1	1
" George Jarvis Geer, D. D.	C. L.	1	1	1	1	1	1	1	1	1	1	1	1	1	1
" Robert E. Terry	C. L.	1	1	1	1	1	1	1	1	1	1	1	1	1	1
" Albert U. Stanley	C. L.	1	1	1	1	1	1	1	1	1	1	1	1	1	1
" Robert N. Mayfield, D. D.	C. L.	1	1	1	1	1	1	1	1	1	1	1	1	1	1
" Robert N. Mayfield, D. D.	C. L.	1	1	1	1	1	1	1	1	1	1	1	1	1	1
" John W. Venables	C. L.	1	1	1	1	1	1	1	1	1	1	1	1	1	1
Blank	C. L.	1	1	1	1	1	1	1	1	1	1	1	1	1	1

¶ In his Episcopal Address of May 25th, 1875—six months after this election—Bishop Scarborough thus refers to its result: "Perhaps there is not one among you, who feels more deeply, or realizes more fully the changed condition of affairs, than he who has been so mysteriously and so unexpectedly called, to take up and continue the work which others had carried forward, by God's blessing, to such marked and satisfactory results. \* \* Had I not been firmly persuaded that the call came to me from God as well as from you, I should have shrunk back from a favorable response to it. \* To this day, however, I am as far from comprehending the mysterious Providence which led me here, as I was at the first. It is utterly and wholly inexplicable, and I suppose must ever remain so. I was unknown, even by name, to the vast majority, and by sight to but very few, of those who cast their suffrages for me."

After the tellers reported the fourteenth ballot, the President announced that the Rev. John Scarborough, D. D., Rector of Trinity Church, Pittsburgh, Pa., had been duly elected by the concurrent vote of the Clergy and Laity, Bishop of the Diocese of New Jersey.

On motion of Mr. George E. Sibley, the Convention unanimously declared that the Rev. John Scarborough, D. D., Rector of Trinity Church, Pittsburgh, Pa., is elected Bishop of the Diocese of New Jersey.

On motion, the Chair appointed the Rev. Dr. Clark, the Rev. Dr. Stubbs, the Rev. Mr. Banister, Mr. Charles E. Milnor, and Mr. A. S. Livingston to wait upon the Rev. Dr. Scarborough, and inform him of his election.†

On motion of the Rev. Dr. Hills, the Convention united in singing the *Gloria in Excelsis*.

On motion,

*Resolved*, That the Canonical Testimony of the Bishop-elect be now signed by the Clerical and Lay members of the Convention.

Whereupon, duplicate copies of the Testimonials, beautifully engrossed on vellum, were signed by *fifty* clergymen and *fifty-nine* laymen, those from Burlington being, of the clergy, the

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†“Of those appointed at your special Convention, to convey to me in person official notice of your action, two only came, a clergyman and a layman. But your choice of representatives could not have fallen more worthily. The Rev. Samuel A. Clark, D. D., Rector of St. John's Church, Elizabeth, I had first learned to know well and appreciate, as a man of genial nature and warm heart, at the session of the General Convention which met in Baltimore in 1871. \* \* He did all that a friend could do, both as President of the Standing Committee and as Chairman of your Special Committee, to make the rough places smooth for me. When too ill to write himself, he sent messages of love and cheer to me by another's hand. But just as I was learning to lean on this staff, suddenly it broke. The very day before I came here for my consecration, he was called hence, and bidden of the Master 'to go up higher.' My last official act as Presbyter was to aid the Bishop of Pennsylvania in the sad rites of burial. \* \* As the funeral train, which was carrying the surpliced priest to his last resting-place, reached the city of Trenton, the sad, startling news met us, that by a strange and very marked coincidence, which all felt, the noble layman, Alfred S. Livingston, who but a few short weeks before, had been his companion and your messenger also to me, full of life and vigor, and apparently in his prime, or little beyond it, had passed away suddenly, 'and was not, for God took him;' and thus by God's inscrutable ordering, another human prop was taken away from me! My first official act after my consecration was to assist the Rector of Trinity Church, Trenton, at the burial of his Warden and loved parishioner.”—*Episcopal Address*, 1875.

Revs. Elvin K. Smith, Robt. L. Goldsborough, Geo. Morgan Hills, Francis J. Clerc; and of the laity, J. Howard Pugh, M. D., and Edward S. Lansing, M. D.

RESPONSE OF THE COMMITTEE TO BISHOP ODENHEIMER'S  
FAREWELL.

"Rectory of St. Mary's Church,  
"Burlington, N. J., Nov. 14th, 1874.

"*To the Rt. Rev. Wm. H. Odenheimer, D. D.:*

"BELOVED FATHER IN GOD—At the Special Convention of the Diocese of New Jersey, held in St. Mary's Church, Burlington, on the 12th instant, your valedictory communication was received; and on motion of the Rev. Dr. Clerc, it was '*Resolved unanimously*, That the Deans, the Secretary, and two laymen to be nominated by the chair, be appointed to convey to Bishop Odenheimer, our late Diocesan, the response of the Convention to his loving words and counsel, to assure him of the kindly sentiments of the Convention towards him; and of the prayers of the Convention for his restoration to health, and lengthened Episcopal services.'

"The duty assigned us is both grateful and painful, for it refers to an Episcopate from which we are henceforth to be deprived.

"You came to the Diocese, Rt. Rev. Father, at a time, and under circumstances, which made its administration peculiarly delicate, and difficult. By your magnanimity and large-heartedness, manifest from the first day until now, every interest has prospered, while clergy and laity have been knit together in you personally and officially. Ever ready with a word of cheer, your leadership has been ceaseless and unfaltering; your fidelity to every trust, unwearied; and your singleness of aim, transparent; and had it depended upon our suffrages and not your election, you would have remained the 'Bishop of New Jersey,' with the sweet home of Riverside, until called to your great reward. Happy years we have seen together! Years without a doubt, or cloud! Years of peace and comfort! We use no doubtful language, beloved Father, when, in the name of the



whole Diocese which we represent, we reciprocate your expressions of warm attachment and undying love.

"Praying the Great Physician to so prosper your voyage and all the means for your recovery that you may return to 'Northern New Jersey' to bless that, and the whole Church in America, as hitherto, with your presence and counsels, we remain,

"Ever your devoted friends,

"GEO. MORGAN HILLS,

*"Dean of Burlington.*

"ERSKINE M. RODMAN,

*"Dean of New Brunswick.*

"ALFRED B. BAKER,

*"Secretary of the Convention.*

"GEORGE C. HANCE,

"JOSEPH H. THOMPSON."

#### THE REV. DR. SCARBOROUGH ACCEPTS THE EPISCOPATE.

"Pittsburgh, Pa., November 24th, 1874.

*"To the Revs. Samuel A. Clark, D. D., Alfred Stubbs, D. D., T. Lewis Banister, and Messrs. Charles E. Milnor, Alfred S. Livingston, Committee, &c.*

"MY DEAR BRETHREN—I have delayed my answer to your letter of the 13th inst., informing me of my election to the Episcopate of New Jersey, in order that I might be able to confer personally with some of you, and to find out more fully the mind of the Clergy and Laity of the Diocese. And now, with all the facts and information before me, after the most careful consideration, and looking to God for His special help and guidance, I am fully persuaded of my duty to accept the high office and responsibilities to which you have called me, with such singular and hearty unanimity. To you, therefore, as chosen representatives, and through you to the Diocese, I hereby communicate my formal acceptance of the office of a Bishop in the Church of God; provided the Ecclesiastical authorities of other Dioceses shall confirm my election, and consent to my consecration. To those who know the blessings and comforts I have had here in ministering to the noble Parish from which this action severs me, I need not say that my decision has cost me much of anxiety and pain. If, in my future work among you, I shall have the same cordial support I have had here, I could ask no more, without asking an impossible service at your hands.

"During the coming weeks, and always, I crave your earnest prayers, dear brethren, that I may have grace and strength sufficient for the sacred work to which, in God's name, I now and here commit myself, for the remainder of

my life and ministry, whether that be long or short. I can only pledge anew, to the Church and to you, a full and honest consecration of myself, all I am and all I have, to my work; while in advance, I beg your considerate forbearance, if in anything I seem to fall short of the noble men who have preceded me in this holy office.

"In love and zeal, 'striving together for the faith of the Gospel,' and the up-building of Christ's Kingdom, may we be true yoke-fellows in our work, while we look up to Him for a blessing who alone can give the increase here, or the reward of faithful service hereafter.

"Commending you, dear brethren, and the whole Diocese, to God's loving care, I am, believe me,

"Faithfully your friend and servant,

"JOHN SCARBOROUGH."

#### BEQUESTS OF MISS H. C. SWANN.

Miss H. Catharine Swann, of Burlington—who departed this life November 23d, 1874—after devising to her sister during her life, the interest and income of all her estate, and so much of the principal as may be required for her comfort, among other bequests made the following:

"*Secondly*.—I give and appoint Two Thousand Dollars to be either kept invested securely in Bond and Mortgage, the interest of which is to be used by the Rector, Wardens, and Trustees of St. Mary's Episcopal Church, in Burlington, for the support of either maimed, or sick, or destitute, or aged poor of the Parish; or the Principal may be expended to assist in building or buying a House as a Hospital or home for such persons.

"*Thirdly*.—I give and appoint One Thousand Dollars to The President and Trustees of St. Agnes School in Albany, New York—to be used by the President and Trustees of said School for the purpose of educating one pupil at said School, who must be the Orphan of an Episcopal Clergyman. \* \*

"*Fifthly*.—I give and appoint \$500 Five Hundred Dollars to the Parish School of St. Mary's Church, Burlington.

"*Sixthly*.—I give and appoint Four Hundred 400 Dollars to the Burlington Library. \* \*

"*Ninthly*.—I give and appoint \$300 Three Hundred Dollars, Provided a further sum of \$800 Eight Hundred Dollars be raised within three years, the whole to be safely invested by the Rector and Wardens of St. Mary's Church, Burlington, and the Interest

to be expended yearly in repairing and restoring the Graves and Tombstones needing such care in St. Mary's Churchyard, Burlington. If however the additional sum be not raised within the time specified, the Three Hundred Dollars shall be given to the Trustees of Christ Church Hospital for the benefit of said Hospital."

## A DOCTOR'S HOOD PRESENTED.

"St. Mary's Rectory,

"Christmas Eve, 1874.

"DEAR DR. WALKER†—Will you please accept the accompanying Hood of a Doctor in Divinity, in token of the high esteem in which you are held by your many friends at the Hall, and in the Parish of St. Mary's; and oblige us by wearing it for the first time, to-morrow, Christmas Day?

"Wishing you, and your dear family, all the blessings of this holy season, believe us,

"Very sincerely yours,

"Mrs. Geo. Morgan Hills,

"Miss Nancy M. Stanley,

"Mrs. Elizabeth K. Hale,

"Mrs. Elvin K. Smith,

"Mrs. Paladini,

"Miss H. T. McPherson,

"Mrs. George H. Woolman,

"Mrs. Edw'd S. Lansing."

"Mrs. C. Ross Grubb,

## DR. WALKER'S RESPONSE.

*"To the elect ladies of St. Mary's Hall and of St. Mary's Church, Burlington:*

"DEARLY BELOVED IN THE LORD—I am in possession of a kind token of your highly valued esteem, which you have been pleased to present me. I cannot express how much I prize the gift coming from your hands; and for the expression of your feelings accompanying it. You have long been in the

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† The Rev. Wm. S. Walker, D. D.—for twenty-five years rector of St. John's Church, Ithaca, N. Y., received the honorary Doctorate from Hobart College, Geneva, in 1864—came to Burlington to reside, December 30th, 1865. On invitation of the rector of St. Mary's, he has uniformly aided in the services, without appointment, and without compensation.

habit of adorning the Gospel which you profess ; and now, you seem desirous of adorning its ministers. May we all be clothed with Christ's righteousness, and live to the praise of His glory.

"Wishing you all the happiness of the season,

"I remain,

"Yours in the Gospel of Xt,

"W. S. WALKER.

"To Mrs. Geo. Morgan Hills, Miss N. M. Stanley, Mrs. Elizabeth K. Hale, Mrs. Elvin K. Smith, Mrs. Paladini, Miss H. T. McPherson, Mrs. Geo. H. Woolman, Mrs. Edward S. Lansing, and Mrs. C. Ross Grubb."

#### THE CONSECRATION OF BISHOP SCARBOROUGH.

Tuesday, the Feast of the Purification, February 2d, 1875, was another historic day for the venerable Cathedral city of Burlington. Every train of cars brought hosts of Church people from all parts of the country to witness the solemnities, first witnessed in Burlington, attending the Consecration of a Bishop. The weather was as nearly perfect as it could well be in mid-winter. The sky was of that bright, cloudless, inspiring kind, which is so famous in this region. At 9 A. M. the chimes from St. Mary's spire rang out their joyful notes, and the crowd came thronging in to Morning Prayer. The Rt. Rev. William Crosswell Doane, D. D., Bishop of Albany, a former rector of the parish, vested in surplice, stole and scarlet hood, officiated, no one occupying the chancel with him but the Rev. Dr. Hills, the present rector. At the conclusion of this service, the Wardens and other lay officials, who acted as ushers, and were designated by purple rosettes on the left breast, began their delicate work of ribboning off the seats reserved for the families of the Bishops, the delegation from Trinity Church, Pittsburgh (the late parish of the Bishop Elect), the lay members of the Standing Committee of New Jersey, the trustees of Burlington College, and the lay deputies to the late Special Convention which elected the new Bishop. At 11.15 A. M., St. Mary's Church was filled with the largest assemblage since the funeral of Bishop Doane in 1859. (See p. 527.) There were at least one thousand



present; and many were unable to get even standing room. Business in the city seemed almost suspended, and many paused on their way to listen to the chiming of the bells.

The clergy, robed in their proper vestments, moved from the parish school-room, down Broad street, entered the main gates of the churchyard, and were joined at the door of the sacristy by the Bishops and those who were to officiate, and thence passed round by the tomb of the late Bishop Doane, (to whom Burlington and the whole Church in the United States owes so much) and entered the Church by the west door, the chorus-choir, with Mr. Frank K. Hewitt at the organ, leading the processional hymn,

“Onward Christian soldiers,  
Marching as to war.”

Among those present were the following:

- The Rt. Rev. Horatio Potter, D. D., LL. D., D. C. L., Bishop of New York.  
 The Rt. Rev. William Bacon Stevens, D. D., LL. D., Bishop of Pennsylvania.  
 The Rt. Rev. John B. Kerfoot, D. D., LL. D., Bishop of Pittsburgh.  
 The Rt. Rev. A. N. Littlejohn, D. D., Bishop of Long Island.  
 The Rt. Rev. William Croswell Doane, D. D., Bishop of Albany.  
 The Rt. Rev. M. A. DeWolfe Howe, D. D., Bishop of Central Pennsylvania.  
 The Rt. Rev. Benjamin H. Paddock, D. D., Bishop of Massachusetts.  
 The Rev. John Scarborough, D. D., Bishop Elect of New Jersey.  
 The Rev. Alfred Stubbs, D. D., President of the Standing Committee.  
 The Rev. George Morgan Hills, D. D., Secretary of the Standing Committee.  
 The Rev. J. F. Garrison, M. D., and the Rev. N. Pettit, Attendant Presbyters.  
 The Rev. Albert B. Baker, Secretary of the Special Convention.  
 The Rev. Thomas R. Pynchon, D. D., President of Trinity College, Connecticut.  
 The Rev. William Allen Johnson, a former Rector of St. Mary's Church.  
 The Rev. J. Breckenridge Gibson, D. D., and the Rev. A. TenBroeck, D. D., former Rectors of Burlington College.  
 The Rev. Francis J. Clerc, D. D., Rector of Burlington College.  
 Rev. Edward B. Boggs, D. D.,      Rev. Samuel B. Bostwick, D. D.,  
 “ H. Palethorp Hay, D. D.,      “ Marcus F. Hyde, D. D.,  
 “ William A. Matson, D. D.,      “ Alvi T. Twing, D. D.,  
 “ William S. Walker, D. D.,      “ H. Hastings Weld, D. D.,  
 “ Pelham Williams, D. D.,      “ William A. White,  
 “ S. Ralph Asbury,      “ Henry M. Baum,  
 “ Perceval Beckett,      “ William S. Boardman,  
 “ William B. Bolmer,      “ Gordon M. Bradley,

Rev. James W. Bradin,  
 " John C. Brown,  
 " Gideon J. Burton,  
 " C. William Camp,  
 " Thomas H. Cullen,  
 " R. E. Dennison,  
 " William R. Earle,  
 " William Ely,  
 " R. L. Goldsborough,  
 " Benjamin Hartley,  
 " Samuel F. Hotchkiss,  
 " Peter L. Jaques,  
 " Cyrus F. Knight,  
 " William H. Lewis, Jr.,  
 " S. Gregory Lines,  
 " D. W. C. Loop,  
 " William W. Montgomery,  
 " William H. Neilson, Jr.,  
 " Edwin G. Nock,  
 " Stevens Parker,  
 " Charles M. Perkins,  
 " William M. Reilly,  
 " Edmund Roberts,  
 " Lorenzo S. Russell,  
 " Albert U. Stanley,  
 " P. Wilson Stryker,  
 " Stephen H. Synnott,  
 " Elliott D. Tomkins,  
 " William H. Vibbert,  
 " George H. Watson,

Rev. W. B. Burk,  
 " D. W. C. Byllesby,  
 " Asa S. Colton,  
 " A. Sidney Dealey,  
 " Charles W. Duane,  
 " George W. Easter,  
 " George McClellan Fisk,  
 " Samuel Hall,  
 " Horace B. Hitchings,  
 " Robert Hudson,  
 " Levi Johnston,  
 " James H. Lamb,  
 " L. H. Lighthipe,  
 " T. Gardiner Littell,  
 " F. M. McAllister,  
 " Gustavus M. Murray,  
 " Louis C. Newman,  
 " Levi W. Norton,  
 " Charles M. Parkman,  
 " Theo. M. Reilly,  
 " Edward M. Reilly,  
 " E. M. Rodman,  
 " John Alden Spooner,  
 " Thomas A. Stevenson,  
 " Charles L. Sykes,  
 " George W. Timlow,  
 " W. H. Van Antwerp,  
 " Albert R. Walker,  
 " Merritt H. Wellman,  
 " D. Ellis Willes,

And several others, about a hundred in all.

After a brief pause for silent prayer, the Bishop of Pennsylvania commenced the Communion office, the Bishop of Albany reading the Epistle, and the Bishop of Long Island the Holy Gospel. The Nicene Creed was then said; and the Hymn, IN MEMORIAM, "Thou art the way," was sung to the tune of *Burlington*.

The Bishop of Pittsburgh then preached on THE PASTORAL OFFICE OF A BISHOP, from the words: "*The Shepherd and Bishop of your souls.*" I St. Peter ii. 25.

After the ascription, Gloria Patri was sung, followed by the Hymn,

"Lord, pour Thy Spirit from on high,  
 And Thine ordained servants bless,"

to the tune of *Old Hundredth*.

The elected Bishop, vested with his rochet, was then presented by the Bishops of Albany and Massachusetts to the Bishop of New York, the empowered Consecrator for the occasion, sitting in his chair, which had been placed in the choir, not far from the chancel-arch, the Presenters unitedly saying, "Reverend Father in God, we present unto you this godly and well-learned man, to be Ordained and Consecrated Bishop." The Consecrator demanded Testimonials of the person presented, and caused them to be read. Whereupon the Rev. Alfred B. Baker, Rector of Trinity Church, Princeton, and Secretary of the Special Convention which elected Dr. Scarborough, produced and read, the original Testimonial signed by the clerical and lay deputies of the late Special Convention.

The Rev. Dr. Hills then presented and read the following :

*In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.*

I, George Morgan Hills, D. D., Rector of St. Mary's Church, Burlington, N. J., and Secretary of the Standing Committee of the Diocese of New Jersey, do hereby certify, that on the 17th day of December, A. D. 1874, in behalf of the said Standing Committee, and in accordance with the requirements of § III, Canon 13, Title I of the Digest of Canons, I forwarded to the Rt. Rev. Benjamin B. Smith, D. D., LL. D., Presiding Bishop of the House of Bishops, the evidence, that a majority of the Standing Committees of all the Dioceses of the Protestant Episcopal Church, had consented, in the words of the Testimonial required by said Canon, to the proposed Consecration of the REV. JOHN SCARBOROUGH, D. D., *as Bishop of New Jersey.*

In testimony whereof, I have hereunto affixed my hand and the seal of the Standing Committee of the Diocese of New Jersey, in the City of Burlington, N. J., on this Second day of February, being the Feast of the Purification, in the year of our Lord, One Thousand Eight Hundred and Seventy-five.

GEORGE MORGAN HILLS,

*Secretary of the Standing Committee of the Diocese of New Jersey.*

The Rev. Dr. Stubbs then presented and read as follows :

*In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.*

I, Benjamin Bosworth Smith, D. D., LL. D., by Divine permission Bishop of Kentucky, and Presiding Bishop in the Protestant Episcopal Church in the United States of America, do hereby certify that a majority of the Bishops of said Church have, in accordance with the requirements of sub-section [2] of Section III, of Canon 13, of Title I of the Canons of said Church, given their consent to the consecration of the Reverend JOHN SCARBOROUGH, D. D., Presbyterian and Rector of Trinity Church, Pittsburgh, in the Diocese of Pittsburgh, as Bishop of the Diocese of New Jersey.

In testimony whereof, I have hereunto affixed my hand and seal as Presiding Bishop aforesaid, in the city of Hoboken, on this Twelfth day of January, in the year of our Lord 1875, and in the forty-third of my Consecration.

B. B. SMITH,  
Presiding Bishop.

Attest : HENRY C. POTTER,  
Rector of Grace Church, New York, and Secretary of the House of Bishops.

The Consecrator required of the Bishop-Elect the *Promise of Conformity*, which he made as follows :

*In the Name of God, Amen.* I, John Scarborough, Doctor of Divinity, chosen Bishop of the Protestant Episcopal Church in the Diocese of New Jersey, do promise conformity and obedience to the Doctrine, Discipline, and Worship of the Protestant Episcopal Church in the United States of America. So help me God, through Jesus Christ.

The Consecrator then moved the congregation present to pray, and the Bishop of Massachusetts said the Litany, introducing the special Suffrage for the Bishop-Elect. The Consecrator then questioned the Bishop-Elect "in certain Articles, that the congregation might bear witness how he was minded to behave himself in the Church of God." After the Collect that he



might have strength and power to perform all these things, the rest of the Episcopal habit was put upon the Bishop-Elect by his Attendant Presbyters, the Rev. J. F. Garrison, M. D., and the Rev. Nathaniel Pettit, and kneeling down, the seven Bishops present encircled him, and said responsively the *Veni Creator Spiritus*. Another prayer followed, when the Consecrator and the other six Bishops laid their hands on the head of the elected Bishop, still kneeling in their midst, the Consecrator saying, "Receive the Holy Ghost for the Office and Work of a Bishop in the Church of God, now committed unto thee by the Imposition of our hands; In the Name of the Father, and of the Son, and of the Holy Ghost. Amen. And remember that thou stir up the grace of God, which is given thee by this Imposition of our hands: for God hath not given us the spirit of fear; but of power, and love, and soberness."

Then the Consecrator delivered to him the Bible, saying the words prescribed.

When he arose from his knees, the new Bishop, thus duly commissioned as Diocesan of New Jersey, was escorted to the Episcopal throne by his presenters, the Bishops of Albany and Massachusetts—the whole congregation singing the hymn, "Holy, holy, holy, Lord God Almighty," to the tune of *Nicceæ*.

The offertory followed, the offerings being received by four Deacons in surplices, and afterwards divided equally between the Convocations of Burlington and New Brunswick.

After the prayer for Christ's Church militant, those in the vast congregation (many of whom had stood during the entire services), who did not wish to remain, withdrew from the Church; and the Bishop of Central Pennsylvania continued the Communion office, the Bishop of New York, as the Consecrator, being celebrant.

The Ter Sanctus was sung, and the single stanza, "Hail! sacred feast," to the tune of *Quebec*.

The Bishop of New York communicated all the Bishops present; the Bishops of Pennsylvania, Long Island, Central Pennsylvania and Massachusetts communicated the other clergy; and the Bishops of Albany and New Jersey, aided by the Rev.

Dr. Pynchon, President of Trinity College, Hartford, and the Rev. Dr. Hills, Rector of St. Mary's Church, communicated the faithful laity. After the blessing, the congregation remained in their places, while the bishops and clergy left the Church in the same order in which they entered it, the choir and people singing for a recessional, "Hark, hark, my soul," to the tune of *Vox Angelica*.

The bishops, clergy, lay deputies, and their families, were invited to unite with the parishioners, including the teachers and pupils of St. Mary's Hall and Burlington College, in extending to the Bishop of New Jersey a *welcome to Riverside*, where a sumptuous collation was spread, and where nearly all remained in social enjoyment till half-past four or five o'clock.

Thus passed the greatest ecclesiastical day in the history of Burlington.†

#### TWO ADDITIONAL ALMS BASONS.

Two silver alms basons, corresponding in size, weight, and finish, with the two which have been so long used, (see p. 261,‡ and p. 466,) were received on the 27th of March. In the centre of each, is the sacred monogram, handsomely wrought; and on the bottom of each, is the inscription: "Presented to the Rev<sup>d</sup> George Morgan Hills, D. D., for the use of St. Mary's Church, Burlington, N. J., by Mrs. Elizabeth A. Ellis, on Easter Day, 1875."§

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† "In thus recalling incidents that are yet fresh in memory, I must not fail to name here, and acknowledge the debt of gratitude we owe this venerable Parish, for its generous and bountiful entertainment, and its Rector, for the pains-taking care and good taste which marked every detail of that beautiful service, which put in my hand the chief pastor's staff. Nothing was unthought of, and everything was done with most perfect decency and order."—*Episcopal Address*, 1875.

‡ Since that page (261) left the press, an old deed discloses that Mrs. Katherine Peirce was the daughter of Gov. Bass, who married first Robert Talbot, (see p. 196,) and afterwards Edward Peirce, who was a Churchwarden in 1735. Among the burial entries of Dr. Odell, is this: "March 30th, 1774, Catherine—Widow of Edward Pearce."

§ The only other plate, in possession of the parish, not mentioned in these pages, is a chalice and paten, without name or date, supposed to be the first in use. The chalice, which is about half the ordinary size, has on its stem three angel-heads in full relief; and upon one of the faces of its hexagonal base, a crucifix. The convex side of the paten has I. H. S. in large letters, above which is a straight sword; and below, the sacred heart, pierced with three nails, and in its side, a fresh wound.



THE ALTAR VESSELS OF ST. MARY'S CHURCH.

ANON., 497.

POVEY, 133.

CONSECRATION, 502.

PIERCE, 261.

WALLACE, 496.

Q. ANNE, 132.

BOUDINOT, 384.

FIRST, 694.

QUARRY, 134.

ELLIS, 694.





## MONUMENT TO SIR A. B. ENGSTROM.†

The executors of the late Sir Andreas B. Engstrom, in April, 1875, erected over his grave, in St. Mary's Churchyard, a coped tomb, formed from two blocks, one of Pennsylvania marble, and the other of Italian marble.

At the head of the latter, in full relief, is an enlarged facsimile of the jewel of his knighthood, under which is the Norwegian motto, "JUSTICE AND TRUTH."

At the foot, also in full relief, is an anchor, suggestive of his early life at sea, as well as the Christian's hope.

The ends of the hoodings are finished with well wrought oak leaves.

On the right side are the words, "SIR ANDREAS B. ENGSTROM, KNIGHT OF THE ORDER OF ST. OLAF;" and on the left side, the words, "FOR THIRTY-SIX YEARS AN INSTRUCTOR IN ST. MARY'S HALL."

In the hood on the right side, is the inscription, "BORN IN ARENDAL, NORWAY, MAY 1ST, 1794;" in that on the left, "DIED IN BURLINGTON, NEW JERSEY, APRIL 19TH, 1874."

## EXTRACTS FROM BISHOP SCARBOROUGH'S FIRST EPISCOPAL ADDRESS.

"Among the very first questions I had to meet and settle was that of my future residence, and it was the most difficult and complicated question I have as yet had to face. It is due to you, as representatives of the whole Diocese, that I state in brief, some of the reasons which led me to break the traditions of the Diocese, and make a change. Riverside, by its tender associations, had fixed itself in the minds of many, as the only possible home for the Bishop and his family; and I confess I held to this same opinion, till I came here and saw for myself. I then found, that it would be utterly impossible for me to

† Andreas B. Engstrom, a native of Norway, but for fifty years resident in America, was an instructor in drawing and painting in St. Mary's Hall, from its foundation until the year before his death. In May, 1872, he received from the King of Norway and Sweden, the diploma and jewel of "Knight of the Order of St. Olaf." He departed this life April 19th, 1874, and his burial was attended on the 24th of April, by the trustees, teachers, and pupils of St. Mary's Hall and Burlington College, in a body.

maintain such an establishment, with the means you had been able to put at my disposal. A majority of the Standing Committee entertained the same view. And the more enquiry I made, among the clergy and laity throughout the Diocese, the more convinced did I become, that my impression was but too true. And as I have made it a maxim of my life 'to owe no man anything,' I hesitated about assuming a burden and a responsibility, which might harass me, or possibly involve me in debt. The house had cost the Diocese an annual rental of nearly \$1000, for the past ten years, to keep it in repairs, and pay taxes and insurance. Many, I found, thought this a heavy burden. Then, too, there was immediate need of a large outlay for repairs, before it could be comfortably occupied. This I found the Diocese was not prepared to meet; and the trustees of Burlington College, being the mere guardians or custodians of the title, ought not, if they were willing, to be taxed for the maintenance of a property from which they derive no revenues. Meantime the importance of other places of residence was urged upon me, and after weighing as carefully as I could all the claims, and all the interests involved, it seemed to me that Trenton had most to commend it, as the Capital city of the State, as a large and growing centre of Church life, as well as a great railroad focus, and very convenient of access, to and from every part of the Diocese. The use of a house was offered there, one of the most beautiful homes in the city, without cost to the Diocese or to me. We are indebted for this, mainly, if not wholly, to one large-hearted layman, Mr. Samuel K. Wilson (I trust he will pardon me for thus publicly naming him), who has not only been thus generous to the Diocese and to me, but has in many ways beside, added materially to my comfort. Eventually, I trust a house will be either purchased or built in Trenton, and become the property of the Diocese, thus fixing permanently the See city in the State Capital. I delayed the decision of this question nearly three months, and gave it as thorough and fair consideration as I could, and I am strongly persuaded that I have done that which is best for all the interests concerned, and best for myself. If I have made a mis-

take, and time shall prove it so, I shall strive to be as frank and independent in confessing and mending it, as I have been in making it.

“If any think the change suggested, or brought about, by a lack of interest in the schools, they were never more mistaken. Had I thought for a moment that these important institutions would suffer harm, my own choice and comfort would not have had a feather’s weight as against *them*. But I am satisfied they will gain, rather than lose, in efficiency. The heads of the College and St. Mary’s Hall will find their authority strengthened, by not having too near at hand, a ready source of appeal; and in any emergency I shall be easily accessible, being only distant forty minutes, with ready communication nearly every hour. There is always danger in divided responsibility. Indeed, the Bishop cannot, consistently with other duties, and perhaps he ought not if he could, take any active part in school work, or school discipline. His office as Visitor gives him ample power, and all the rights he can claim or exercise. His interests are so divided, and his time of necessity so broken up into fragments, that it is impossible for him to do more than take a general oversight of the schools, without hindering his other work in the Diocese. This can and will still be done as impartially and effectually, I trust, as it ever was.

“While speaking of the schools, let me add a word further, as to their place and importance in this Diocese, and in the whole Church. No one familiar with the history of St. Mary’s Hall, need be reminded of the fact, that it has wielded a vast and wide-spread influence, since its first organization. It has impressed itself very strongly on the age, and has stood confessedly at the head of Church institutions in this country. Its steady, unfaltering success, has made it a pioneer, and others have eagerly copied its main features, till there is now a numerous progeny of daughters all over the land. Wherever its graduates are found, they are not only enthusiastic in their loyalty to their *Alma Mater*, but as a rule are devout and earnest churchwomen. We shall meet them here this week, with pride and joy, as they return in large numbers to celebrate the found-

er's birthday ; and, while they recall the happy associations of their girlhood, and revive the blessed memories that still linger here, they are to band themselves together, more compactly, in a permanent and lasting organization, that will give fresh life and impetus to the noble work of their *Alma Mater*. The past year has been one of singular trial to the Hall, but adversity has only served to prove its efficiency and strength. Its patronage is undiminished, save for the brief portion of the present year, and confidence in it is unshaken. Advantage was taken of the time when school duties were suspended, in the winter, to make some radical changes and improvements in the buildings ; and others are still in contemplation, which, when completed, will keep St. Mary's, so far as everything that can minister to health and outward comfort, still in the forefront of institutions for the education of women. I commend the school heartily to the patronage and confidence of all who are seeking a safe place for the education of their daughters.

"Burlington College has not been so fortunate as the Hall. It has experienced more of the changes and chances of American institutions in their first years of struggle. Had its founder been spared, he might have been able to settle it on a firm and lasting foundation. The preparatory department is well organized and prosperous, with a full and efficient faculty. The College proper will be revived whenever the available means can be had for that purpose. If it could have even a moderate endowment, there is a field and a work ready for it. It would be a fitting and noble tribute, to the memory and the name of its founder and first president, if his friends would unite their strength, and make the College a memorial of him, while they put it beyond the fear, or the possibility of want or failure for all time."—*May 25th, 1875.*

#### RE-UNION AT ST. MARY'S HALL.

"It was lately proposed that the ladies, who have been going out from this Christian school for well-nigh forty years, should gather again in the courts of their *Alma Mater*. No such re-union had ever taken place. The idea was hailed with delight, and a committee was appointed to arrange a programme. On



the Feast of the Annunciation, a circular addressed to the graduates, was issued by Miss Caroline L. Mitchell, on behalf of the Committee, from which we quote :

“ ‘ We ask you to come back to your dear *Alma Mater* on the anniversary of Bishop Doane’s birth, May 27th. It is proposed to have an address by the Bishop of Albany, in St. Mary’s Church, on Thursday, May 27th, together with Morning Prayer and the Holy Communion ; to dine at the Hall, and spend the afternoon and evening in social intercourse ; to attend the Evening Prayer in the school chapel, when brief addresses may be made by the Bishop of New Jersey, and other prominent friends of the Institution. On the morning of Friday, the 28th, the business meeting should be held, which will result, it is hoped, in the organization of an *Alumnæ Association* ; thus insuring, from time to time, the re-assembling of the graduates. At 12 o’clock there will be the usual noonday service in the chapel, and a Memorial Address, commemorative of Bishop Doane. A Musical Rehearsal, by the pupils of the Hall, will close the day.’ ”

“ This order was faithfully and felicitously carried out. The 27th was one of the fairest days of the month. The earliest ceremony of the day was that beautiful custom, annually observed on this day, of wreathing with flowers that portrait of Bishop Doane, which looks down from the Library walls at St. Mary’s Hall. In the resplendent morning light, through the dewy leaves, and grassy mounds, and cross-topped stones of ‘ sweet St. Mary’s ’ churchyard, a constant stream of pilgrims wended to the resting place (as the inscription on his tomb reads) ‘ *Aulae. Sanctae. Mariae. Fundatoris.* ’ All bore flowers. First it was a priest with uncovered head ; then a gray-haired professor of the Hall ; then the sombre habit of a sister of one of our Church’s religious orders ; and then daughters of the school, and little children. That massive cruciform tomb, never without its flowers, was truly a floriated cross, and it seemed to signify of him, whose body lay beneath it, that his cross of suffering had verily become a cross of triumph.

“ The graduates to the number of one hundred and fifty and upward, met at the Hall at ten o’clock, and a long procession of past and present pupils was soon passing down the embowered bank, under the ancient trees, and beside that quiet river,

walking to the music of the melodious chimes that rang from the tower of St. Mary's Church. There is a great contrast between the 'Hall girls' of to-day and yesterday. The former are bright, and fresh, and of joyous spirit. The latter have many a shrouded figure among them, and there are but few faces, which do not bear the traces of grief. But all live over again their girlish days, as they walk to Church in the old familiar paths.

"At the Church, the nave was reserved for the graduates, and it was filled to overflowing. Morning Prayer was said by the Rev. Dr. Hills, rector of St. Mary's Church, and the Rev. Dr. Clerc, rector of Burlington College, the Absolution being pronounced by the Bishop of New Jersey. The Ante-Communion was said by the Bishop of Albany, assisted in the Epistle by the Rev. Mr. Smith, principal of the Hall, and in the Gospel by the Rev. Dr. Millett, of Holmesburg, Pa., a former principal. The Bishop of Albany then delivered an address from III St. John, iv. *I have no greater joy than to hear that my children walk in the truth.* As this is to be published, we will not attempt to give an idea of it.

"The Bishop of Albany then proceeded with the Holy Communion, being assisted in the celebration by the Bishop of New Jersey, the Rev. Dr. Millett, and the Rev. Mr. Smith. The Rev. Principal Smith announced that the Offertory would be divided between two graduates of the Hall, for church work in which they are engaged; the one the head of an orphanage in China, the other the wife of an English clergyman, who is restoring his parish church, an edifice of the age of William the Conqueror and William Rufus.

"Besides the clergy mentioned, there were present in the chancel, in surplices, the Rev. Dr. Gallaudet, of New York; the Rev. Mr. Stansbury, of Newark; the Rev. Dr. Hyde, and the Rev. Messrs. Parkman, Perkins, and Fisk, of New Jersey.

"After the services, dinner was served at the Hall, when speeches were made by the Bishops of Albany and New Jersey, and the Rev. Drs. Hills and Millett.

"The afternoon was delightfully spent in the time-honored apartments of the Hall, and in the pleasant grounds. Old ac-

quaintances were renewed, old associations revived, and new interest in the school awakened, by a sight of the improvements which have been made in every department.

"At evening the 'gable bell,' which swings in 'the cross-topped belfry,' was rung, and prayers were said in the chapel, after which graceful addresses were made by the Bishop of New Jersey and the Rev. Dr. Hills.

"On Friday morning a business meeting was held in the school-room. A permanent organization was effected, and Miss C. L. Mitchell, of Burlington, was elected President. It was decided to hold a business meeting, yearly, and general social re-unions every five years. Steps were taken to found a Scholarship at the Hall.

"At noon a short service was held in the chapel, and a memorial address was delivered by the Principal. It was a faithful portraiture of Bishop Doane, drawn from life, and personal intercourse. As this address will also be published, it will be doing it best justice to describe it no further here.

"At four o'clock a musical rehearsal was given in the school-room. The choruses were particularly sweet, and it was all unusually interesting. The most memorable features of the programme were a Grand March, 'The Re-union,' dedicated to the Alumnæ, written for the occasion by Mr. G. W. Hewitt, Professor of Music at the Hall; and a song, being a poem of Bishop Doane's, 'What is that, Mother?' set to music by Prof. Hewitt.

"This concluded the first reunion. The graduates all passed to the office of the Principal, and recorded their names and addresses, the matrons giving both the old and the new. A tender and loving memento of this festival was a little poem by Miss Mitchell, entitled 'Heart's Ease—for Remembrance,' which was distributed among the graduates. And still another of a more practical character, was a little pamphlet, 'A Letter about Reading and Books; for the Pupils and Graduates of St. Mary's Hall,' by the Rev. Principal, a very timely and suggestive paper.

"I beg that space may be allowed for a word of public testimony to the eminent services of the vice-principal, Miss Stanley.



Her name is mentioned because she and her noble fame belong to the Church at large. She is so inwoven with the story and success of this school, that hers will be an historic character. St. Mary's Hall is one of the crown-jewels of the Church in America, and the vast throng of those who receive her benefits, are indebted for them, under God, to two persons chiefly, the founder, and the vice-principal.

"A grateful incident of the occasion was the placing in the chapel a polished brass lectern, the gift of the Principal and his wife. It bears this inscription: 'For mercies manifold, a Thank-offering from a Priest and his wife, May 27th, A. D. 1875.'"—*Rev. Geo. McClellan Fisk.*

#### ADMIRAL DE CAMP.†

On the 14th day of June, 1875, Rear Admiral John De Camp, U. S. N., was baptized on his sick-bed, at his residence on the southwest corner of Wood and Union streets, Burlington, by the Rev. Dr. Hills; his wife, son, and daughter, and the Rev. Geo. McClellan Fisk being present. The Admiral entered into rest June 24th, aged 63 years. His remains were taken for interment to Morristown, N. J.

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† John De Camp was born at Morristown, N. J., in 1812; and was appointed a midshipman in the Navy, from Florida, on the 1st of October, 1827. His first active service was on the sloop *Vandalia*, of the Brazil squadron, in 1829-30. On June 10, 1833, he was promoted to Passed Midshipman. After duty on the frigate *Constellation*, of the West India squadron in 1837, he was commissioned Lieutenant on February 28, 1838. In 1840, he was again on duty on the Brazilian station, being attached to the sloop *Peacock*, and in 1845-46 to the sloop *Boston*, of the same squadron. During the war with Mexico in 1846-47, he distinguished himself at the battle of Vera Cruz. His next field of duty was the Pacific squadron, on the sloop *Falmouth*, in 1850; then the coast of Africa, on the frigate *Constitution*, in 1854; and on September 14, 1855, he received his commission as Commander. He was subsequently attached to the Brooklyn Navy Yard, and on duty as a Lighthouse Inspector. The outbreak of the Rebellion found him in command of the storeship *Relief*, from which he was ordered, in 1861, to the command of the steam sloop *Iroquois*, of the Western Gulf Blockading squadron. This was one of the vessels of Flag-Officer Farragut's fleet, which made the passage of Forts Jackson and St. Philip, on the 24th of April, 1862, previous to the capture of New Orleans. The vessel of Commander De Camp was on picket duty, about a mile in advance of the main squadron, on the night of the 23d and 24th. In the perilous passage of the Rebel Forts, the *Iroquois* occupied a position in the Second Division, under Captain Bell. By 4 o'clock on the morning of the 24th, she was hotly engaged with the forts, and shortly afterward a Rebel ram and gunboat came astern and poured into the *Iroquois* a most destructive fire of grape shot and langrage, most of which was copper



## RESTORATION OF THE OLD CHURCH.†

At a meeting of the Vestry of St. Mary's Church, April 6th, 1875, it was

*Resolved*, That a committee of five be appointed to secure a plan, and devise ways and means for the conversion of the old Church into rooms for the Sunday School, and other parish purposes.

On the 12th of July, the committee reported progress; and William D. Hewitt, architect, submitted plans and specifications to the Vestry.

slugs. An 11-inch shell and a stand of canister driven into the gunboat drove her off, and the *Iroquois* proceeded, only to suffer severely from the raking cross-fire of Fort St. Philip. As De Camp's vessel passed the forts, she was beset by five or six Rebel steamers, to each of which she gave a broadside of shell as she passed, nearly every one of her assailants being completely destroyed. Four miles above the forts the *Iroquois* captured a well equipped gunboat and forty Rebel soldiers. The *Iroquois* lost eight men killed and twenty-four wounded, and was badly injured in her hull. Commander De Camp subsequently took part in all the engagements on the Mississippi, up to and including the capture of Vicksburg, and for his gallantry at New Orleans was commissioned Captain on July 16, 1862. He commanded the frigate *Wabash*, of the South Atlantic squadron, in 1863-64; and was commissioned Commodore on September 28, 1866. In 1866-67, he commanded the *Potomac*, when at Pensacola as a storeship, and his last active duty was as commander of the same vessel, while stationed at Philadelphia as a receiving ship, in 1868-69. On July 13, 1870, he was made Rear Admiral on the Retired List. He was in active service forty-three years, over eighteen of which were passed at sea. He was one of the ablest and bravest, of the old school of naval officers. An illustration of his daring was furnished on one occasion when, while suffering from illness, he caused himself to be fastened in the chains of his vessel, and lost part of an ear by a fragment of a Rebel shell. Admiral De Camp came to Burlington to reside in 1871, where he attended St. Mary's Church, as regularly as his impaired health would permit. He was ever ready to contribute, according to his means, for the promotion of Church objects. He was a great reader, and during the last years of his life turned his attention to several religious books. Bishop Hopkins' "End of Controversy Controverted," gave him especial pleasure. A day was fixed for his public baptism in the Church, two years before his last sickness, but an attack of illness prevented it.

† From the beginning of this work until its completion, in the daily morning and evening prayers at St. Mary's Church, the following, set forth by the rector and sanctioned by the Bishop, was offered:

## A PRAYER;

*To be offered during the restoration of old St. Mary's Church, Burlington, N. J.*

Blessed be Thy name, O Lord, that it hath pleased Thee to put it into the hearts of Thy servants to build the old wastes, the desolations of many generations. Direct the counsels of those to whom the plan is entrusted. Guard and defend the workmen from accident and harm. Bring it to a safe and happy completion. Bless its friends and benefactors; and grant that all who shall enjoy the benefit of this pious work may show forth their thankfulness by making a right use of it, through Jesus Christ, our Lord. *Amen.*

On the 9th of August, the Rector, Wardens, Edward T. Dugdale, and Henry B. Grubb, were empowered to solicit further subscriptions, make a contract and complete the work.

Mr. Henry B. Grubb was appointed Treasurer of the Committee, and the following subscriptions were received: Anonymous, \$800; Euphemia B. Grubb, E. Burd Grubb, *each* \$500; C. Ross Grubb, Florence R. Grubb, Charles Ellis, Elizabeth A. Ellis, Geo. Morgan Hills, J. Howard Pugh, Julie E. Reynolds, William S. Walker, Franklin Woolman, *each* \$100; Laura Collet, William Hance, R. C. McMurtrie, Elizabeth M. L. Paladini, Nancy M. Stanley, the Misses Wetherill, *each* \$50; Charles E. Allen, Virginia L. Allen, Sarah P. Cleveland, Edward T. Dugdale, Anna Earl, W. D'Olier, Geo. A. Rogers, Souder & Hugg, John Wm. Wallace, Geo. H. Woolman, *each* \$25; James H. Castle, Harriet T. McPherson, *each* \$10; Isaac Kimball, \$5.

A contract, for \$5091.00, was made in September, with James Wilson, master-builder, who associated with him, William A. Goodher, mason. The work was begun on the 12th of that month, and continued without interruption under the personal inspection of the architect and committee, Mr. Grubb devoting much thought and time to it, almost daily.

During its progress, the interest of the people was unusually great, and it was a subject of universal gratulation that this historic house, in which so many generations praised God, was not permitted to be demolished, but restored for sacred purposes.†

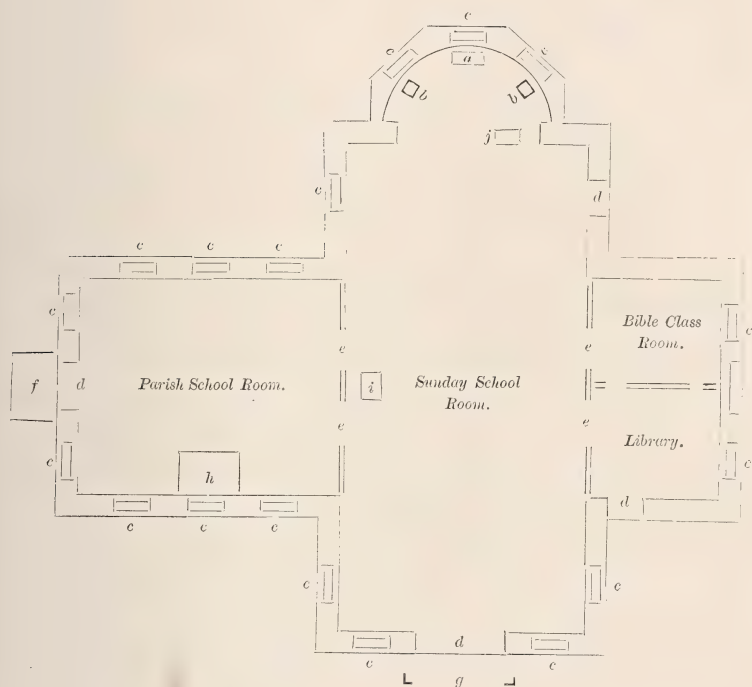
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† Under this structure several sleep who "once knelt down in its aisle." One stone, covering their place of entombment, bears this inscription: "REV. CHAS. H. WHARTON, D. D., died July 23d, 1833, Aged 86. ANN WHARTON died June 20th, 1834, Aged 63." Not far from this, a similar stone reads: "Sacred to the memory of JOHN H. CARR: Born in Birmingham, England. He did honorable service for more than thirty years in the navy of the United States: and died in Burlington, New Jersey, October 18, 1833; aged 71 years. Of simple and unostentatious habits, he loved to exercise a liberal hospitality: retiring and reserved by nature, he was an affectionate husband, a good neighbour, and a generous friend. Beloved for his candour and kindness, by those who knew him well; all respected him as an honest and honorable man. *This stone records the grief of his bereaved widow.*"

The places of others are not designated, but when we reflect that the first Bishop in America, (see p. 211) and he who ought to be regarded as the earliest statesman of America, (see p. 164) are there, we have enough to warrant us in considering this restored fabric one of the most interesting and sacred in this country.

## DIAGRAM OF THE RESTORED CHURCH.

The following is the architect's diagram, showing the arrangements of the old Church restored, for the Sunday, and Parish Schools :



*a.* The ancient Holy Table.

*b. b.* Chairs for the Clergy.

*c. c. c.* Windows.

*d. d. d.* Doors.

*e. e. e.* Folding-doors.

*f.* Entrance to Parish School Room.

*g.* West porch.

*h.* Teacher's desk on foot-pace.

*i.* Cabinet-organ.

*j.* Lecturn.

All the rooms are appropriately furnished with forms, desks, and chairs.

## THE BENEDICTION OF THE OLD CHURCH OF ST. MARY.

Few events have taken place in Burlington during the past quarter of a century which have awakened a deeper interest than the re-opening of the venerable fabric on the corner of Broad and Wood streets, which has been so elegantly restored.

It was the Feast of the Purification, a day in the Church's calendar, which has no superior in appropriateness for such a solemnity.

The Holy Eucharist had been said at the present Parish Church, according to usage on every Holy Day, at 9 o'clock; the Bishop of New Jersey being celebrant, assisted by the Rector, and the Rev. Nathaniel Pettit, rector of Christ Church, Bordentown.

At 10 o'clock, the old bell—bearing the date 1769—in the quaint belfry of the restored building, after long silence, was heard once more, calling to the special Office of the day, which was prepared, expressly for the occasion, by the Rector.

There was a very large congregation in attendance, including the teachers and children of the Sunday and Parish Schools, in a body; and the families of St. Mary's Hall and Burlington College, the latter in their uniform for dress parade. The clergy present were the Bishop of Northern New Jersey, the Bishop of New Jersey, the Rev. Drs. Hills, Hoffman, Hyde, Clerc and Walker, and the Rev. Messrs. Smith, Pettit, Goldsborough, Lighthipe, Willes, Burton, Hotchkin and Fisk.

At 10½ o'clock, the bishops and other clergy, in their official vestments, were received at the southwest entrance by the Rector, Church Wardens, and Vestrymen, when the Rector, addressing the Bishop of the Diocese, said:

REVEREND FATHER IN GOD—I hold in my hand the original deed for the land on which we stand. It was purchased on the 6th of March, 1702, from certain men, styled "Yeomen," by Nathaniel Westland, Robert Wheeler and Hugh Huddy, as "fcoffees in Trust, for the Erecting a Church & other buildings as occasion may serve for Charitable uses."

The Church was built in 1703; extended westward, in 1769; extended eastward, in 1811; increased in accommodation, in 1821; made cruciform by enlargement north and south, and consecrated, in 1834; and finally left for the new Church, in 1854. Thus, for more than a hundred and fifty years, the land was used for a Church in accordance with the first clause of the provision of its deed. We meet to-day, Rt. Rev. Father, to ask that the *second* clause of this provision in its deed may be complied with; and that you will bless the restored building, for its "charitable uses," now that "occasion serves."



Here the Rector read the minute of the Vestry of St. Mary's, adopted last month, requesting the Bishop to perform this office.

The Bishops and Clergy, advancing into the building, said :

*The Bishop*—O God, we have heard with our ears, and our fathers have declared unto us, the noble works that thou didst in their days, and in the old time before them.

*Response*—O Lord, arise, help us, and deliver us for thine honour.

*Bishop*—Glory be to the Father, and to the Son, and to the Holy Ghost ;

*Response*—As it was in the beginning, is now, and ever shall be, world without end. Amen.

*Bishop*—Blessed be Thy holy Name, O Lord, for all Thy servants departed this life in Thy faith and fear : give us grace so to follow their good examples, that with them we may be partakers of Thy heavenly kingdom. Grant this, O Father, for Jesus Christ's sake, our only Mediator and Advocate. Amen.

Blessed be Thy Name, O Lord, that it hath pleased Thee to put it into the hearts of Thy servants to build the old wastes, the desolations of many generations. Grant that all who shall enjoy the benefit of this pious work, may show forth their thankfulness, by making a right use of it, through Jesus Christ, our Lord. Amen.

Vouchsafe, O Lord, to hallow this place afresh, that whatsoever defilements it may have contracted in the time of its desolation, being purged and done away, it may be presented pure and without spot before Thee, through Jesus Christ, our Lord. Amen.

Almighty and everliving God, we humbly beseech Thy Majesty, that as Thy only-begotten Son was this day presented in the temple in substance of our flesh, so we may be presented unto Thee with pure and clean hearts, by the same thy Son Jesus Christ our Lord. Amen.

Our Father, Who art in heaven, etc.

The Bishops and Clergy, having reached the west door, made the circuit of the entire interior of the building, Parish School room, Bible Class rooms and Sunday School room, saying responsively

PSALM CXXVI. When the Lord turned again the captivity of Sion, then were we like unto them that dream.

*Then was our mouth filled with laughter, and our tongue with joy.*

Then said they among the heathen, The Lord hath done great things for them.

*Yea, the Lord hath done great things for us already ; whereof we rejoice.*

Turn our captivity, O Lord, as the rivers in the south.

*They that sow in tears, shall reap in joy.*

He that now goeth on his way weeping, and beareth forth good seed, shall doubtless come again with joy, and bring his sheaves with him.

Glory be to the Father, and to the Son, and to the Holy Ghost ;

As it was in the beginning, is now, and ever shall be, world without end. Amen.

PSALM CXXVII. Except the Lord build the house, their labour is but lost that build it.

*Except the Lord keep the city, the watchman waketh but in vain.*

It is but lost labour that ye haste to rise up early, and so late take rest, and eat the bread of carefulness ; for so he giveth his beloved sleep.

*Lo, children, and the fruit of the womb, are an heritage and gift that cometh of the Lord.*

Like as the arrows in the hand of the giant, even so are the young children.

Happy is the man that hath his quiver full of them ; they shall not be ashamed when they speak with their enemies in the gate.

Glory be to the Father, and to the Son, and to the Holy Ghost:

As it was in the beginning, is now, and ever shall be, world without end.  
Amen.

PSALM CXXVIII. Blessed are all they that fear the Lord, and walk in his ways.

*For thou shalt eat the labour of thine hands: O well is thee, and happy shalt thou be!*

Thy wife shall be as the fruitful vine upon the walls of thine house.

*Thy children like the olive-branches round about thy table.*

Lo, thus shall the man be blessed that feareth the Lord.

*The Lord from out of Sion shall so bless thee, and thou shalt see Jerusalem in prosperity all thy life long.*

Yea, that thou shalt see thy children's children, and peace upon Israel.

Glory be to the Father, and to the Son, and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be, world without end.  
Amen.

The Rev. Dr. Clerc, Rector of Burlington College, then read for the FIRST LESSON:

ISAIAH LXI. 4 ¶ And they shall build the old wastes, they shall raise up the former desolations, and they shall repair the waste cities, the desolations of many generations.

5 And strangers shall stand and feed your flocks, and the sons of the alien shall be your plowmen and your vinedressers.

6 But ye shall be named the Priests of the LORD; men shall call you the Ministers of our God: ye shall eat the riches of the Gentiles, and in their glory shall ye boast yourselves.

7 ¶ For your shame ye shall have double; and for confusion they shall rejoice in their portion: therefore in their land they shall possess the double: everlasting joy shall be unto them.

8 For I the LORD love judgment, I hate robbery for burnt offering; and I will direct their work in truth, and I will make an everlasting covenant with them.

9 And their seed shall be known among the Gentiles, and their offspring among the people: all that see them shall acknowledge them, that they are the seed which the LORD hath blessed.

Here followed, without announcement, HYMN 281, to the tune of *St. Ann's*:

O 'twas a joyful sound to hear  
Our tribes devoutly say, etc.

The Rev. Elvin K. Smith, Principal of St. Mary's Hall, then read for the SECOND LESSON:

ST. LUKE I. 46 And Mary said, My soul doth magnify the Lord,

47 And my spirit hath rejoiced in God my Saviour.

48 For he hath regarded the low estate of his handmaiden: for, behold, from henceforth all generations shall call me blessed.

49 For he that is mighty hath done to me great things; and holy is his name.

50 And his mercy is on them that fear him from generation to generation.

51 He hath showed strength with his arm; he hath scattered the proud in the imagination of their hearts.

52 He hath put down the mighty from their seats, and exalted them of low degree.

53 He hath filled the hungry with good things; and the rich he hath sent empty away.

54 He hath holpen his servant Israel, in remembrance of *his* mercy ;  
 55 As he spake to our fathers, to Abraham, and to his seed for ever.

Here followed HYMN 180, to the tune of *St. George's* :

Behold a humble train  
 The courts of God draw near, etc.

Bishop Scarborough then said : "Let us rehearse the Articles of the Christian Faith, as contained in the Apostles' Creed."

The Belief ended, the Bishop, stepping out from the chancel into the head of the nave, and turning toward the East, with his right hand uplifted, said :

In the Name of the Father, and of the Son, and of the Holy Ghost. Amen  
 I CERTIFY you, that in this case all is well done, and according unto due order, concerning the purifying and hallowing afresh of this house, where our fathers praised God.

Here Bishop Odenheimer took up the "Office," saying :

The Lord our God be with us, as he was with our fathers :  
*Let him not leave us, nor forsake us.*

*Let us pray :*

O Lord, shew Thy mercy upon us :

*And grant us Thy salvation.*

O Lord, save our Rulers :

*And mercifully hear us when we call upon Thee.*

Endue Thy Ministers with righteousness :

*And make Thy chosen people joyful.*

O Lord, save Thy people :

*And bless Thine inheritance.*

Give peace in our time, O Lord :

*Because there is none other that fighteth for us, but only Thou, O God.*

O God, make clean our hearts within us :

*And take not thy Holy Spirit from us.*

O most glorious Lord, we acknowledge that we are not worthy to offer unto Thee any thing belonging unto us; yet we beseech Thee, in Thy great goodness, graciously to accept the renewed Dedication of this place to Thy service: receive the prayers and intercessions of all who shall call upon Thee in this house; that coming before Thee with clean thoughts and pure hearts, with bodies undefiled, and minds sanctified, they may always perform a service acceptable to Thee; through Jesus Christ our Lord. *Amen.*

Grant, O Lord, that whosoever shall teach in this place, may be taught of Thee, not speaking the words which man's wisdom teacheth, but which the Holy Ghost teacheth, that so they may be to those entrusted to their charge, a wholesome example, in word, in conversation, in love, in faith, in patience, and in purity; knowing that they that be teachers shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever, through Jesus Christ, our Lord. *Amen.*

O Lord Jesus Christ, who, as a Child, wast found in the temple, sitting in the midst of the doctors, both hearing them, and asking them questions; let Thy blessing rest upon all the children who shall be taught in this place; and grant that they may follow Thy example, in honoring their parents, in loving their kinsfolk and acquaintance, in heeding the instructions of their spiritual pastors and masters, in keeping all Thy commandments and ordinances, and



in growing in wisdom, and favour with God and man. Grant this, O blessed Jesus, our only Mediator and Redeemer, to whom with the Father and the Holy Ghost, be all honour and glory, world without end. *Amen.*

O God, whose days are without end, and whose mercies cannot be numbered; Make us, we beseech Thee, deeply sensible of the shortness and uncertainty of human life; and let Thy Holy Spirit lead us through this vale of misery, in holiness and righteousness, all the days of our lives: That, when we shall have served Thee in our generation, we may be gathered unto our fathers, having the testimony of a good conscience; in the communion of the Catholic Church; in the confidence of a certain faith; in the comfort of a reasonable, religious and holy hope; in favour with Thee our God, and in perfect charity with the world. All which we ask through Jesus Christ our Lord. *Amen.*

The grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all evermore. *Amen.*

After this, HYMN 501 was sung to the tune of *Burlington*.

Thou art the Way, to Thee alone  
From sin and death we flee, etc.

Bishop Scarborough then called upon the Rev. Dr. Hills, the Rector of St. Mary's, to give a historical sketch of the parish.

The Rev. Doctor ascended the dais, erected just where the pulpit stood in the old Church and, without notes, depicted the rise and progress of the venerable corporation of "the Church of St. Mary in Burlington in the Western division of New Jersey," from the beginning of the reign of Queen Anne to the present time.

During his address, Dr. Hills exhibited the old record-books and deeds of the parish, a large collection in vellum, and presented canes, cut from the live oak king-posts of the ancient fabric, to both of the Bishops and to the Rev. Dr. Hoffman, a former Rector of the parish.

He also read letters of congratulation from the Bishop of Albany and the Rev. Wm. Allen Johnson, former Rectors of the parish, expressing their regrets at necessary absence on the joyful occasion, with assurances that they would be present in spirit and in prayer.

Bishop Odenheimer was then conducted to the dais, by the Rev. Drs. Hoffman and Hills, and read a written address; his chief references being to the old Church as he first knew it, when Rector of St. Peter's, Philadelphia.

Bishop Scarborough made the concluding address, in which he said: "The restoration of this ancient building is an enduring monument to the Rev. Dr. Hills; and is one of three things



which will make his rectorship in this parish forever memorable; the other two being the acquisition of a fine rectory, and the important and delightful 'History of the Church in Burlington,' soon to issue from the press—the fruit of the Doctor's research for several years, and one of the most valuable contributions to American Ecclesiastical History."

The Rev. Dr. Hoffman, at the request of the Rector, read the Offertory from the Prayer Book of the Church of Scotland, which differs from that of the English and American Prayer Books.

The well-filled alms-basons—presented on the ancient holy table, vested with the cloth given by Mrs. Franklin, wife of the last Colonial Governor of the province—showed that the parishioners of St. Mary's did not "appear before the Lord empty." After their presentation, Bishop Odenheimer said :

Blessed be Thou, O Lord, God of our fathers, for ever and ever. Thine, O Lord, is the greatness, and the power, and the glory: for all that is in the heaven and in the earth is Thine; Thine is the kingdom, O Lord, and Thou art exalted as Head above all; all things come of Thee, and of Thine own have we given Thee. For we are strangers before Thee, and sojourners, as were all our fathers: our days on the earth are as a shadow, and there is none abiding. O Lord our God, all that we have prepared to build Thee a house for Thine holy Name cometh of Thine hand, and is all Thine own. O Lord, God of our fathers, keep this for ever in the thoughts of Thy people, and be Thou our God, and the God of our children after us, in their generations for ever, through Jesus Christ our Lord. *Amen.*

Blessed be Thy Name, O Lord God, for that it hath pleased Thee to have Thy habitation among the sons of men; bless, we beseech Thee, the religious solemnities of this day, and grant that in this place now devoted anew to Thy service, Thy holy Name may be taught in truth and purity through all generations, through Jesus Christ our Lord. *Amen.*

The God of peace, etc.

HYMN 232, was the Recessional, sung to the tune of *Sullivan* :

"Onward, Christian soldiers,  
Marching as to war," etc.

As the congregation, amid mingled smiles and tears, slowly left the Church, the chimes of St. Mary's played "Home, sweet home;" "Carol, carol, Christians;" † "Let the merry Church bells ring," etc.

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† This air was composed in 1842, by the author of this HISTORY, expressly for these words. Music and words may be found in *Goodrich's Tune Book for Sunday Schools*, edition of 1866, p. 38.

## THE FIRST ISSUE OF THIS HISTORY.

The first copies of the preceding seven hundred and eleven pages, (see Preface to the present edition, page 6,) together with the Appendices and Index, now somewhat enlarged, left the binders May 27th, 1876, and were soon in the hands of subscribers.

## A LITERARY COMPLIMENT.

"The Historical Society of Pennsylvania,  
 "No. 820 Spruce street,  
 "Philadelphia, June 27th, 1876.

"*Rev. Geo. Morgan Hills, D. D.:*

"DEAR SIR—I am directed by the Council of the Society to communicate to you the following extracts from the Minutes:

"The following letter from John William Wallace, president of the Society, was read:

"'728 Spruce St.,  
 "'Philadelphia, June 27th, 1876.

"'DEAR SIR—I shall not be able to be at the meeting to-night of the Council of our Society; but I beg to propose for membership of our body the name of the Rev. George Morgan Hills, D. D., of Burlington, New Jersey. His recent book, called 'History of the Church in Burlington, New Jersey,' is one of merit. It is an 8vo. of more than 700 pages, and is characterized by extraordinary research into early documents, both civil and ecclesiastical, by a discriminating consideration of evidence, and by an arrangement lucid and effective.

\* \* \* He produces and publishes *in extenso*, for the first time, documents of value to us in Pennsylvania, as well as to people in New Jersey. With an author of less skill than Dr. Hills, or one who possessed no art of representation, this would make a book prolix and dull. But things are well grouped together, and co-ordinated with so much skill that the whole comes out effectively, and attention is sustained throughout.

\* \* \* \* \*

"'I am, very respectfully, dear sir,

"'Your most obedient servant,

"'JOHN WILLIAM WALLACE.

"'TO CHARLES M. MORRIS,

"'Chairman of Council.'"

"Which letter, having been read, it was

"*Unanimously resolved*, That, in testimony of the sense which this Society has of the value of the researches made by the Rev. George Morgan Hills, D. D., into the field of early American ecclesiastical and civil history, and especially of that of the city of Burlington and of West Jersey, as shown in his recently-published '*HISTORY OF THE CHURCH IN BURLINGTON*,' he is hereby elected a member of this Society.

"I have the honor to be

"Your obedient servant,

"JOHN W. JORDAN,

"*Secretary of Council.*"

BISHOP KIP TO THE REV. DR. HILLS.

"S. Francisco, California,

"Feb. 24th, 1877.

"REV. AND DEAR SIR—I am much obliged to you for sending me the *HISTORY*. \* \* \*

"The Church owes you a debt for rescuing these materials and securing them for all future time. As I began my ministry in St. Peter's, Morristown, N. J., and was ordained Priest † there by Bp. Doane, I have always taken a great interest in your diocese.

"I found the enclosed letter among the papers of the Rev. Abr. Beach, D. D., maternal grandfather of my wife, (daughter of Isaac Lawrence, Esq., of New York; and, in 1815, a member of the New Jersey Convention.) I send it to you, as it may interest you to read an account of an early Convention in N. J.

"Trusting that you may continue to give to the Church the benefit of your pen, I remain,

"Yours very truly,

"WM. INGRAHAM KIP,

*Bishop of California.*

REV. GEO. MORGAN HILLS, D. D.

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† October 20th, 1835.

THE REV. MR. BEND TO THE REV. MR. BEACH.

"Philadelphia, July 9th, 1788.

"DEAR SIR—It is a long time since I wrote you last; however, I have not been much concerned at my own silence, for if I have neglected you long, you have neglected me much longer.

"You have not now to learn, that I attended the Jersey Convention. Oh for talents equal to celebrating the praise of General or Bishop O——n!† Which shall we call him? We shall not be out of the way, if we give him both titles; he is not the first Clergyman, who has played the General.

"The Bishop fairly or unfairly out-generaled us. I was prepared for an attack, upon the opening of the Convention; but when I found he made no objection to my sitting in it,—when he did not oppose the electing of you, as President, I thought our meek brother had been reclaimed by some miracle, & designed to act like a Christian & a man of sense. Those who have no sinister designs to prosecute are easily thrown off their guard by the artful & designing; the General lulled us into security, & for a day & a half exerted himself in bringing over the laity to his side. He was wonderfully successful; for on putting the question on Mr. O's motion whether the rule for admitting non-resident Clergymen should be expunged, 7 out of 12 congregations said aye, & another divided. Much was said on the subject before the question was put: the Bishop was specious & windy; & I was surprised at the weak manner in which Mr. Parker & Halsted answered him. Silence became me.

"I foresee the ruin of the Church in Jersey, except it be preserved by the wisdom of the General Convention. O——n has already made a party amongst the laity & I fear the next Convention will witness his complete triumph. In the next Convention there will be Spraggs, Ogilvie, Cloud, Ayres, & one Crowe or Crout or Slaugh (I don't know which) from New Ark, all under his influence; & who are to oppose such a phalanx? The non-resident Clergy will be immediately excluded & the General will be made Bishop. Should the G. C. contrary to my hope & expectation, recommend him for consecration, every man, who shall sign his credentials, will assist in annihilating our Church in Jersey. He would rule his clergy with a rod of iron, whilst he would be shamefully negligent of order & discipline, would subvert Episcopacy & establish canting methodism on its ruins.‡

"Ambition, what a vile, what a pernicious passion art thou, when not

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† Rev. Uzal Ogden. (See pp. 348–50.) He became rector of Trinity Church, Newark, N. J., in 1788, and in 1798 received the degree of D. D. from Princeton College. In October, 1805, having been suspended since May "from the exercise of all ministerial duties in the State of New Jersey," he joined the Presbyterians, and died November 4th, 1822, aged seventy-nine years. He published sermons, essays and pamphlets on various subjects. *Rev. Dr. Ethan Allen's MSS.* See, also, *Biographical Encyclopædia of New Jersey*, issued by Galaxy Publishing Co.

‡ For his sympathy in this direction, see *Memorials of Methodism in New Jersey*, pp. 286–293, 306–311.



springing from virtuous motives & not directed by prudence & honor! But ambition in this case is truly contemptible; for surely he is grasping at the shade of a shadow. If it be true, & the assertion can be defended, that honor is a shadow, it is equally true, that an American Episcopate is the shade of a shadow.

"I never saw more boobies in a small assembly, than in our Convention at Shrewsbury: What, in the name of wonder, induced the people of Brunswick to send Vickars there? He would not join Mr. L. Clarkson in voting against O — n's motion. I overheard him say to C, he should have no objection to the admission of non-resident Clergymen, provided they would come & advise, without expecting permission to move & vote. I stepped up to him: 'Who do you think,' said I, 'would come to Jersey from N. Y or Phil'a, to be cyphers in yr. Convention? No one, sir. There are too many cyphers in it already; & we wish rather to diminish than encrease the number.'

"We have had rare doings in Philadelphia, in celebrating of the establishment of the Federal Constitution. I confess my expectations were far exceeded by the procession. It was a grand, solemn, & pleasing spectacle. All the law, all the religion, all the learning, the humanity, the wealth, the industry, the enterprise of the city were assembled to rejoice in one of the most extraordinary events, which has ever happened in the world,—in a revolution from licentiousness & anarchy to real liberty & good government,—a revolution effected without bloodshed.

"Scarcely any, who composed a part of the procession, made a more conspicuous figure, than the Clergy, who displayed a complete triumph over religious prejudices: The Jew joined the Christian; the Episcopalian the Presbyterian; & the Seceder the Roman Catholic, & all walked arm in arm, exhibiting a proof of brotherly affection, & testifying their approbation of the New Constitution.

"But amidst the sublime ideas, which it excited in the mind, some ludicrous ones intruded themselves. If we were filled with pleasure in seeing justice borne aloft in a triumphal car, we were also diverted at the sight of a man in complete armour, who forcibly reminded us of a hog armed cap a pie. If we were pleased at seeing the different trades and professions, all expressing their joy on this auspicious occasion, we could not help laughing at the odd dress of the butchers and bakers. \* \* \*

"Mr. Hutchins is desirous of establishing in New York a school, for the education of females alone, in which they may be instructed in the principles of the Christian religion, in reading, writing, arithmetic, geography, English grammar, & composition; but he wishes to know first, whether such a scheme is practicable. Will you please to enquire, & inform me in your next? I have written to Dr. Provost & Mr. Moore† on the subject.

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† Rev. Benjamin Moore, afterwards Bishop of New York, who was consecrated to that office in St. Michael's Church, Trenton, N. J., September 11th, 1801—the General Convention being then in session there. See *Sprague's Annals*, vol. V., pp. 299–304.

"Present my respects to Mrs. Beach & Miss Hannah.

"Write soon to me, and oblige

"Your affectionate brother &

"friend, & obedient servant,

"JOS. G. J. BEND." †

NOTE.—This letter has the following address outside: "Reverend Mr. Beach, ‡ No. 29 William Street, New York." And in the left-hand lower corner, "Care of Mr. G. Bend."

#### THE GUILD OF ST. MARY'S PARISH.

On Sunday morning, February 25th, 1877, the Rector preached on the subject of organized lay-work, from Romans 16: 3: *Greet Priscilla and Aquila, my helpers in Christ Jesus.* At the conclusion of the discourse, he requested both men and women to meet him for conference on the following Wednesday evening, in the parish schoolroom, and in view of that occasion to offer at least twice daily the collect: *Direct us, &c.*

Nearly one hundred leading parishioners came together at the time appointed. A committee was raised to report a constitution. The ladies' society known as "The Guild" (see p. 644) yielded that name to this new organization, and took the place of its "Committee on Missions." The constitution was finally adopted on the 7th of March; the Rector was made "*ex officio* Master of the Guild," a secretary and treasurer were elected, and twelve "Working Committees," numbering from three to thirty members each, were appointed: I. Strangers. II. Young Men. III. Young Women. IV. Ushers. V. Parish School. VI. Sunday School. VII. Library. VIII. The Altar. IX. Church Decoration. X. Sick and Needy. XI. Missions. XII. Finance. §

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† Rev. J. G. J. Bend was ordained Deacon July 15th, 1787, by Bishop Provoost, at the first ordination ever held in the diocese of New York. See *Sprague's Annals*, vol. V., pp. 353-355.

‡ Rev. Abraham Beach,—for a biographical sketch of whom, see *Sprague's Annals*, vol. V., pp. 255-266.

§ This association was incorporated, under the laws of New Jersey, July 7th, 1879, taking for its name *The Guild of St. Mary's Parish, Burlington, N. J.*, and the certificate of incorporation is recorded in Book B of Corporations, p. 74, in the clerk's office at Mt. Holly, N. J.

Each committee elects its own officers, adopts its own plans, reports monthly to the Guild and gives a summary of work through the year at the annual meeting, on the Feast of the Annunciation.

## BEQUESTS OF MISS E. A. SWANN.

Miss Elizabeth A. Swann †—who departed this life May 31st, 1877—among her bequests made the following:

“*First*: I give and appoint to St. Mary’s Episcopal Church, where I worship in Burlington, New Jersey, eight hundred dollars, to be kept invested, the interest whereof shall be used in preserving in complete order the graves of my family; and unto the same Church five thousand dollars, to be kept invested securely on bond and mortgage, the interest of which is to be used by the rector of said Church for the benefit of the sick poor of the parish.

“*Secondly*: I give and appoint five hundred dollars to said St. Mary’s Church for the parish school and Sunday school—two hundred and fifty dollars each.

## A TRIBUTE TO MISS STANLEY.

“The Trustees of Burlington College, having before them for the second time the resignation of Nancy M. Stanley as Vice Principal of St. Mary’s Hall, after thirty years of unwearied conscientious and successful work, cannot yield to its acceptance without placing upon their minutes, and transmitting a copy of the same to her, their deep appreciation of her character and services as an educator of the daughters of the Church for so long a period, and to assure her that, individually and as a corporate body, this board unites with the many thousands in the best homes of America in venerating her name—a name so interwoven with St. Mary’s Hall, that it must ever occupy in its history a place second only to that of its illustrious founder.

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† See p. 686.

"Signed in the name and on behalf of the board.

"GEO. MORGAN HILLS,

"J. C. GARTHWAITE,

"Committee.

"July 11th, 1877."

#### THE ONE HUNDRED AND SEVENTY-FIFTH ANNIVERSARY.

On Monday, the Feast of the Annunciation, March 25th, 1878, the one hundred and seventy-fifth anniversary of St. Mary's Church was celebrated. The chimes were played at eight A. M., and again at ten A. M. At half-past ten o'clock, morning prayer was read by the Rev. E. K. Smith, Principal of St. Mary's Hall, assisted by the Rev. N. Pettit, of Bordentown. After the general thanksgiving, there was introduced from the litany, "O God, we have heard with our ears," &c., with its accompanying response, and the *Gloria Patri*.

"O 'twas a joyful sound to hear,"

was sung as an introit, to the tune of *St. Ann's*. The Rev. William S. Walker, D. D., began the communion office. After the hymn—

"Come, let us join our friends above,"

the Rector of the parish made an historical address. Bishop Scarborough was celebrant at the holy Eucharist, the offerings being for missions in the Convocation of Burlington.

From three to five P. M. there was a reunion of the Sewing School, (which was inaugurated November 23d,) one hundred and forty in number, many of whom had never known how to use a needle till last autumn.

At half-past seven P. M. the "first annual meeting" of the Guild was held. The Rector said the *Office of Devotions*. The roll of members was called, and the annual reports of the "Working Committees" were read. The Rector next read a letter from his immediate predecessor in the rectorship, the Rev. Wm. Allen Johnson, in which he says: "I have been much interested in your Guild. It seems to me to be the very thing



to complete what was lacking in St. Mary's parish—putting all the members to some good work. And such a Guild as you have now organized, with the Rector at the head, supplies systematic work under authority."

The Rector next called attention to a copy of *The Book of Common Prayer of the Church of England*, found in the Church, which was printed in 1696; and to the parchment deeds on the walls for all the land held by the corporation since 1695, and then to the portraits of former Rectors and others distinguished in the annals of the parish, touching on the chief characteristics and events in the life of each; and lastly, exhibiting the altar silver, nineteen pieces, naming, as nearly as possible, the donor and date of each piece.

#### THE BURIAL OF DR. MORGAN.

October 7th, 1878. The remains of Dr. John Geo. Morgan, founder of the Medical College in Geneva, N. Y., and its first Dean and Professor of Surgery,† who died in Philadelphia on the 4th inst., were this day interred in St. Mary's Churchyard—the Rev. Geo. McClellan Fisk, at the Rector's request, officiating. Besides the relatives, the chief among those present were Charles Ellis, M. D., Joseph Parrish, M. D., Franklin Gauntt, M. D., Edward S. Lansing, M. D., and Ledyard Van Rensselaer, M. D.

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† Dr. Morgan's first practice of medicine was in Auburn, N. Y., where, in 1826-1830, he was brought to wide public notice by his repeated attendance upon Bishop Hobart. During his last illness, that prelate said to him: "My dear doctor, give me your hand, it soothes me; you have been very kind and faithful to me; you have been most judicious in your treatment of me; you will not lose your reward, for whether I live or die, you have done your duty. God will bless you; my Saviour will bless you."

Dr. Morgan was physician and surgeon to the hospital of the state prison, in Auburn, between nine and ten years, and here made his name historical by being the first to successfully tie the jugular vein—in the case of a convict who had cut his throat. He also began in his office a course of medical lectures, at first with three students and increasing each winter until his class numbered fifty-three. His fame as an instructor went throughout the state, and in 1834-1835 he was invited by the trustees of Geneva College to add a medical department to that institution. It was opened with about twenty-five students, and continued to increase during his incumbency until there were about two hundred students. He afterwards engaged in practice in New York, San Francisco, New Orleans and St. Louis. See Dr. Rudd's *Memorial of Bishop Hobart*, pp. 238-240; also, *Medical Record of New York*, 1878.

## INVITATION FROM HISTORICAL SCHOLARS.

"The Historical Society of Pennsylvania,

"Philadelphia, Sept. 23d, 1878.

"REV'D SIR: The discovery made by you among early public records in this city of an impression from an Episcopal seal, which on its face shows that it was the seal of John Talbot, who, it was long ago conjectured, but not certainly known, was secretly consecrated by the nonjuring Bishops, and exercised Episcopal offices here, about the years 1722-24, seems to us a discovery which tends to establish a fact in our early political and religious history sufficiently interesting to be brought out and enlarged upon.

"A statement of the evidence of Talbot's consecration as Bishop, and an account of what he did in our early colonies, would, we think, prove interesting to some of our members.

"As the successor of Talbot in the ancient Church of St. Mary at Burlington, N. J., and from your well-known general learning in history, we suppose you to be acquainted with most that relates to him, and if agreeable to you to put what you can tell us before our members at their next meeting, on the second Monday (the 11th) of November, we shall be happy to have you give it to us.

"We are, Reverend Sir,

"With great respect,

"Your friends,

"CHAS. M. MORRIS,

"HENRY C. CAREY,

"CHAS. WILLING,

"C. COPE,

"ELI K. PRICE,

"JOHN JORDAN, JR.,

"P. MCCALL,

"JOHN WILLIAM WALLACE.

"The REV'D GEORGE MORGAN HILLS, D. D."

## THE INVITATION ACCEPTED.

"St. Mary's Rectory,

"Burlington, N. J., Oct. 1st, 1878.

"To Messrs. Chas. M. Morris, Henry C. Carey, Charles Willing, &c.:

"GENTLEMEN: I have the honor to acknowledge the receipt of your communication of the 23d ult., requesting me to tell what I can about John Talbot to the members of the Historical Society of Pennsylvania, at their next meeting, on the 11th of November.

"It will give me pleasure to comply with your wishes, not only from the interest of the theme, but as a proof of the personal respect with which I am,

"Gentlemen,

"Faithfully yours,

"GEO. MORGAN HILLS.



Enlarged Photograph of the Seal of  
**JOHN TALBOT,**  
THE FIRST BISHOP IN NORTH AMERICA,  
A. D. 1722,

Discovered on his widow's will, Sep. 1875, by the Rev. Dr. Hills.





## JOHN TALBOT, THE FIRST BISHOP IN NORTH AMERICA.

*A Monograph read before the Historical Society of Pennsylvania, Monday Evening, Nov. 11th, 1878, by the Rev. George Morgan Hills, D. D.*

Some three years since, I discovered in the office of the Register of Wills in this city, an instrument which was admitted to probate an hundred and fifty years ago, having for its seal a mitre, and, in monogram, all the letters of the name "JOHN TALBOT." This is a culminating evidence of what has been wrapped in mysterious obscurity. Tradition, indeed, had vaguely whispered that there were Bishops in America in Colonial times. Documentary proofs of this were brought from Great Britain to this country in 1836, by the late Rev. Dr. Francis L. Hawks. Percival, in the appendix to his work entitled, "An Apology for the Doctrine of Apostolical Succession," gives a table of English Nonjuring Bishops, naming among them Welton and Talbot, with the remark, "They both went to the Colonies in North America (the former to Philadelphia), and exercised the Episcopal functions." Lathbury, in his "History of the Nonjurors," makes a similar, though less definite statement. Hawkins's "Missions of the Church of England," and Anderson's "History of the Church of England in the Colonies," both enlarge upon it, taking, of course, the Establishmentarian view.

Encouraged by the invitation of this distinguished Society, and with the further materials in my possession, I shall attempt a monograph of him whom chronological accuracy must designate as "The First Bishop in North America."

JOHN TALBOT, Master of Arts, and Priest of the Church of England, had been in the Colony of Virginia as early as about the year 1693. Ten years afterwards, we find him Chaplain of the ship *Centurion*, Capt. Herne, Commander, during that memorable voyage, when, on the 28th of April, 1702,<sup>†</sup> she sailed from Cowes, in the Isle of Wight, bound for Boston, in New England; and freighted with a group of rare prominence, Col. Dudley, Governor of Massachusetts, Col. Povie, Deputy Governor, and Mr. Morris, afterwards Governor of New Jersey,<sup>‡</sup>

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<sup>†</sup> See page 20.

<sup>‡</sup> See next two pages.

Initial Letter.

**N**

"**SIR**—In reply to your letter of the 8th ultimo, enclosing a copy of your monograph on "John Talbot," I am commanded by my Lords Commissioners of the Admiralty to forward herewith some further particulars with which they have been supplied from the Public Record office, viz: extracts from the Log of H. M. S. 'Centurion,' noting the embarkation of the gentlemen mentioned on page 5 of the monograph, and also their disembarkation in America.

"Their Lordships are informed that touching the various disagreeable circumstances that happened during Mr. Talbot's stay in America, his disagreement with Governor Hunter, &c., &c., much is to be found in the Board of Trade Correspondence of the period deposited in the Public Record office.

"**REV. G. M. HILLS**, D. D., Burlington, New Jersey, U. S. A.

"Admiralty, S. W.  
"10th January 1880.

**ROBERT HALL**"

### ADMIRALTY RECORDS

Log Book C. H. M. S. "CENTURION" 1694-1702. N<sup>o</sup> 82

Centurion

The proceedings of Her Ma<sup>ty</sup>s<sup>d</sup> shipp und<sup>r</sup> my command between the Twenty third day of Feb<sup>y</sup> 170<sup>1</sup>/<sub>2</sub> and the First day of March 170<sup>2</sup>/<sub>3</sub>

MAY	DAYS	WINDS	COURSE	MILES	LATTD. CORRECTD.	LONGTD. CORRECTD.	BEARING OF THE LANDS	REMARKABLE OBSERVATIONS AND ACCIDENTS
*	*	*	*	*	*	*	*	*
Wednesd	6	N E b E N. W. W. N. W.	S. S. W. 1/4 S	80	49-05	00-42 W.	[Noone] N. 23 E. 43 Leagues.	[Moderate Winds and Weather] till midnight then sprang up a fine breeze at noone parted with the lands end itt bearing N. N. W. 6 or 7 Leagues from whence I took my departure itt lying in 50 and 20 N. being bound for Newengland having Govern <sup>r</sup> Dudley, Colonel Morris Capt Povey Mr. Gorden & Mr. Keith with their Retinue passengers
*	*	*	*	*	*	*	*	*
June. Friday	12	E E. N. E	*	*	*	*	At 2 Anchor'd and moored in 7 fathoms Georges Island E 1/2 N.	Faire weather yesterday in the Afternoone Anchored att Nantasketts where the Governour and the rest of the Gentlemen and Passengers went for Boston and wee moored.
*	*	*	*	*	*	*	*	*

J. HERNE.

Centurion Comp<sup>t</sup>  
197

{ Began rigging and Wages and Petty Warrt. att Woolwich ye 22 Feb: 1700<sup>1</sup>/<sub>1</sub> Sailed to the Hope 12 Mar: 1700 from thence and Ended Petty Warr<sup>t</sup> att Wool: the 19 same, went to whole Allowance of Sea Victualls the day following went to short allowance of Beer the 24 do Went to short Allowance of bread y<sup>e</sup> 10 Apr. 1701 Went to short Allowance of all Provisions y<sup>e</sup> 20 D<sup>o</sup>: Went to whole Allowance of all Provisions May 12 1701 Began Two thirds of Allow<sup>ce</sup> of all Species (Beer excepted) the 11 May 1702 Short Allowance munny being all paid. Short Allow paid

{ List of Com<sup>rs</sup> Vict<sup>s</sup>, these few not to be paid herein.

# IN BURLINGTON.

723

No.	TIME OF			Whence and whether prest or not	Register Numbers	No. and Letter of Tickets	MENS NAMES	Quality	D. or R.	Time of Discharge	Year	Whether or for what reason.	Neglect	Stop Cloaths	Beds	Dead Mens Cloaths	Tobacco	Chest	6d. p. Mo. for Greenwich Hospital	Full Wages	Neat Wages	Short Allowance	TO WHOM PAID
	Entry	Year	Appearance																				
463	Mar. 12	170 <sup>1</sup> / <sub>2</sub>	Mar. 12	3.3.6	Gh	650	Jno. Talbott	Chapln.	D			*	*			*	*	4.0	2.0	3.15.4	3.9.4		2 Aug <sup>t</sup> Rich <sup>d</sup> Gillingham Atty.
	*				*			*				*									*	*	*

Slopers, Tobacco &c  
Excd. p<sup>r</sup> N. H.  
1 Apr. 1703

(Signed) J. HERNE  
W. FOWNES  
JA. YOUNG  
MATTHEW COMBE

Endorsed  
Began Rigging Wages the 22 Feb. 1701 Sea Do 12 Mar. 1701 Ended Do 30 June 1702. Paid to that time on board her in hanoize near Ply-mouth the 10 May 1703

## ADMIRALTY BOARD RECORDS

Commission and Warrant Book 28 Jan'y 1701 to 6 July 1703. No. 5.  
Warrant for Mr. John Talbott (recommended by the Bishop of London) to be Chaplaine of His Mat's Ship the Centurion under ye command of (Captaine John Herne. Dated 25th Feby 1701  
By &c J B  
P (enbroke)

together with the first two missionaries of the newly-incorporated "Society for Propagating the Gospel in Foreign Parts." †

So generous were these Governors to their clerical companions, that they extended to them the hospitality of their table throughout the entire voyage. Judge Sewall's Diary, a MS.‡ in the Library of the Historical Society of Massachusetts, says, that such deference was paid to the senior missionary that he was called upon to say Grace, although the Chaplain was on board. How intensely interesting, at this period, would be notes of the conversations between these three Colonial statesmen, and three intelligent clergymen, during that long voyage of six weeks and a day! Must they not have been largely interspersed with the political, moral, and religious condition of the Colonies, and the imperative needs of the hour? No wonder that an ardent, devout, and energetic man, like John Talbot, expressed a desire to exchange the service of the Admiralty for the harder service of the adventurous missionary.

It was a great event when that ship arrived. Prominent colonists went on board to welcome their political officials, while the two ministers of the Church of England congregation in Boston greeted their brethren in the Holy Ministry. This was on the 11th of June.

On Sunday, the 28th of June, the Rev. Mr. Talbot took his turn in preaching in the Queen's Chapel, Boston; and the journal of the senior missionary adds, in connection with this entry, "By the advice of my good Friends at Boston, and especially of Col. Joseph Dudley, Governour of Boston Colony, I chose the above-named Mr. John Talbot to be my Assistant and Associate in my Missionary Travels and Services, he having freely and kindly offered himself, and whom I freely and kindly received, and with the first occasion I wrote to the Society, praying them to allow of him to be my Fellow Companion and Associate in Travels, &c., which they accordingly did." Mr. Talbot began at once his missionary work, although his appointment by the Society bears date the 18th of September. His was

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† Rev. George Keith, and Rev. Patrick Gordon.

‡ This *Diary* has since been printed.



a spirit which could not brook delay ; and in the intervening three months much could be accomplished by those who leaped rather than ran. On the 1st of July he was present at the commencement of the College at Cambridge, Mass. ; and, on the 9th, was at Lynn ; and thence proceeded on an extensive missionary exploration. The tour was made on horseback, except where occasion demanded that both men and beasts should be shipped upon sloops. From twenty to fifty miles a day were thus accomplished. Churches, meeting-houses, town houses and private houses were used for Divine Service, and the prayers of the Church of England were duly read before each sermon.

The continual change of scene, the cordial welcomes, the thronged attendance, the politeness of every Colonial Governor, the exhilarating mode of travel, the crisp air, and sweet odors of autumn, as they passed through Rhode Island, Connecticut, Long Island, and East and West Jersey kept the missionaries in high spirits. *LAUS DEO APUD AMERICANOS!* is the outburst of the full heart of Talbot, inscribed at the top of this page of his register, in bold and beautiful letters. \* \* \*

Five hundred miles of travel had now been made ; and, to use Talbot's own language, "In all places where we come, we find a great ripeness and inclination amongst all sorts of people to embrace the Gospel." \* \* \*

"We have great need of a Bishop here, to visit all the churches, to ordain some, to confirm others, and bless all." This expression, with scarcely any alteration, was transferred to a conspicuous position in the first report of the Society for the Propagation of the Gospel, and has been a classic sentence, repeated in ecclesiastical accounts of the Colonies ever since.

On the 10th of the next April, Mr. Talbot writes from New Castle, \* \* \* "God bless Queen Anne, and defend her that she may defend the Faith ; and her Faithful Councillours, if they have any piety or policy, I'm sure will take some course with these Heathens and Hereticks, for if they be let alone to take the sword (which they certainly will when they think they are strong enough), we shall perish with it, for not opposing them in due time."

When we reflect that this utterance was made seventy years before the outbreak of the American Revolution, we must credit Mr. Talbot with the ken of a prophet. Temporizing continued, with regard to the Colonies, and shameful neglect in manning the Church. Neither the mace of the law, nor the trumpet of the Gospel was adequately employed; and the power of Britain was swept from its transatlantic Colonies, according to the minute prediction of this man of God. \* \* \*

\* \* \* A war in which Great Britain was engaged produced in Mr. Talbot conscientious scruples, which caused him to omit that suffrage in the Litany for victory over her Majesty's enemies, and the prayer appointed to be said in time of war. Moreover, he went as far as New York in pursuance of a resolution to sail for England again, but changed his mind and returned to Burlington, where he bought a house and lot on the east side of what is now called *Talbot street*. The autumn following, Gov. Hunter, in behalf of the Society, consummated the purchase of the "mansion-house and lands" in Burlington, for £600 sterling of England, or £900 current money of New York, for a Bishop's seat.† This famous property, only a few years previous, was described by Gabriel Thomas, in his quaint way, as "The Great and Stately Palace of John Tateham, Esq.," "pleasantly situated on the north side of the town, having a fine and delightful Garden and Orchard adjoining to it." Its domain, of fifteen acres, was bounded on the north by the Delaware river, on the east by Assiscunk creek, on the south by Broad st., and on the west by St. Mary st. It was as level as a bowling green. The posts of its fences were cedar; the covering of its roof, lead; and there were offices, and a coach house, and stables, and every appointment to make it at once the grandest, and—for want of a purchaser—the cheapest establishment in America.

A Bill was ordered to be drafted, to be offered in Parliament for establishing Bishopricks in America; and Burlington was designated as the first American See. Everything presaged

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† N. Y. Colonial MSS. (Hunter), vol. 58, pp. 58, 59. Secretary of State's office, Albany, N. Y.

success, but before the Bill was introduced, its great patroness, Queen Anne, died.

On the accession of George the First, a different complexion was given to American affairs. The feud between the Jacobites and the House of Hanover was reopened. All who held office were required to take the oath of allegiance afresh. This Mr. Talbot declined. Such a political offence, together with his plainness of speech, were made the ground for Gov. Hunter to charge him, in a very scurrilous letter, with "incorporating the Jacobites in the Jerseys." And three of the most distinguished men in the Province—Ex-Gov. Bass, the Attorney-General, Mr. Alex. Griffiths, and the Hon. Col. Daniel Coxe—were included as his main abettors. The allegation was sent to England, and returned to Mr. Talbot. His vestry, who had known him for twelve years, united in pronouncing it "a calumnious and groundless scandal." Talbot, in his reply to the Bishop of London, says that he was a Williamite from the beginning, and took all the oaths at the admiralty office before first leaving England. Mingled with his indignation, he cannot resist a pun upon the Governor's name. "I suffer like my Lord and Master between two at Philadelphia and New York, but God has been my succour, and I doubt not but he will still deliver me from the snare of the Hunter." \* \* \*

Eighteen years had now passed, during which entire period Mr. Talbot had been incessant in toils, and importunate in appeals, for what he deemed the chief need of the Provinces.

On the 22d of June, 1720, he sells a portion of his land in Burlington, doubtless to defray the expenses of the voyage, and sails for England, uncertain as to whether he will ever return.

In April, 1721, he applied to the Lord High Chancellor, and received the interest on Archbishop Tenison's legacy, as the oldest missionary. He was absent two years and a half, and became intimate with Dr. Ralph Taylor,† a Nonjuring Bishop.

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† A news-letter written from London, 7th January, 1722-3, contains these words: "A few dayes agoe dyed the Rev. Dr. Ralph Taylor, who not conforming at the Revolution to the terms of the Government, followed King James the 2d into France, and for some years was Chaplain to the Protestants of the Court of that unhappy Prince."

The original Nonjuring Bishops, Sancroft, Ken, and others, were deprived of their Sees, as Talbot well knew, on purely political grounds. They held to the doctrine of hereditary right. They held further, that when the State persecuted the Church, the union of Church and State was dissolved; and that there was no validity in lay deprivations of Bishops and Clergy. In sympathy with such views, charged with Jacobitism when it was a false accusation, and despairing of an Episcopate for the Colonies in any other way, Talbot was induced to unite with Dr. Richard Welton,<sup>†</sup> in receiving consecration from this source. The Nonjurors were in undoubted possession of the historical Episcopate. Yet, politically, they were under the ban; and they had recently had a division among themselves on the ground of "usages." These things made the venture desperate. Still, there were arguments that overbalanced them. The American Colonies were not in any diocese, nor at that time, in any jurisdiction. From the middle of Charles II.'s reign until the close of that of Queen Anne, the Bishops of London had exercised Episcopal powers over America under a special seal—the arms of the See of London, surrounded by the inscription: "SIGILLUM. EPISCOPI. LONDINENSIS. PROCOMMISS. AMERICANIS." In George the First's reign, however, the question was referred to the Attorney and Solicitor-General, "Whether America was so far to be deemed within the Diocese of London, that the Bishop thereof had all power in America?" The law-officers gave it as their opinion that letters-patent from the Crown were necessary to constitute such Episcopal powers, which Dr. Gibson, the then Bishop of London, *refusing to take out*, the seal became no longer an object for use.<sup>‡</sup> § A well-

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<sup>†</sup> The Christian name of Dr. Welton was not Robert as stated, on the authority of Percival, on page 168, but *Richard*, as given in Rawlinson's MS. and in the Register of Christ Church, Philadelphia.

<sup>‡</sup> *Notes and Queries*, third Series, vol. IV., August 1st, 1863, p. 84.

§ "The practice continued until the appointment of Bishop Gibson to the See of London. Upon inquiring into the source of his authority, he was told that, though no strict ecclesiastical title could be found, yet by an order in council in the reign of Charles the Second, the colonies were made a part of the See of London. For this order he, being a careful man, caused a diligent search to be made, when he discovered that none such existed. Finding,



informed ecclesiastic as Talbot was, a firm believer in the Divine right of Bishops, and that, without them, the gifts of ordination and confirmation could not be received, his mind was made up. And, previous to the month of October, some time in the year of our Lord 1722, both Richard Welton and himself were consecrated to the office of Bishops, by Bishop Ralph Taylor.† Percival brackets Taylor and Welton as uniting in the consecration of Talbot, but Rawlinson's MSS., in the Bodleian Library, Oxford, say Welton "was consecrated by Dr. Taylor alone, in a clandestine manner," and Talbot "was consecrated by the same person at the same time."‡ This Rawlinson was himself admitted to the Nonjuring Episcopate five or six years afterwards, although he took the utmost pains to conceal it, using stars to indicate his own name in the very entry of his consecration; yet his MS. must be regarded as very high authority.

Intent upon offering to his beloved America a purely primitive Episcopate, independent of the Civil Power, Talbot pro-

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therefore, no ground whatever on which to rest his claim of jurisdiction, he declined even to appoint a commissary. Thus the colonies were separated from all episcopal control."—*Wilberforce's History American Church*, third edition, p. 137.

† "The Bishops of the Protestant Episcopal Church in the United States of America assembled in Council, not meaning to dispute the validity of Consecrations by a single Consecrator, put on record their conviction that, in the organization of reformed Churches with which we may hope to have communion, they should follow the teaching of the Canons of Nicæa; and that, where consecration cannot be had by three Bishops of the Province, Episcopal orders should at all events be conferred by three Bishops of National Churches."—*Journal of General Convention*, 1880, pp. 264 and 120.

NOTE.—The first Bishop of the Church of Rome in this country, Dr. John Carroll, of Baltimore, was consecrated by a Bishop "in partibus," viz., Dr. Charles Walmsley, Bishop of Rama, senior Vicar Apostolical, &c., no other Bishop being present. The event took place in the chapel of Lulworth Castle, England, on Sunday, August 15th, 1790.

‡ From these, we extract as follows:

"25 Jan. 1721, Ralph Taylor, D. D. consecrated at Grey's Inn by Mr. Hawes, Mr. Spinckes, and Mr. Gandy; present, earl of Winchelsea, Rob. Cotton, Tho. Bell, and Mr. John Blackbourne, A. M.

"1722, Ric. Welton, D. D., was consecrated by Dr. Taylor alone, in a clandestine manner.

"\* \* \* Talbot, M. A., was consecrated, by the same person at the same time, and as irregularly."—*Notes and Queries*, 3d S., I., March 22d, 1862, p. 225.

cured his Episcopal ring, and embarked, reaching this port with great joy. †

\* \* \* Nearly two years passed, and, had it not been for another arrival, Talbot might have gone on unmolested. That arrival was Dr. Welton, who was consecrated at the same time with Talbot. ‡ He had been deprived of the rectorship of White-chapel, London, for being a Nonjuror; had so far defied the law as to assemble two hundred and fifty Nonjurors in a private house for Divine Service, and been imprisoned in consequence. Embittered by such severity, he had come to Philadelphia, and was gladly received at Christ Church, in the room of the displaced Urmston. § \* \* \*

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† "The political events of that day and the continued failure, which Talbot witnessed, of the efforts of the Church of England to make herself known in her integrity abroad, tempted him afterwards to regard, through a very different medium, the position which he believed of right belonged to her. It led him to take for his associate \* \* \* Welton, formerly Rector of White-chapel, and now pastor of a nonjuring congregation; \* \* \* and in 1722, both were consecrated to the Episcopal office by the nonjurors \* \* \* Welton returned with Talbot to America, and went to Philadelphia, whilst Talbot remained in New Jersey, from which place authentic reports soon came home to the Society of acts done by him, which, however consistent with the creed of the nonjuror, could of course not be permitted to its missionaries. A refusal to pray in public for the person and family of George I., and to take the oaths of obedience to his authority, were the offences with which Talbot was charged. And receiving not from him any denial of their truth, the Society was constrained at once to remove him from his post. Whether he performed any Episcopal acts in New Jersey, is very doubtful. He certainly abstained from making any public parade of them."—*Anderson's History Church of England in the Colonies*, second edition, 1856, vol. III., pp. 239, 240. See also, *Wilberforce's History Protestant Episcopal Church in America*, third edition, 1856, pp. 160-163.

‡ Alluding to the pseudo-episcopate of Wesley, *Anderson*, in his *History*, second edition, vol. III., pp. 517, 518, says: "It was an impatience like that manifested by Talbot sixty years before, who, eager to apply the remedy which, above all others, was required for the evils which he then witnessed in the British Colonies, sought and received consecration to the Episcopal office at the hands of the nonjuring body. \* \* \* But for him and his coadjutor Welton, the excuse might have been urged, that they received the office of Bishop from the hands of Bishops."

§ "In 1724, Urmston came over again from England and became the Rector of North Sassafrass parish, Cecil Co., Md., and continued there for some years, when he was displaced for profaneness and intemperance, and soon after came to an unhappy end."—*Rev. Dr. Ethan Allen's MS.*

"He was dismissed here [Phil.] on account of his immoral course after about a year's service. On leaving he went to Maryland, to North Sassafrass parish, Cecil County. Here in July 1731 he was suspended from the ministry by Mr. Commissary Henderson. Mr. Urmston was succeeded for a while by the Right Rev. Mr. Talbot of Burlington."—*Allen's MS.*

Information of Welton's privily exercising the functions of a Bishop in Pennsylvania was sent to the Lords-Justices of Great Britain, who ordered a writ of privy seal to be served on him, commanding his return forthwith to England. He left Philadelphia in March, 1726; and, rather than obey the writ, retired to Lisbon, Portugal, where, in the August following, he died, refusing to commune with the English clergyman. Among his effects was found an Episcopal seal.

Talbot was discharged from the service of the Society, and ordered to "surcease officiating." †

Talbot, who hitherto had been wedded only to the Church, and lived with great frugality, married a widow with some property. ‡ \* \* \* The venerable couple went to Burlington, where they lived in refined simplicity. This serene retirement did not last long. The *American Weekly Mercury* contains the following: "Philadelphia, Nov. 30, 1727. Yesterday, died at Burlington, the Reverend Mr. John Talbot, formerly Minister of that Place, who was a Pious, good man, and much lamented." How like the record of the protomartyr! "Devout men carried Stephen to his burial, and made great lamentation over him." The weeds which his widow wore till the day of her death, and her request to be buried by his side, showed the strength of her affection for him. She removed to Philadelphia, where she met her final sickness. She sent for a scribe, and dictated a will, whose value as an historical paper cannot be over-

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† Essentially the same things about these Nonjuring Bishops in the Colonies are found in *Humphrey's Historical Account of the S. P. G.*, pp. 184, 185; *Bishop G. W. Doane's Sermons*, London edition, 1842, p. 145; *Collections P. E. Historical Society for 1851*; *Wilberforce's History Church in America*, third edition, 1856, pp. 160, 163; *Doc. Hist. P. E. Church, Connecticut*, Hawks and Perry, editors, 1862, p. 98; *Sprague's Annals Episcopal Pulpit*, pp. 30, 33; *Anderson's Church of England in the Colonies*, vol. II., pp. 720-722; vol. III., pp. 351, 352, 664, 665; *Hawkins' Missions of the Church of England*; *Lathbury's History of the Nonjurors*; *Percival's Apostolical Succession* (appendix); *Notes and Queries*, third series, vol. I., March 22d, 1862, p. 225; *Biographical Encyclopedia of New Jersey*, Galaxy Pub. Co., pp. 455-457; *Gloucestershire Notes and Queries*, parts I.-XII., pp. 183, 184, 326, 457; *Transactions of Bristol and Glouc. Arch. Society*, vol. V., pp. 18, 21.

‡ No record of this marriage has thus far (1885) been found. The marriages in St. Mary's Church, Burlington, from December, 1703, to December, 1774, are printed in *Our Ancestors, a Genealogical and Biographical Magazine*, edited by Van Horn, Vol. I., No. 1, pp. 43-47.

estimated. \* \* \* Her husband's privy signet was produced, and on the warm surface of the black wax there was an impression made, which brings us here to-night—a mitre, with flowing ribbons, and beneath it, in large script letters, ingeniously intertwining one another in bold relief, the full name—"JOHN TALBOT." † \* \* \*

Within the octave of Ascensiontide her soul was released from the burden of the flesh. And, on Whitsunday, June 6th, 1731, her remains were placed in the Church at Burlington. A funeral sermon was preached, the original MS. of which is now in my possession. † \* \* \*

But where is the spot in which this holy pair repose? Where is the "decent plain monument" which Mrs. Talbot ordered in her will? Her assets were ample to cover its cost. But no monument can be found, and—no grave! Of Talbot it may be said, "No man knoweth of his sepulchre unto this day."

Mrs. Talbot's son by her former marriage, Thomas Herbert, it is believed from the records of Christ Church in this city, came here to settle her estate, and died the September following his mother. This may account for inattention to her will; while the circumstances attending the last years of Talbot would raise the suspicion of disloyalty to the Establishment in any to do him honor. Though it is reported that he took the oaths and submitted, there was no unclasping of his fetters. The cold shackles of Hanoverianism were imposed upon him, and he was buried with them on. \* \* \*

The late Hugh Davey Evans, of Baltimore, in his "Essay on the Episcopate of the Protestant Episcopal Church in the United States of America," published in this city in 1855, speaking of Samuel Seabury, of Connecticut, as "the first *diocesan* Bishop of the Anglican Communion, in North America," § adds, "He would have been the first Bishop, as well as

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† On page 248 this seal is described as having a mitre *with a plain cross upon it*, and under it "the full name J. Talbot." These inaccuracies were caused by the wood-cut made for page 247. The enlarged photograph taken later shows no cross, but the letters of *both* the names, JOHN TALBOT.

‡ See pages 244-246.

§ See third foot-note on page 323.



the first diocesan Bishop, but for one fact. In the early part of the century, two Bishops of the line of English Nonjurors had for a time resided in this country. One of them lived in New Jersey, and the other in Pennsylvania. They, however, claimed no diocesan jurisdiction; or, if they did, the claim was neither allowed, nor well founded. The fact that they were in the Episcopate was not generally known, and their existence has left no consequences in the history of the American Church."

\* \* \* I have only to say in conclusion, that the impression of his seal has been enlarged in ecclesiastical brass, and is here to be seen this evening. It is intended to place it on a mural monument in the old Church at Burlington.

NOTE.—The brass fac-simile above referred to, fifteen by twenty inches in proportions, and weighing more than forty pounds, after remaining for several days at the rooms of the Historical Society, was affixed to a mural tablet. The tablet is of blue clouded Vermont marble, about six and a half by three feet in dimensions, with a rosette of brass in each of its four corners, and a cross, overlaid with brass, at the top.

#### RESOLUTION OF THANKS.

"The Historical Society of Pennsylvania,  
"820 Spruce Street,  
"Philadelphia, Nov. 12th, 1878.

"REV'D AND DEAR SIR—I have the honor to inform you, that at a meeting of the Society held last evening, it was on motion of Richard S. Smith, Esq., seconded by the Rt. Rev. Wm. Bacon Stevens, D. D., LL. D., Resolved:—

"That the thanks of the Society are hereby given to the Rev. Geo. Morgan Hills, D. D., for his instructive and interesting discourse on the Rev. John Talbot, and that a copy be requested for deposit among its Archives. †

"Yours very respectfully,

"WM. BROOKE RAWLE,

"*Recording Secretary.*

"REV. GEO. MORGAN HILLS, D. D.,  
"Burlington, N. J."

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† Printed in *The Pennsylvania Magazine of History and Biography*, Vol. III., No. 1, pp. 32-55.

## UNVEILING THE TALBOT MEMORIAL.

On Friday evening, November 29th, 1878—the one hundred and fifty-first anniversary of Talbot's death—there was a large assemblage in old St. Mary's Church to witness the unveiling of the tablet to his memory.

The tablet stood temporarily on a dais just under the chancel arch, covered with a purple veil.

The Rev. Dr. Hills, vested in cassock, surplice and stole, said :

Dearly beloved, forasmuch as devout men in all ages have erected memorials to their benefactors, and whereas we are gathered together in this sacred place to follow this good example, let us hear what is written in the forty-fourth chapter of Ecclesiasticus, beginning at the first verse :

Let us now praise famous men, and our fathers that begat us.

2 The Lord hath wrought great glory by them through his great power from the beginning.

3 Such as did bear rule in their kingdoms, men renowned for their power, giving counsel by their understanding, and declaring prophecies :

4 Leaders of the people by their counsels, and by their knowledge of learning meet for the people, wise and eloquent in their instructions :

5 Such as found out musical tunes, and recited verses in writing :

6 Rich men furnished with ability, living peaceably in their habitations :

7 All these were honoured in their generations, and were the glory of their times.

8 There be of them, that have left a name behind them, that their praises might be reported.

9 And some there be, which have no memorial ; who are perished, as though they had never been ; and are become as though they had never been born ; and their children after them.

10 But these were merciful men, whose righteousness hath not been forgotten.

11 With their seed shall continually remain a good inheritance, and their children are within the covenant.

12 Their seed standeth fast, and their children for their sakes.

13 Their seed shall remain for ever, and their glory shall not be blotted out.

14 Their bodies are buried in peace ; but their name liveth for evermore.

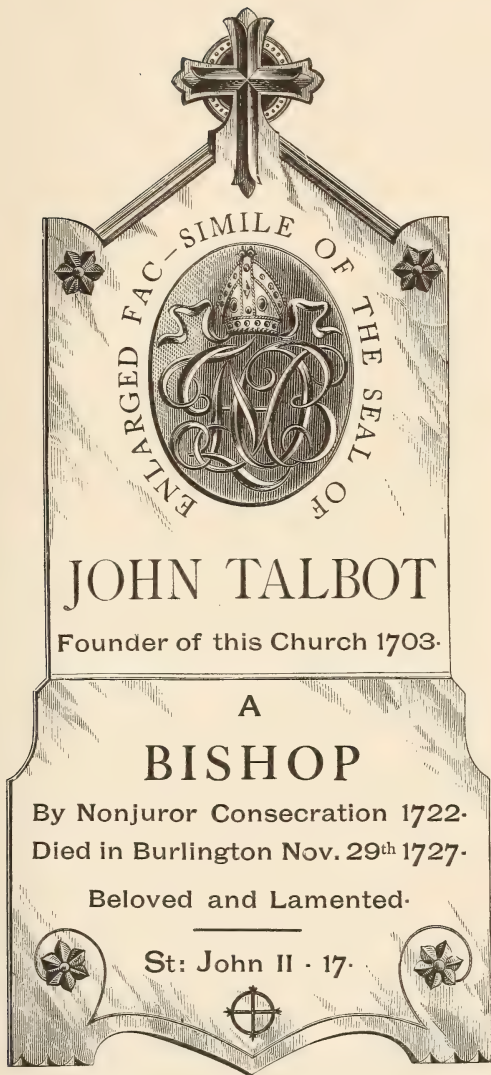
15 The people will tell of their wisdom, and the congregation will shew forth their praise.

This lesson ended, the Rector said :

*Let us pray :*

O God of our fathers and Lord of mercy, we praise Thee for the good examples of all Thy servants who have departed this life in Thy faith and fear. May the name of the founder of this Church be so held in remembrance amongst us that we may follow his courage and constancy, his zeal and devotion, through Jesus Christ our Lord. *Amen.*

O God, who hast wonderfully delivered Thy Church in this land from the



THE TALBOT MEMORIAL TABLET.





open and secret conspiracies of its enemies, we humbly beseech Thee that the sense of this Thy mercy may increase in us a spirit of love and thankfulness to Thee, through Jesus Christ our Lord. *Amen.*

Bless, O Lord, we beseech Thee, this parish in which our lot is cast; make every member of the same sound in faith, holy in life, and abundant in good works, through Jesus Christ our Lord. *Amen.*

Accept, O Lord, this service at our hands, and bless it in such wise as may tend most to Thy glory, and the increase of Thy kingdom, through Jesus Christ our Lord. *Amen.*

Our Father, &c.

The Rector then unveiled the tablet, saying:

"To the glory of GOD, and in memory of John Talbot, founder of this parish, I, his eleventh successor in the rectorship of the same, unveil this Tablet, and present it to the corporation of St. Mary's Church as the gift of John William Wallace, LL. D., president of the Historical Society of Pennsylvania."

When the assemblage had passed before and viewed the tablet and regained their seats, the Rector delivered, without notes, a eulogy on the life, character and services of John Talbot.

After the congregation withdrew, the Vestry remained for a special meeting, when, on motion of the Hon. J. Howard Pugh, M. D., senior warden, it was

"*Unanimously resolved*, That the acknowledgments and thanks of this corporation are hereby returned to John William Wallace, LL. D., president of the Historical Society of Pennsylvania, for his very elegant and valuable gift to this Church of a memorial mural tablet to John Talbot, founder of this Church and first Bishop in North America."

A few days after, this tablet was affixed to the northeast wall of the old Church, because the ancient pulpit and reading-pew were there during Mr. Talbot's incumbency. See Diagram, page 372. †

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† A mural tablet of blue marble, surmounted by a white marble cross, encircled with a brass crown, was shortly afterwards affixed to the southeast wall of the old Church, the gift of Charles Ellis, M. D., "In memory of ANNE, widow of Bishop Talbot." See page 246.

## DEATH OF BISHOP ODENHEIMER.

At a meeting of the Rector, Wardens and Vestrymen of St. Mary's Church, Burlington, N. J., held on Saturday evening, August 16th, 1879, pursuant to a special call, the Rector presented the following preamble and resolutions, which were unanimously adopted :

FORASMUCH as it hath pleased Almighty God to release from the burden of the flesh, after a year's severe and distressing illness in our midst, the Rt. Rev. William Henry Odenheimer, D. D., Bishop of the Diocese of Northern New Jersey ; † and whereas, the departed prelate was for fifteen years our own diocesan, and twice during that period in pastoral charge of this parish ; and whereas, the whole of his episcopate has been passed in near relations to us ; therefore,

*Resolved*, That we give thanks to Almighty God, our Heavenly Father, for the pure and blameless life of this beloved Bishop, and for the marked fortitude, patience and resignation with which he met his many and severe afflictions, domestic and personal.

*Resolved*, That in all the offices which he held among us, as Bishop, pastor, teacher, counsellor and friend, we ever recognized in him an ability, soundness and fidelity which were surpassed only by his kindness, magnanimity and great charity.

*Resolved*, That we tender to his bereaved family our most respectful and sincere sympathy and condolence.

*Resolved*, That as an expression of our veneration for his worth, the chancel of the parish church be draped in mourning, and that we attend his funeral services in a body, wearing the customary badge of grief.

*Resolved*, That an official copy of this, our action, be sent to Mrs. Odenheimer, and duly published.

GEO. MORGAN HILLS, D. D., *Rector*.

Attest :

GEO. H. WOOLMAN, *Secretary*.

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† Bishop Odenheimer died August 14th, 1879, at "Riverside," his former Episcopal residence, where his daughter and son-in-law, Mr. Henry B. Grubb, then resided.

## THE FUNERAL OF BISHOP ODENHEIMER.

The funeral of this lamented prelate took place in St. Mary's Church, Burlington, on Monday, August 18th, 1879. At half-past eleven A. M., the body of the deceased Bishop, vested in his Episcopal robes, was brought in a hearse from "Riverside," attended by eight bearers, and escorted by twelve young men, of St. Mary's Guild, as a guard of honor, viz.: Thomas I. Rogers, Charles D. Gauntt, Henry D. Gummere, Augustin Thwaites, M. Howard Giberson, William C. Reick, George H. Allen, William H. Vandergrift, G. W. D. Tucker, William S. Cherry, George F. Hammell and Geo. Heathcote Hills. It was met at the west door of the Church by the Rev. Dr. Hills and the Rev. E. K. Smith and preceded by them to the head of the nave, where it lay in state until two P. M.

The rain poured in torrents all day and obliged a change in the arrangements, restricting all the burial rites within the Church edifice.

At two P. M., the mourners were met at the west door of the Church by the Bishops, officiating Clergy and pall-bearers. As the line reached the coffin, it was lifted and placed within the chancel, Bishop Seymour of the Diocese of Springfield, Ill., reading the opening sentences of the burial service. The coffin was then covered with the purple pall, which was first used twenty years ago over the remains of Bishop George W. Doane, and later over Bishop Hopkins, of Vermont. The choir sang the anthem. The lesson was read by the Rev. Dr. Hills. "Lead, kindly Light," &c., was sung. Bishop William C. Doane, of the Diocese of Albany, proceeded with the service to the Lord's Prayer, the Rev. Elvin K. Smith casting the earth upon the coffin, and Bishop Scarborough said the concluding prayers, Bishop Doane adding the "Blessing of Peace."

The following clergy were present, viz.:

The Rt. Rev. Wm. Croswell Doane, D. D., Bishop of Albany.

The Rt. Rev. John Scarborough, D. D., Bishop of New Jersey.

The Rt. Rev. George F. Seymour, D. D., LL. D., Bishop of Springfield.

Rev. R. M. Abercrombie, D. D.

Rev. Edward B. Boggs, D. D.

Rev. William J. Frost, D. D.

Rev. Thos. Gallandet, D. D.

Rev. J. Breckinridge Gibson, D. D.	Rev. H. Palethorp Hay, D. D.
Rev. Geo. Morgan Hills, D. D.	Rev. Eugene A. Hoffman, D. D.
Rev. Marcus F. Hyde, D. D.	Rev. Geo. C. Pennell, D. D.
Rev. Wm. S. Walker, D. D.	Rev. Daniel C. Weston, D. D.
Rev. H. Hastings Weld, D. D.	Rev. John P. Appleton.
Rev. Henry M. Barbour.	Rev. Horace S. Bishop.
Rev. Gideon J. Burton.	Rev. John F. Butterworth.
Rev. Wm. White Bronson.	Rev. Charles R. Bonnell.
Rev. Francis D. Canfield.	Rev. Arthur B. Conger.
Rev. T. Jefferson Danner.	Rev. A. Sidney Dealey.
Rev. Henry V. Degen.	Rev. Geo. McClellan Fisk.
Rev. Robert L. Goldsborough.	Rev. Hannibal Goodwin.
Rev. Samuel Hall.	Rev. Charles F. Hoffman.
Rev. George B. Hopson.	Rev. Samuel F. Hotchkin.
Rev. David Howard.	Rev. Joshua Kimber.
Rev. William S. Langford.	Rev. Joseph W. Lee.
Rev. John H. McCandless.	Rev. Alexander J. Miller.
Rev. Charles Morison.	Rev. Louis C. Newman.
Rev. Charles M. Parkman.	Rev. Fernando C. Putnam.
Rev. Theophilus M. Reilly.	Rev. Wm. M. Reilly.
Rev. Edward M. Reilly.	Rev. Samuel W. Sayres.
Rev. Joseph H. Smith.	Rev. Elvin K. Smith.
Rev. John A. Spooner.	Rev. J. Nicholas Stansbury.
Rev. William C. Starr.	Rev. Howard E. Thompson.
Rev. Wynant Vanderpool.	Rev. William Wardlaw.
Rev. William T. Webbe.	

After the funeral, the clergy and laity proceeded to the old Church building. Bishop Doane was called to the chair, and appointed the following to prepare a minute: Bishop Scarborough, Revs. E. A. Hoffman, D. D., E. B. Boggs, D. D., J. C. Garthwaite and Abraham Browning, Esqs.

Bishop Scarborough spoke at length, and with much feeling, of the departed Bishop. He alluded to the responsibilities resting upon the deceased, when, twenty years ago, he became the head of the Diocese of New Jersey. He reviewed the circumstances attending Bishop Odenheimer's assumption of the Episcopal office, and said that the diocese was marvellously blessed under his administration. "It is a blessed thing," he said, "to close forty years of noble record in God's work. The lesson his life teaches us is one of patient submission and resignation to the will of God."

Bishop Doane spoke of the departed as one whom he was



almost born to love and honor; as the model priest of his early years and Bishop of most of his priesthood; the ideal of a Christian priest, prelate and gentleman. He said that he was the greater hero by his service of suffering, in all which he bore up with wonderful fortitude.

Bishop Seymour said he felt a personal affection for Bishop Odenheimer, and spoke of the deep impression which the Bishop made upon the clergy of his diocese, as a proof of his noble qualities and Christian character.

Remarks of a similar nature were made by Rev. E. B. Boggs, D. D., Rev. G. J. Burton, Mr. James S. Biddle and several others.

The committee then asked that they be given longer time to prepare their memorial of the Bishop, and that they be allowed to present it through the religious press.

#### THE MINUTE PRESENTED BY THE COMMITTEE.

The Bishops, clergy and laity gathered together in St. Mary's Church, Burlington, N. J., at the funeral of the Right Reverend William Henry Odenheimer, D. D., Bishop of Northern New Jersey, adopt the following minute as an expression of their sense of the loss which they, in common with the whole Church, have sustained by his removal from the scene of his earthly labors to the rest and reward of the Paradise of God.

Appointed very early in his ministry to the charge of the large and influential congregation of St. Peter's Church, Philadelphia, among the first to establish in this country the daily service and weekly celebration of the Holy Communion, his untiring devotion to his work, judicious administration of the parish, and faithful performance of his duties soon won for him the title of "the model parish priest." Although twenty years have elapsed since he was called from the rectorship of St. Peter's to the office of a Bishop in the Church of God, that parish still feels the impulse of his work, and his influence still lives in that city where so many were trained under his ministry for Christ and His Holy Church.

Consecrated to fill the difficult position of successor to "the great-hearted shepherd," the late Bishop Doane, the same characteristics which distinguished his priesthood manifested themselves in his episcopate—the gentle Christian spirit, the finished scholarship, the sound theological learning, the "showing himself in all things an example of good works unto others," and "setting forward quietness, love and peace among all men." In this highest office of the Church he labored with such fidelity and success that he was privileged before his death to see the old Diocese of New Jersey divided, and both divisions of it larger and stronger than the whole when he was first placed at its head.

Called to endure afflictions more than usually fall to the lot of mortal men, and for some years past compelled to do his work under constant bodily suffering, through all he labored with heroic courage, bearing his sorrows and trials with singular patience and unrepining gentleness, until he has fallen asleep in Christ, honored and mourned by all who knew him as a priest and a Bishop. Though a man of loving disposition, and ever mindful of the apostolic injunction that "the servant of the Lord must not strive, but be gentle unto all men, apt to teach, patient," he was endowed with such moral courage that his trumpet gave no uncertain sound. His several charges and addresses to his diocesan convention present evidence of this, and by them "he being dead yet speaketh."

We commend his afflicted family to the care of Him who has promised to be a father of the fatherless and the widow's God, who knows all their necessities in their hour of deep sorrow and bereavement, and who alone can give them consolation and comfort.

In behalf of the meeting.

JOHN SCARBOROUGH,  
EDWARD B. BOGGS,  
E. A. HOFFMAN,  
J. C. GARTHWAITE,  
A. BROWNING,

*Committee.*

The body was guarded all night in St. Mary's Chancel, and privately interred at eight o'clock on Tuesday morning, in the presence of the immediate family, the Rev. Dr. Hills saying a brief supplementary service.†

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† On Thursday, September 4th, 1879, a memorial service in honor of the late Bishop Odenheimer was held in Grace Church, Newark, N. J. The Church in all parts of the state was represented. At eleven A. M. the procession of choristers, clergy and Bishops entered the chancel, singing "The Son of God goes forth to war." *De Profundis* was sung as an introit. Bishop Scarborough began the Communion office, the Rev. J. Nicholas Stansbury, B. D., Dean of Newark, read the Epistle, and the Rev. James A. Williams, D. D., president of the Standing Committee of the Diocese of Northern New Jersey, the Holy Gospel. The Nicene Creed was sung to Baker in F, followed by the hymn "My God, my Father, while I stray." The sermon was preached by the Rt. Rev. Wm. Croswell Doane, D. D., Bishop of Albany, who was the celebrant. The Rt. Rev. Geo. F. Seymour, D. D., LL. D., Bishop of Springfield, Ill., was also in the sanctuary.

SERMON IN ST. MARY'S CHURCH COMMEMORATIVE OF BISHOP  
ODENHEIMER, OCTOBER 26TH, 1879, BY THE REV. GEO.  
MORGAN HILLS, D. D.

*"Let thy servant, I pray Thee, turn back again, that I may die in mine own city, and be buried by the grave of my father and of my mother."*—2 SAMUEL xix: 37.

(Extracts.)

\* \* \* Our dear father in God, Wm. Henry Odenheimer, left as spotless a record, trace him from his earliest years till his latest breath, as it is in the power of a public man to show. With a parentage untarnished and highly respectable, his childhood is remembered as frank and merry. But when his mind began to open to academic pursuits, it is the testimony of his mates that "he loved more to ramble among classic forms and the Greek and Latin grammatical niceties" than in the playground. He led his class in the University of Pennsylvania, being graduated with the valedictory oration; and this high rank of scholarship he maintained at the Seminary in New York, and throughout his subsequent life. He was always insisting upon the highest attainments in pupils, in teachers, in candidates for Holy Orders, and in the clergy. His published works bear witness to the thoroughness of his acquirements,†

† "The Origin and Compilation of the Prayer Book," "The True Catholic No Romanist," and "The Young Churchman Catechised," bear date, the latest of them more than thirty years ago. \* \* \* And the same feet, which years later walked with such reverent tread over the ground the Master's feet had made "The Holy Land," were among the first in England or America to walk about Zion, "telling her Towers" and "marking well her bulwarks" of Apostolic order, of Evangelical truth, of Liturgical purity, that he might "tell them which come after." Full of careful and original research, written with a concise force which breaks at times into very eloquent beauty, they are to-day the very best tracts I know of to refresh the recollections of candidates and clergy as to "the first principles" of the Doctrine and Discipline of Christ. \* \* \* If I had the choice of a memorial to-day of the late Bishop of Northern New Jersey, by which his memory might live and grow, I would make it in a large reprint, for perpetual use and wide distribution, of these three books. \* \* \* The massive and masterly learning of his first charge to his Convention, "the Sacred Scriptures, the Inspired Record of the Glory of the Holy Trinity," bears evidence to his rare power of exegesis; his familiarity with the original text of the Old Testament, and to that double gift, so essential to an expounder of the Holy Word, the scientific *insight* which *digs* with deep and devout hands

while his frequent appointments on the more learned committees of the House of Bishops are ample testimony from his Episcopal colleagues.† So incisive were his views with regard to a learned ministry, that as early as 1870 he created a college of examining chaplains, and prompted them to organize (see page 654) and issue "A Manual for Candidates for Orders," saying in so many words that "as New Jersey had always a greater supply than demand for clergy, New Jersey could afford to raise the

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among the roots, and the poetic power which recognizes and revels in the sweet beauty of the flowers of inspired language. \* \* \* I recall, too, as if it were yesterday, the volume of the Hebrew Psalter, rich with his annotations, which was his constant companion in the Holy Land, and I remember well the delight with which, just before his eastern journey in 1853, he refreshed his knowledge of the sacred language. His earlier writings, of which I have already spoken, his "Clergyman's Assistant in Reading the Liturgy," and the card of pronunciation of the "proper names of Holy Scripture," are fair illustrations of his accurate scholarship, which lives more freshly still in the hearts and minds of those who have been privileged, as candidates or clergy, or in the congregations, to listen to his teachings. And we have in permanent preservation his lectures on Jerusalem, which set forth admirably his reverence and his richness of knowledge in holy things, which so well furnished him for a religious teacher. I cannot pass by the title and the whole argument of his second charge, in whose words one can hear still the clearness and positiveness of his voice and manner, "the old Evangelical Theology and practice, not new machinery, the want of the Church in the latter days."—*The Bishop of Albany's Sermon at the Memorial Service in Newark, N. J., Sept. 4th. 1879.*

† "But there are some other points connected with the General Convention on which I think it right to address you.

"The skies were dark with controversy, and many feared lest harm should befall the gallant ship of the Church. Suddenly there arose a tempestuous wind called 'Euroclydon,' a dreadful blast, something between a wind and a wave, and moaned through the cordage and beat with persistent wave-like violence against sails and sides alike, threatening to rend the good ship asunder.

"There were brave men who officered and manned the ship. I can praise them to my heart's content, for though I was on board and ready to sink if need be, yet I have no credit for the final course adopted for weathering the storm. In the Council of Officers I was in the desperate minority of one; and among the plans presented for holding the ship's timbers together, the report on Ritualism, which I signed, was not heeded and not even read. But there were skilled and stout-hearted sailors on board, and with a remarkable unanimity they issued their orders for navigating the ship in the well-known 'Declaration' touching the Baptismal Office for Children, and in their refusal, with almost equal unanimity, to legislate on the subject of Ritualism.

"I thought that this bold seamanship was like unto that adopted in the Euroclydon of the olden times, of which we read in the twenty-seventh chapter of the book of the Acts of the Apostles, fifteenth verse: 'And when the ship was caught, and could not bear up into the wind, we let her drive.' \*

\* \* \* I have ventured, in a sort of parable, to tell you what, as your Bishop, I did not do in the General Convention of last October."—*Bishop Odenheimer's Episcopal Address, 1872.*



standard of acquirements in Divinity." Thus was he a year in advance of that action in the General Convention which made examining chaplains a canonical requirement in every diocese; and thereby he contributed to, if not originated, the great step which can never be receded from of elevating Theological scholarship throughout the American Church.

At the age of twenty-one, he returned from the Seminary in New York to St. Peter's Church, Philadelphia, as an assistant to Dr. De Lancey—then in the height of his parochial power, and that very year, 1839, elevated to the episcopate of the newly-erected diocese of "Western New York." The assistant deacon, young as he was, was chosen to succeed to the rectorship, and for twenty years—the entire period of his rectorate—was the diligent student, the devoted pastor, and the faithful priest. In any one of these he was eminent enough for general commendation, but being eminent in them all, he attracted the attention of the whole Church in America, and his name was always associated with all that was elegant in a gentleman, cultured in a man of letters, and admirable in a clergyman. Nor was it by the hearing of the ear alone that he enjoyed this reputation. A personal acquaintance with him confirmed these reports. He could accomplish more than most men because he was methodical. No study was neglected, no duty left undone. He performed in an extraordinary way not only what was then regarded as the sum of a rector's work, but inaugurated in his parish the daily morning and evening prayer, and the celebration of the Eucharist on all Sundays and holy days—customs obsolete in America since pre-revolutionary days. (See page 189.) It was the prayer-book pattern, and that in all its fullness, which he aimed to fill. And now observe his special training by the Great Teacher for his future work. For eight consecutive seasons he had made his summer home in Burlington; frequenting "Riverside" as only not his own, and knowing more about the schools, the parish and the diocese than almost any one in canonical residence. (See pages 561–564.) \* \* \* To unify a distracted diocese was his ceaseless aim. LOVE was the watchword of his mission—love to God and love to man.

He preached it; he practiced it; he lived for it; he died for it. He was always finding good in every body. He praised others so habitually that some called it flattery. They forgot that he never uttered a word of self-praise. He could thunder *ex cathedra*, but it was the office, not himself, which he magnified. He never discouraged by word or look, but was always ready with a word of cheer. He lightened the burdens of presbyters and laymen by commending rather than criticising their efforts. He drew upon him the benediction of God and the admiration of men by speaking well and thinking well of some who never did the same of him. With a voluminous vocabulary and an endless flow of charming conversation, there could not be a man with greater sweetness of speech. In his haviest utterances, in the most unguarded moods, I cannot recall from him one unseemly word. He was playful at times among his peers and pets, but never in a frame of mind from which he could not turn in a moment and kneel collectedly in prayer. Although always, in all things, a Bishop—in dress, in decorum, as well as in doctrine—no one seemed more possessed of the fact that *the many* in infinite and subtle combinations, past man's understanding, produce results rather than any *one*. It was with this thought uppermost that he prosecuted his labors, ready for any exigency or any extra call, whether to aid a brother Bishop in a distant diocese hundreds of miles away, (see page 656,) or painfully leaning on his staff (see page 665) and walking to the humblest cot to give its occupant the seal of the Holy Ghost. It was this self-abnegation which enabled him to say at the consecration of Bishop Coxe: † “The hill of ecclesiastical eminence, like Calvary of old, is crowned with THE CROSS; and they who, in God's providence, ascend through the grades of the Christian ministry to the highest point of churchly authority, will find themselves lifted up, not for self-exaltation, but for self-crucifixion.” How he was “given to hospitality” is remembered by countless guests who enjoyed his receptions at Commencements, Convocations and Conventions. \* \* \* (See pages 662–665.) His style of writing harmonized exactly with the tones of his

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† *Journal of Convention of Western New York*, 1865, Appendix VI., p. 179.

voice. It was ponderous, sonorous and filled the mind as the ear, like the diapasons of an organ.

\* \* \* All the American Bishops at the first "Pan Anglican," received from Cambridge, England, the doctorate of Civil Law, but nothing could induce him to consider it his, because he had not been there and received it in person. \* \* \* Five years ago the Church in this state had so increased that the northern third of its territory, the upper seven counties, was erected into a separate diocese. (See page 677.) By permission of the canon which allowed the choice he elected the new diocese as his jurisdiction, chiefly because of its easier oversight by one hopelessly crippled and struggling with a disease which was sapping his vitals. He dismantled "Riverside," his home for fifteen years, and left it to an unknown successor, and in beautiful letters to the city and the diocese, said "Good Bye" to Burlington and *old* New Jersey. (See pages 678, 680.) Four years, in weariness and painfulness, he administered "Northern New Jersey," and a year ago was threatened with speedy death. His chief wish was to return to his old home, long occupied by his son-in-law. A special car was chartered. He was brought from Newark, and by the aid of sympathetic helpers was lifted into a carriage at the Burlington station. As the vehicle slowly turned into Wood street and passed old St. Mary's and revealed the graves of his parents and children and so many who had loved him, he slowly raised his hat from his head in reverence for the precious "God's acre" in which so many hundreds of His people sleep. But the end was not by and by. Patience was to have her perfect work. Like his Divine Master, so far as one only human could be, he was "made perfect through suffering." He bared his breast, and without a quiver of his lip received from day to day and week to week the sharp and heavy strokes which severed one by one the strong strands which knit together his splendid frame and made its demolition such a costly sacrifice. On every Lord's day during that eleven months of waiting he received from his domestic chaplain † the heavenly viaticum of the Lord's Supper. My last sight of him in life

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† The Rev. Elvin K. Smith, of St. Mary's Hall.

was on one of these occasions. His head was reclining on his breast, his eyes were closed, and there was an expression of pain upon his brow which recalled the pictures of Him "Who bowed His head and died." He ripened, Oh, he ripened for the garner! Gentleness, sweetness, childlikeness, saintliness were his. There was at times about his face a radiance suggestive of the beatific vision. \* \* \* That grave! Near to the resting places of his best beloved children, and close as proximity can make it to those of his venerated parents.

The mightiest of men, when they draw nigh to death, sometimes "become as little children," and express the wish which he did, to nestle once more in the arms which bore them. His prayer was granted, and I have found it in the text, "Let thy servant, I pray Thee, turn back again, that I may die in mine own city, and be buried by the grave of my father and of my mother."

#### MINUTE OF THE CONVENTION OF NEW JERSEY.

The Rev. Elvin K. Smith, from the Committee on Resolutions on the death of the late Bishop Odenheimer, read the following at the Annual Convention of the diocese, May 25th, 1880:

The Diocese of New Jersey, at this its first Convention after the death of Bishop Odenheimer, desires to put on record its reverent and loving remembrance of the Prelate who, for fifteen years, was its chief pastor, and to bear witness to the high qualities which endeared him as a Bishop and a man.

In scholarship Dr. Odenheimer was eminent. Habits of close accurate study, and practical application of his acquisitions, produced, even in his youth, works of condensed learning that at once became trustworthy and useful hand-books to the teachers and disciples of Catholic truth; and studious habits were maintained to the last year of his life; the daily handling of God's Word in the original tongues, and the intelligent examination of the latest theological writings, making him a wise counsellor in questions of doctrine and law, ripe and ready, conservative yet progressive, confided in by his peers on the Bench of Bishops, as well as by the clergy and laity.

In priestly character he was exemplary. Among the very foremost in reviving the thorough Church system—in daily prayer and weekly Eucharist, and the full observance of the Ecclesiastical year, "instant, in season, out of season," in pastoral visitation and instruction; notably *the model priest*, during his pastorate of more than twenty years in one parish, from whom a genera-



tion of younger priests gained inspiration and encouragement to attempt, in their own ministry, "the ancient things of the Church Catholic."

In his Episcopal office he "so ministered discipline that he forgot not mercy," and ever studied the things that make for peace, thereby harmonizing the differences and uniting in fraternal confidence the forces of a great diocese and preparing it to become, under his own hands "two bands" of beauty and strength. In his private life he illustrated in a rare degree, comparable to Hooker and Hammond, the saintly virtues of reverence, purity and patience. The sick-room, which at three several periods of his Episcopate was for months his only abode, he consecrated to be the very House of God by daily offering of the Church's Prayers, and a Lord's Day reception, constantly, of the Holy Communion; and the privileged visitors to that sick-room found it also the Gate of Heaven, where patience was having her perfect work, and the chastened son and servant of God growing up to that entire submission and conformity to God's Will, in which nothing appeared wanting for the departure to be with Christ.

We bless God for the good example of His servant now at rest; for the good fruits of his Episcopate in the two dioceses of New Jersey; for his useful services to the whole Church of Christ, and especially for the pattern of that cheerful saintly submission to the Divine appointment which detained him an helpless invalid at Riverside, when his chosen treadings would have been over the broad field of his diocese, and in the yet ampler domain of the whole Church's activities of work and thought. His life-walk was, in extraordinary measure, by Cross to Crown.

May we, who survive him on earth, have like grace to follow him as he followed Christ.

ELVIN K. SMITH.

ERSKINE M. RODMAN.

J. HOWARD PUGH.

Which was unanimously adopted by a rising vote of the Convention.

#### BISHOP ODENHEIMER'S GRAVE.

The grave of Bishop Odenheimer, a short distance east from the chancel, (see pages 591, 595,) is covered with a coped tomb of blue granite, the top forming a plain Latin cross, on which reposes, in relief, a pastoral staff. On the west end of the tomb is a mitre, and under it these words:

"WILLIAM HENRY ODENHEIMER, D. D.

"BORN AUGUST 11TH, A. D. 1817—DIED AUGUST 14TH, A. D. 1879

"In the 20th year of his Episcopate,"

On the south side run the words :

"THIRD BISHOP OF NEW JERSEY AND FIRST BISHOP OF  
"NORTHERN NEW JERSEY."

On the north side are :

"PATIENT IN TRIBULATION: CONTINUING INSTANT IN PRAYER.  
"Romans xii: 12."

While on the east end are the crossed keys, and beneath them the words selected by himself :

"REST AWHILE.  
"St. Mark vi: 31."

#### TABLET TO BISHOP ODENHEIMER.

The New Jersey branch of the Woman's Auxiliary to the Board of Missions erected a massive and beautiful tablet in St. Mary's Church in memory of the late Bishop of the diocese. It is of Caen stone, of a delicate cream color, inlaid with brass. In form it accommodates itself to the chancel-arch, being a parallelogram, two feet eight inches wide and five feet six inches high. On the sides of the stone, which is secured to the wall at this point, are square panelled pilasters, set at an angle, with faces of stone. Between these is a raised diagonal panel, on which is fastened a plate of burnished brass, with the inscription, "The Right Rev. William Henry Odenheimer." Above this, on the marginal band of brass, are the words, "To the glory of God," and "In memory of." On the lower edges, "Entered into rest, Aug. 14, 1879." On the plate is a vertical, highly-illuminated cross, with the sacred monogram I. H. S. at the intersection of the arms. Above the arms of the cross are the words, "Deacon, 1838," "Priest, 1841." On the lower part of the plate, "Bishop of New Jersey, 1859," "Bishop of Northern New Jersey, 1874." At the bottom of the stone, and distinct from the above, is another small brass plate with the

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NOTE.—In 1881, E. P. Dutton & Co., of New York, published thirty *Sermons* by Bishop Odenheimer, "With an Introductory Memoir, edited by his Wife," Mrs. Anne D. R. Odenheimer.

text, "Waiting for the coming of our Lord Jesus Christ," I Corinthians 1: 7. The lettering on the brass plate is richly illuminated in red, black and blue enamel. At the centre of the top moulding is sculptured a Bishop's mitre in bold relief, and on the face edge of each pilaster is a richly-carved pastoral staff, indicative of his two dioceses. The base moulding is carved and ornamented with appropriate emblems. The four spandrels at the corners formed by the centre panel, the pilasters at the sides, and the top and bottom mouldings, are carved with delicate patterns. At the base of the side pilasters are carved and moulded corbels, which extend into the wall, and serve as a support for the upper stone-work. At the top the pilasters are terminated with richly-carved finials. The extreme height of this chaste and beautiful piece of work, from the underside of the corbels to the top of the finials, is about eight feet.

## TABLETS TO WEYMAN AND CAMPBELL.

March 4th, 1880. Through the contributions of a few churchwomen of the parish, a tablet of Vermont blue marble was this day affixed to the northwest wall of the old Church, "In memory of the Rev. Robert Weyman, second Rector of this Church." The March previous, through the same source, a similar tablet had been affixed to the southwest wall, "In memory of the Rev. Colin Campbell." †

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† Mr. Campbell's grave is beneath the spot where the third pulpit stood. See diagram, p. 435. When Mr. Campbell had been Rector about eighteen months, the Rev. Geo. Whitfield preached in St. Mary's Church, as the following shows:

[1739-40]

"Monday, November 12.

"About one o'clock we got safe to Burlington in the Jerseys (20 miles from Philadelphia,) where I was importuned to preach as I went along. The Gentleman who gave me the invitation, received me and my friends in as sweet a manner as can well be imagined. Immediately after dinner I read prayers and preached in the Church to a mixed, but thronged and attentive congregation. I scarce know the time when I have spoken with greater freedom; and I perceived several were much affected. The poor people were very importunate for my staying with them all night and giving them another discourse; but it being inconsistent with my business (with great regret,) about Five in the evening, we took our leaves, and by eight o'clock reached Trent, another town in the Jerseys."—*The Two First Parts of His Life, with Journals, &c., by George Whitfield, A. B., 12mo., London, 1756.*

¶ See ADDENDUM subscript on next page.

ERRATUM.—On p. 268 the name of the physician with Mr. Campbell should be Dr. Alexander Ross. Dr. John Ross was his son.

## STIPULATION BETWEEN THE RECTOR AND CHURCHWARDENS.

At a meeting of the Vestry held May 8th, 1879, the Wardens were appointed "to ascertain on what terms, if any, an addition could be made to the burial lots from a further portion of the Talbot land." (See page 291.) At a meeting of the Vestry, September 24th, 1879, "the Committee on Talbot Lots" were not ready to report, and were continued. (See page 296.) After long and careful deliberation, the Church Wardens desire to record in this *Minute Book* of the Vestry the following agreement:

"WHEREAS, John Talbot, Rector of St. Mary's Church, Burlington, N. J., did, on the 13th of July, 1724, execute a deed of gift of land to Joseph White and John Allen, Church Wardens of the parish of St. Mary's Church aforesaid, and their successors, Church Wardens, &c., *in trust*, for 'an augmentation to the maintenance of the present Rector of St. Mary's Church in Burlington, in New Jersey, and his successors, Rectors of that Church, forever.'

"AND WHEREAS, At some time in or before the month of March, in the year of our Lord 1861, a part or parts of the above-mentioned land, lying on the north side of the new St. Mary's Church, was laid out into 'burial lots,' and for a money consideration the privilege of the burial of the dead allowed therein, which said land was given by the aforesaid Talbot expressly for 'an augmentation to the maintenance' of the Rector of St. Mary's Church 'forever;'

"Therefore, I, Geo. Morgan Hills, D. D., present Rector of St. Mary's Church aforesaid, do hereby demand that the present

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ADDENDUM.—"Colin Campbell, Esq., attorney at law, late of Burlington in New Jersey, eldest son of the Rev. Mr. Colin Campbell, late Rector of St. Mary's Church in that city, was married in New York on the 26th day of Decr. 1781 to Miss Abigail Mumford Seabury, second daughter of the Rev. Doctor Samuel Seabury, [afterwards Bishop Seabury] late Rector of St. Peter's Church in West Chester in the Province of New York and Mary his wife late Mary Hicks, daughter of Edward Hicks Esq of New York, Merchant. They were married by her father Doctor Seabury at his house No. 22 Beekman Street; parties present, Rev. Dr. Inglis, Rector of Trinity Church, Mr. David Seabury, Mr. Isaac Hicks, Doctor Samuel Bard, Mr. Thomas Polgreen Hawlings, Miss Violetta Rickets Seabury, Miss Maria Seabury, Masters Samuel, Edward, and Charles Seabury."—*Campbell Family Bible*. (See p. 341.)



Church Wardens of the said Church, the Hon. J. Howard Pugh, M. D., and Charles S. Gauntt, do invest, all and singular, the money or moneys at any time received for such privileges of burial, in safe interest-bearing securities, in the name of the said Church Wardens of said Church, *in trust*, for the use and purposes expressed in the said original deed of gift.

“And *provided* the said money or moneys be invested and held as aforesaid and *not otherwise*, I consent, so far as I can lawfully do so, that a further portion of the first-mentioned Talbot land, viz.: Beginning at a stake in the range of the north line of the burial lots as now laid out on the before-mentioned Talbot lands, and in the range of the west line between said Talbot lands and lands of the estate of Joseph Waln, deceased, and four feet nine inches southwardly from the southwest corner of said Waln lands; and extending thence westwardly, along the north line of the burial lots aforesaid, one hundred and thirty-eight feet six inches, to the line of the Parsonage lot, as the fence now stands; and then the lot extends northwardly, the same width, along and parallel with the line between said land of said Waln, as laid out by James Batten in August, 1834, ninety-four feet six inches, *and no more*, be laid out into additional burial lots; and *on the further and express condition* that all money or moneys at any time received for the privileges of burial in said additional burial lots be added to the permanent fund aforesaid, and invested in the same way, for the same purpose—that is to say, for ‘an augmentation to the maintenance’ of the Rector of St. Mary’s Church aforesaid ‘forever;’ and that the whole be called and known as ‘THE TALBOT FUND.’

“In testimony whereof, I have hereunto set my hand on this twentieth day of March, in the year of our Lord one thousand eight hundred and eighty.

“GEO. MORGAN HILLS, D. D.,

“*Rector of St. Mary’s Parish.*

“We, the undersigned, Church Wardens above mentioned, do hereby concur in, and agree to, so far as we can lawfully do so, all and singular, the conditions in the above-mentioned instru-

ment. In testimony whereof, we have hereunto set our hands on this twentieth day of March, in the year of our Lord one thousand eight hundred and eighty.

“J. HOWARD PUGH, M. D.,

“CHARLES S. GAUNTT,

“*Church Wardens of St. Mary's Church.*”

#### INSTALLATION OF CHORISTERS.

On Palm Sunday evening, March 21st, 1880, St. Mary's Church was densely filled to witness the formal installation of vested singers—the first ceremonial of this kind, it is believed, in this country. At seven forty-five P. M., the following young men, all communicants and skilled in music, in cassocks and cottas, entered the Church from the north transept door, and stood at the head of the nave, viz.:

William S. Cherry.	Edward T. Dugdale.	Charles D. Gauntt.
M. Howard Giberson.	C. Ross Grubb.	Edward S. Hammell.
Geo. F. Hammell.	Richard Hepworth.	Hobart D. Hewitt.
Stephen G. Hewitt.	Geo. Heathcote Hills.	John Dows Hills.
Alexander C. James.	Henry E. Lincoln.	Samuel Pew.
William C. Reick.	Thomas I. Rogers.	William L. Sherwood.
Augustin Thwaites.	Herbert S. Wells.	

The solemnity was then conducted according to the following FORM prepared by the Rector, and authorized by the Bishop of the diocese:

#### A FORM FOR THE ADMISSION OF CHORISTERS.

When the hour appointed by the Rector of the parish is come, such as are to be admitted choristers being duly vested, and standing at the head of the nave, the Rector shall say:

Dearly beloved, forasmuch as devout and holy men, as well under the law as under the gospel, moved either by the express command of God or by the secret inspiration of the blessed Spirit, have appointed singers before the Lord who should praise the beauty of holiness; let us not doubt but that He will favorably look upon our godly purpose of admitting these persons here present to the like office; and let us humbly beg His blessing on this our undertaking.

Then, all kneeling down, the Rector shall say:

Direct us, O Lord, etc.  
Our Father, etc.

Then, all standing, the Rector shall say :

Hear what is written in the Second Book of Chronicles, in the twentieth chapter, beginning with the twentieth verse :

Hear me, O Judah, and ye inhabitants of Jerusalem ; Believe in the LORD your God, so shall ye be established ; believe His prophets, so shall ye prosper. And when he had consulted with the people, he appointed singers unto the Lord, and that should praise the beauty of holiness, as they went out before the army, and to say, Praise the LORD ; for his mercy *endureth* forever. And when they began to sing and to praise, the LORD set ambushments against the children of Ammon, Moab, and Mount Seir, which were come against Judah ; and they were smitten.

Hear, also, what is written concerning the worship of heaven, in the seventh chapter of the Revelation, beginning at the ninth verse :

I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands ; and cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb. And all the angels stood round about the throne, and *about* the elders and the four beasts, and fell before the throne on their faces, and worshipped God, saying, Amen : Blessing, and glory, and wisdom, and thanksgiving, and honor, and power, and might, *be* unto our God for ever and ever. Amen. And one of the elders answered, saying unto me, What are these which are arrayed in white robes ? and whence came they ? And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve Him day and night in His temple.

Then shall be sung the *Bonum est*.

Here may follow an address, or charge, on the duty and office of choristers.

The Rector shall then demand of them, standing in order before him, as follows ; the questions being considered as addressed to them severally, and the answers to be made accordingly :

Dost thou desire to enter into this choir, to draw nearer unto the Lord, and to lead His praises in the great congregation ?

*Answer*—I do.

Dost thou promise to be reverent in coming and going, and in all thy stay in this holy place ?

*Answer*—I do.

Wilt thou obey such rules and officers as may be lawfully made, subject always to the Rector of the parish ?

*Answer*—I will.

Then, every one of them kneeling before him, the Rector shall say :

By virtue of the power vested in me as priest and Rector of this parish, I admit thee to the office of a chorister in this Church ; in the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

Then shall the Rector deliver to them the Psalter, saying :

Receive this book, and see that what thou singest with thy mouth thou believe in thy heart, and show forth in thy life.

Then shall the Rector add :

Lift up your hands in the sanctuary, and praise the Lord.

Here the choristers shall enter the choir, all singing Psalm 122, *Lætatus sum*.

*Rector*—The Lord be with you.

*Answer*—And with thy spirit.

*Rector*—O Lord, show Thy mercy upon us.

*Answer*—And grant us Thy salvation.

*Rector*—Let Thy priests be clothed with righteousness.

*Answer*—And let Thy saints sing with joyfulness.

*Rector*—O God, make clean our hearts within us.

*Answer*—And take not Thy Holy Spirit from us.

Then shall follow this collect :

O Lord God Almighty, before whom the choirs of heaven rest not day and night, graciously behold and accept the services of these Thy servants, upon whom, in Thy Name, we have placed the garments of praise; that they may sing with the spirit and with the understanding also, and at last be admitted to the ranks of those who have washed their robes and made them white in the blood of the Lamb, Whom, with the Father and the Holy Ghost, we worship and glorify as one God, world without end. *Amen*.

Then shall the Rector add this blessing :

God the Father, God the Son, God the Holy Ghost, bless, preserve, and keep you, now and for evermore. *Amen*.

NOTE.—Stephen G. Hewitt organized and trained this choir, they taking the name of “St. Mary’s Choral Society,” and electing him choir-master January 13th, 1880. Subsequently, George H. Allen was “admitted” to the choir, assisting Mr. Hewitt for a time, and succeeding him as choir-master July 15th, 1881. On the 17th of the same month, the first boys, five in number, soon increased to eleven, were “admitted” after the same FORM.

#### BURIAL OF DR. BAQUET.

Camille Baquet, LL. D., for nearly thirty years a teacher of the French language in St. Mary’s Hall and Burlington College, entered into rest at Mount Holly, N. J., on Easter even,



*Commission de l'Instruction publique.*À  
DIPLOME DE BACHELIER ÈS-LETTRES,

AU NOM DU ROI.

NOUS GEORGES CUVIER, Conseiller d'Etat,

Membre de la Commission de l'Instruction publique, exerçant les fonctions de Président ;

Vu le Certificat d'aptitude au grade de *Bachelier ès-Lettres*, accordé le six Janvier 1820, par le Doyen et les Professeurs de la Faculté des *Lettres*, Académie de Paris, au sieur BAQUET, CAMILLE, né à Paris, département de la Seine, le 13 Septembre 1800 ;Vu l'approbation donnée à ce Certificat par le Doyen exerçant les fonctions de Vice-Recteur de ladite Académie ;  
Ratifiant le susdit Certificat ;DONNONS, par ces présentes, audit sieur BAQUET, le Diplôme de *Bachelier ès-Lettres*, pour en jouir avec les droits et prérogatives qui y sont attachés par les lois et réglemens, tant dans l'ordre civil que dans l'ordre des fonctions de l'Instruction publique.*Fait au chef-lieu et sous le sceau de la Commission, à Paris, le 12 Janvier 1820.**LE MEMBRE de la Commission, exerçant les fonctions de Président,*  
G. CUVIER.LE COMMISSAIRE CHARGÉ DU SCEAU  
GUÉCHEAUD NUSSY [SEAL.]PAR M. LE MEMBRE de la Commission, exerçant les fonctions de Président :  
*Le Secrétaire général,*

PEULOT

DÉLIVRÉ par Nous, Doyen de la Faculté  
le 14 Janvier 1820.  
BARRIÉ DU BOGAGE

No. 93.

March 27th, 1880. His burial took place in St. Mary's Church-yard, Burlington, on the 31st.†



#### DEATH OF PROF. HYDE.

The Rev. Marcus F. Hyde, D. D., for many years Professor of Ancient Languages in Burlington College, entered into rest September 4th, 1880. The office for his burial was said in St. Mary's Church on the 7th, Bishop Scarborough officiating, assisted by the Rev. Drs. Walker and Hills, and the Rev. Messrs. Goldsborough and Fiske. The pall-bearers were the Rev. Dr. Weld and the Rev. Messrs. Pettit, McKim and Perkins. The officers and students of Burlington College were present in a

† Camille Baquet was born in Paris, France, September 12th, 1800. He was graduated at the College Louis Le Grand in 1820, ranking first in Greek and fourth in Mathematics. In 1823 he was graduated from the Law School of the University of Paris. In 1827 he came to the city of New York and there resolved to make teaching his life-work. In 1830 he opened a school in that city, his boarding pupils being principally from Spain, Corsica, the Antilles, Mexico, and Central and South America. In 1838 he removed to Paterson, N. J., and thence in 1844 to Elizabeth, N. J. In 1847, on the invitation of Bishop Doane, he removed to Burlington, bringing ten of his pupils with him. In 1853 he published *Syllabaire Français et Premier Livre de Lecture*. Dissatisfied before he left France with the Roman Obedience to which he was bred, Prof. Baquet, in 1848, was admitted to the holy communion in St. Mary's Church, and from 1863 until the date of his removal to Mount Holly—a period of fourteen years—was a vestryman. After his death, the Vestry placed the following tribute on their minutes:

"The honest man, the polished gentleman, the ripe scholar, the conscientious churchman, the consistent Christian, has left us the legacy of his good name and spotless example."

body; and the vested choristers, for the first time in attendance at a funeral, sang the anthem and hymn in the Church; *De Profundis*, while moving to the grave; "I heard a voice," etc.; and *Dominus regit*, as a recessional. †

#### A CHOIR GUILD ORGANIZED.

On Tuesday, November 13th, 1880, representatives from all the choirs of men and boys in the diocese met, by appointment, in the city of Elizabeth, and organized under the title of "The Choir Guild of the Diocese of New Jersey." These choirs are from the following parishes: St. Mary's, Burlington; Christ Church, Bordentown; St. Paul's, Camden; Christ Church, Elizabeth; Trinity, Princeton; Christ Church, South Amboy; Doane Memorial, South Amboy.

The following were elected officers: *Superior*, Wm. E. Hoy; *Secretary*, Stephen G. Hewitt; *Treasurer*, John McNeill; *Precentor*, the Rev. H. H. Oberly; *Executive Council*, the rectors and choir-masters of all the choirs in union with the guild, together with the officers of the guild.

#### ST. MARY'S-BY-THE-SEA.

The Church of St. Mary-by-the-Sea, Point Pleasant, Ocean county, N. J., ‡ was consecrated to the worship and service of

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† Marcus Ferris Hyde was born near Oxford, Conn., December 28th, 1818, and was prepared for College at the Cheshire Academy, where he had the instruction of a native Greek, Demetrius Stamatiades. He was graduated from Trinity (then called Washington) College in 1839, and held a tutorship of ancient languages in his *Alma Mater*. Then he established a school in Brooklyn, L. I., and in 1846, at the solicitation of Bishop Doane, assumed the chair of ancient languages in Burlington College. He was admitted deacon in 1849 (see page 720), married the day after (see page 496), and advanced to the priesthood in St. Andrew's Church, Mount Holly, April 26th, 1851. In addition to his duties in the College as Professor, and Librarian, he was usually engaged on Sundays in missionary work, being among the first to hold services at Florence, Pemberton, Rancocas and Riverton. He received the honorary degree of Doctor in Divinity in 1870 from Andalusia College; and from 1874, until incapacitated by ill health, was an Examining Chaplain of the diocese. His contributions to the press and his revised edition of *St. Cyprian* show his position among classical scholars. He left a large amount of manuscript bearing upon patristic literature.

‡ On the sea coast, at the shortest distance from Burlington, lies the picturesque hamlet of Point Pleasant, which is here separated from Monmouth county by the Manasquan river. At this summer resort, for several years, the

Almighty God, on Thursday, August 4th, 1881, by the Rt. Rev. Dr. Scarborough, Bishop of New Jersey, assisted by the Rt. Rev. Dr. McLaren, Bishop of Illinois. At 11 A. M. the procession moved from the house of George Johnson, diagonally opposite the north side of the Church, preceded by Clayton R. Prickett, the sexton of St. Mary's Church, Burlington. A portion of the vested choristers of that Church—six boys and twenty men—led by a cornet, sang, "Onward, Christian Soldiers." On reaching the west door of the Church the procession opened ranks and reversed their order, the Bishop of the diocese being received by Capt. John Arnold, the donor of the lot, and Mr. William D'Olier, the lay-trustee of the property, who read the instrument of donation and request to consecrate. The sentence of consecration was read by the Rev. Geo. Morgan Hills, D. D., the founder of this Church. Morning prayer was then read by the Rev. John H. Knowles, canon of the Cathedral of SS. Peter and Paul, Chicago, and the Rev. Elvin K. Smith, for many years principal of St. Mary's Hall, Burlington, the Rev. H. E. Thompson and the Rev. W. H. Capers reading the lessons. The sermon was delivered by the Rev. Dr. Hills

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Rev. Dr. Hills has held occasional services; once in the woods, once in the sitting-room of the village inn, and frequently in one or the other of the Methodist chapels. In July, 1879, Capt. John Arnold offered a lot, one hundred and ten by three hundred and forty-six feet, on the northwest end of his cemetery-ground, graded and fenced and set with young trees, together with \$100 in money, for the use of the Church. The offer was accepted by Dr. Hills, and on the 8th of September the land was conveyed to John Scarborough, Geo. Morgan Hills and William D'Oliér, *in trust*. Wm. D. Hewitt, of Burlington, was employed as architect, and on the 23d of April, 1880—St. George's day—the contract was awarded to James Wilson, of Burlington, master-builder. All the material was prepared in Burlington and sent by railroad to Point Pleasant, where, on Saturday, May 15th, the Rev. Dr. Hills said the following:

OFFICE FOR BREAKING GROUND FOR A NEW CHURCH WHEN NO CORNER-STONE IS LAID.

*The Officiant, coming to the ground and there standing, with the donor of the ground on his right and the master-builder on his left, shall say.*

The Lord be with you.  
*R.* And with thy spirit.  
 Let us pray.  
 Direct us, etc.  
 Our Father, etc.



from Psalm lxxxvii: 1. *Her foundations are upon the holy hills: the Lord loveth the gates of Sion more than all the dwellings of Jacob.* The offertory was read by the Rev. John Dows Hills, deacon in charge of the mission, the offerings being gathered by two of the choir boys. The Bishop of the diocese then proceeded with the eucharistic office. About sixty received. After the blessing the procession withdrew from the Church, singing, "Hark, the Sound of Holy Voices." The altar-vases and font were filled with pond lilies. New York, Philadelphia and Chicago had representatives in the congregation, while Burlington sent a large delegation. Several graduates of St. Mary's Hall were present with their blue and white ribbons and silver medals.



GRADUATE'S MEDAL OF ST. MARY'S HALL.

*Then taking the spade from the donor of the ground, the Officiant, turning the sod thrice, shall say:*

In the Name of the Father and of the Son and of the Holy Ghost. Amen.  
I break this ground for the erection of a Church fabric, to be named *St. Mary's-by-the-Sea*, for the sole and exclusive use of Christ's Holy Catholic Church, according to that pure and apostolic branch of it called the Protestant Episcopal Church in the United States of America.

*Then shall he add:*

Except the Lord build the house, their labor is but lost that build it.

Let us pray.

Blessed be Thy Name, O Lord, that it hath pleased Thee to put it into the hearts of Thy servants to offer this ground unto Thee. All things come of Thee, and of Thine own have we given Thee. Prosper the work of our hands upon us, O prosper Thou our handiwork. Direct the plans of this building; guard the workmen from harm; bless its friends and benefactors; bring it to a safe and happy completion; and make it indeed the house of God and the gate of heaven, through Jesus Christ our Lord. Amen.

The grace, etc.

☛ See first subscript on next page.

MR. CRAWLEY-BOEVEY TO REV. DR. HILLS.

"Ahmedabad, Bombay, India 11 August 1881.

"*The Rev. G. M. Hills, D. D., Rector of St. Mary's Church, Burlington, New Jersey, U. S.*

"REVEREND SIR—I was present at Flaxley Abbey, in Gloucestershire, when my brother, Sir Thomas Crawley-Boevey, rec<sup>d</sup> from you your very interesting and valuable work entitled 'History of the Church in Burlington.'

"The allusions contained in that work to Mrs. Catherine Bovey were of especial interest to me, as I have recently been collecting with the view of publishing all the information relating to that excellent lady which I could obtain.

"I brought to the notice of Sir John Maclean, F. S. A., the President for the current year of the Bristol and Gloucester Archæological Society, your valuable HISTORY and account of John Talbot, the first Bishop in North America. Sir John Maclean expressed the greatest interest in your researches.  
\* \* \* John Talbot's history is of especial interest to our family, and to all Gloucestershire antiquarians.† \* \* \*

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On Sunday, July 4th, 1880, the fabric, complete with all needed appointments, was opened for its first service, the Rev. Dr. Hills officiating and celebrating the holy Eucharist. The building is a very pretty specimen of modern Gothic architecture, with sittings for three hundred. The chancel is nineteen by nineteen and a half feet, with altar, altar-cross, vases, credence, stalls, lecturn, font and organ. The organ was the gift of the Sunday School of St. Mary's, Burlington, and a silver communion set was from some of the Church people of the same. The central subject in the east window is the ark floating on the billows, and in the head-light, the dove with the olive leaf. To the left is the anchor in the water, and on the right, two fishes; while above, on either side, are a sheaf of wheat and a cluster of grapes. The total cost of the building and all its furniture was \$3,500.

† "John Talbot was the son of Thomas Talbot, of Gonville Hall, in the parish of Wymondham, co. Norfolk, gent., by Jane his wife, daughter of Sir John Mede, of Loffts, co. Essex, and was baptised in the parish Church there, on the 6th November, 1645, was educated at Elmden, in Essex, under a Mr. Howarth, B. A., and admitted to Christ's College, Cambridge, as a sizar under Dr. Covill, on 17 Feb., 1660, aged 15 years, a Mr. Pepper being surety for him, and he matriculated, 9th July, 1660. He was B. A., 1663, became a Fellow of Peter House, 1664, and was admitted M. A., by Royal Mandate, in 1671. The Mandate is dated 12th September, 1670, and is still in the Registry of Cambridge. Mr. Talbot left a curate in charge of his parish of Fretherne, one Mr. William Smith and on 20th July 1704, the Rectory of Fretherne, in consequence of the absence of the Incumbent, was sequestrated

"It appears from the Bishops' Registers at Gloucester, that John Talbot was instituted to the rectory of Fretherne in Gloucestershire on 29 June 1695 in the place of Henry Higford resigned, upon the presentation of William Bayley Esq., the patron.

"Robert Frampton, Bishop of Gloucester, was finally deprived of his Bishopric on 1st February 1690, and after his deprivation retired to the living of Standish near Gloucester, which living he was allowed by the tacit connivance of Dr. Henry Compton, Bishop of London, to hold until his death in 1708. In his retirement at Standish Bishop Frampton was a near neighbor of John Talbot, Rector of Fretherne.

"There is a tradition in my family that Bishop Frampton soon after his deprivation was offered an asylum at Flaxley Abbey. The lord of the Manor at that time was William Bovey, husband of Mrs. Catherine Bovey, both of whom are reputed to have evinced the warmest sympathy towards the nonjuring clergy.†

"The picture of Bishop Frampton may be seen at Flaxley Abbey together with several other portraits of dignified-looking clergymen who are believed to be other nonjuring friends of the family but whose names have unfortunately been lost.‡ William Bovey died 26th August, 1692, æt thirty-five, leaving no issue. By his will he left to Bishop Frampton, whom he terms 'my honoured friend,' the sum of £100; and he was succeeded at Flaxley Abbey by his widow, Mrs. Catherine Bovey, who lived there from the date of her husband's death until her own death, on 23d January, 1726, O. S.

"You have alluded in your interesting HISTORY to the private

to William Smith, clerk, and on the 4th July in the following year, the said William Smith, clerk, M. A., was instituted to the rectory, described as being vacant by the absence of John Talbot, clerk, the last Incumbent."—*Sir John Maclean in Transactions of the Bristol and Gloucestershire Archaeological Society, Vol. V., 1881.*

† A List of Nonjuring Clergy is given in Numb. VI., Appendix, pp. 5-13, *Kettlewell's Works*, (folio), London, 1718.

‡ Diligent inquiries have been made in many places in England, and no known portrait of Mr. Talbot has been found. The same inquiries have also been made in America for a portrait of Hon. Jeremiah Bass, Governor of the Province of East New Jersey, without success. See p. 194.

benefactions made to the Church in Burlington by Bishop Frampton† and Mrs. Catherine Bovey.‡ Another benefactor was Mrs. Dorothy Bayley 2d daughter of William Bayley Esq., lord of the Manor of Fretherne, patron of the Fretherne living, and who presented John Talbot to that living in 1695. This lady died 25 June 1727; and her will, dated 2 March 1726 contains the following:

“‘ITEM.—It is my will that at the death of my Executrix the rents of my estate except the annuity of Tenn pounds per annum payable to Martha Hughes halfe yearly, for the term of her natural life as aforesaid and after my just debts and legacies are paid be applied to buy books for the use of the Church in America for one year to be sent thither to the Reverend Mr. John Talbot; Missionary there, y<sup>t</sup> is to say Bibles comon prayer books, the whole duty of Man & whatever is thought most needfull to be disposed of by him which I entrust my Trustees to see performed to the intent Christian Knowledge may be propagated in those dark parts of the earth. \* \* \*

And what money still shall remain after the doing hereof I do give for a small bell to be cast and sent to the Reverend Mr. John Talbot Missionary in America, for the Church of which he is Minister which is what he desires of me and which I hope will be performed.’

“This extract should be read in connection with the letter from John Talbot to the S. P. G. printed at page 190 of your HISTORY.

“Bishop Frampton—himself an ardent Missionary—appears to have inspired his friend & neighbour, John Talbot with an ardour for missionary enterprise, and in this good work they were most cordially assisted by a small number of local benefactors of whom Mrs. Catherine Bovey of Flaxley Abbey and Mrs Dorothy Bayley of Fretherne were two of the most enthusiastic. The fact that Bishop Compton of London formally entrusted to Mrs. Catherine Bovey for investment the money

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† See pp. 136, 180, 432.

‡ See pp. 133, 136, 181, 182, 186, 432.



left by Bishop Frampton for the support of John Talbot's Missionary enterprise shows I think the intimate nature of the connection which existed between John Talbot, the Missionary, and his devoted Gloucestershire supporters. It is clear from the papers published by you that John Talbot was himself at heart a nonjuror like Bishop Frampton; and it may I think be inferred with reasonable probability that the abandonment of his cure at Fretherne and his devotion to Missionary enterprise were mainly due to this.

"Both John Talbot and Robert Frampton † were men of very remarkable integrity and force of character at a time when English Churchmen as a class were not particularly distinguished for these virtues. \* \* \*

"Mrs. Catherine Bovey of Flaxley Abbey was a lady of very remarkable character and attainments. She has been immortalized in the pages of the *Spectator* as the 'perverse' and attractive widow beloved of Sir Roger de Coverley. She was the intimate friend of Steele, the writer of those celebrated papers, of Addison, the *Spectator* himself, of Bishop Frampton, and of the learned Dr. Hickes, another famous nonjuror.

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† "Within the altar-rails of Standish Church is the grave of Robert Frampton, the deprived Bishop of Gloucester. The stone is placed in front of the altar; and on it is the mitre, with shield bearing the arms of the See, and the following inscription: 'Robertus Frampton, Episcopus Gloucestriensis. Cætera quis nescit? Ob. 8 Calend. Junij, anno ætatis suæ 86, consecrationis 28, æræ Christianæ 1708.' The entry of his burial in the Register reads: 'Dr. Robert Frampton, Lord Bishop of Gloucester, and Vicar of this Church, was buried May the twenty-seventh, Anno Dom. 1708.'

"*The Life of Robert Frampton, Bishop of Gloucester, deprived as a Non-Juror*, 1689, edited by the Rev. Thomas Simpson Evans, M. A., Vicar of Shoreditch London presents to us 'that famous preacher, Dr. Frampton,' whom Evelyn heard at St. Giles's one Sunday in October 1672 and whom Pepys describes six years earlier as 'a young man, and of a mighty ready tongue,' preaching 'the most like an apostle that ever I heard man,' so that 'it was much the best time that I ever spent in my life at church.' The circumstances attending the loss of his See and the touching account of his life during his retirement at Standish are detailed in the Memoir which, being the work of a contemporary, has been brought to light many years after it was written. 'Were it only for the narrative of his deprivation and of his subsequent life,' the editor remarks, 'I do not doubt that this volume would be welcomed by all who can appreciate the spirit of cheerful self-sacrifice, which constitutes the great glory of his character. In his honesty, his sense of humour, his generosity, his personal bravery, his readiness in moments of danger, his eagerness to aid the suffering and the oppressed, in his broad charity, and in his abiding sense of duty to a higher than human law, Robert Frampton is an Englishman of the best type.'"—*Gloucestershire Notes and Queries*, 1881-2.

She was one of the earliest promoters of Sunday schools in England, long before Raikes and Stock had converted into a system what she habitually practised in her own model parish. Her name moreover is prominently associated with the excellent charity in support of the widows and orphans of the clergy.

\* \* \* She endowed the living of Flaxley and she left money for a Church which was built after her death. She also founded a valuable charity for the assistance of the poor of the parish. She left money for the establishment of a College in the Island of Bermuda and she liberally endowed several charities in London. The record of her life, with the exception of the romantic episode alluded to in the pages of the *Spectator*, seems chiefly to be made up of a recital of her various good works. She was buried at Flaxley, and monuments are erected to her memory both there † and in Westminster Abbey. ‡

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† The following is the inscription in Flaxley Church: "In the vault near this Chapell is repositied the body of Mrs. Catherina Bovey, daughter of John Riches, Esqre, of London, merchant. She was married to William Bovey, Esqre, Lord of this manor of Flaxley, at the age of 15, was left a widow without children at the age of 22, and continued so all the rest of her life. She entertained her friends and neighbours with a most agreeable hospitality, but allways took care to have a large reserve for charity, which she bestowed not only on such occasions as offered, but studied how to employ it, so as to make it most usefull and advantageous. Her disposition to do good was so well known in ye district about her, that she easily became acquainted with the circumstances of those that wanted, and she preserved many families from ruin by seasonable loans or gifts; so she conveyed her assistance to some of better rank, in such a manner, as made it doubly acceptable. How far her bounty extended, was known to herself alone, but much of it appeared to her honour, and God's glory in frequent distributions to the Poor, & especially in the Charity Schools round about the Country; in relieving those in Prison, & delivering many out of it; in contributing to Churches of the English Establishment abroad, as well as aiding several at home; in clothing & feeding her indigent neighbours, & teaching their children, some of whom every Sunday by turns she entertained at her house, and condescended to examine them herself. Besides this continuall, it might be said dayly, course of liberality during her life, she bequeathed at her death, towards founding a Colledge in the Island of Bermuda £500: to the Grey-coat Hospital in St. Margaret's, Westminster £500: to the Blue-coat Hospital in Westminster £200: to the charity school of Christ Church Parish in Southwark £400: to augment the Living of this place £1200: to put out poor children of the Parish Apprentices, the Interest of £400 for ever, of which summe, £160 had been left by Mr. Clarke and Mr. Bovey: to be distributed as her Executrix should think fit among those whom she had put out Apprentices in her lifetime £400. Lastly, she designed the rebuilding of this Chapell, which pious design of her's was speedily executed by Mrs Mary Pope."

‡ The monument in Westminster Abbey, bears this inscription: "To the memory of Mrs Catherine Bovey whose person & understanding would have

"On the death of Mrs. Catherine Bovey the estates passed by the will of her husband to a distant relative, Thomas Crawley, who assumed the additional surname of 'Boevey' on succeeding to the estates. The son of Thomas Crawley-Boevey succeeded by limitation of the patent to the Baronetcy granted to Sir Charles Barrow M. P. for Gloucester a near relative by marriage and from him descends, in direct line my brother, the present Baronet.

"This letter I have written to you from my station at Ahmedabad in the Bombay Presidency where I am employed in the Civil Administration. \* \* \*

"I beg to remain Reverend Sir,

"Very truly yours

"ARTHUR W. CRAWLEY-BOEVEY."

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become the highest rank in female life, and whose vivacity would have recommended her in the best conversation, but, by judgment, as well as by inclination, she chose such a retirement as gave her great opportunities for reading & reflection which she made use of to the wisest purposes of improvement in knowledge and religion. Upon other subjects she ventured far out of the common way of thinking, but in religious matters she made the Holy Scriptures, in which she was well skilled, the rule & guide of her faith & actions, esteeming it more safe to rely upon the plain Word of God, than to run into any freedoms of thought upon revealed truths. The great share of time allowed to the Closet was not perceived in her economy, for she had allways a well ordered and well instructed Family, from the happy influence, as well of her temper, & conduct, as of her uniform & exemplary christian life. It pleased God to bless her with a considerable Estate, which, with a liberal hand, guided by wisdom & piety, she employed to His glory, & the good of her neighbours. Her domestic expenses were managed with a decency & dignity suitable to her fortune, but with a frugality that made her Income abound to all proper objects of charity; to the relief of the necessitous; the encouragement of the industrious, & the instruction of the ignorant. She distributed not only with cheerfulness, but with joy, which upon some occasions of raising & refreshing the spirit of the afflicted, she could not restrain from breaking forth into tears, flowing from a heart thoroughly affected with compassion and benevolence; thus did many of her good works while she lived, go up as a memorial before God, & some she left to follow her.

"She dyed Jan 23, 1726-7 in the 57 year of her age at Flaxley her seat in Gloucestershire, & was buried there, where her name will be long remembered, & where several of her benefactions at that place, as well as others, are more particularly recorded.

"This Monument was erected with the utmost respect to her memory, and justice to her character, by her Executrix, Mrs Mary Pope, who lived with her near 40 years in perfect friendship, never once interrupted, till her much lamented death."

## FIRST FESTIVAL OF THE CHOIR-GUILD.

The Choir-Guild of the Diocese of New Jersey, an organization comprising the choristers of seven Churches, and numbering about an hundred and fifty men and boys, held its first choral festival in St. Mary's Church, Burlington, on Tuesday, November 15th, 1881. Nearly one hundred vested choristers and about twenty clergy moved in procession from old St. Mary's, down Broad street, and entered the west door of the *new* Church (as it is still denominated for distinction's sake,) at 11 A. M., where "The Church's One Foundation" was sung as a processional. A choral celebration of the holy Eucharist, without sermon, followed, at which the Rev. H. H. Oberly, M. A., precentor of the Choir-Guild, was celebrant, assisted by the Rev. Mr. Pettit and the Rev. Dr. Hills; who, at the close of the gospel, cordially welcomed the Choir-Guild to the parish.

At the conclusion of this service the clergy and choristers repaired to Burlington College, for a business meeting of the Guild. The following were elected for the ensuing year: *Superior*, William P. Barber, of Elizabeth; *Secretary*, Stephen G. Hewitt, of Burlington; *Treasurer*, John McNeil, of Camden; *Precentor*, the Rev. H. H. Oberly, of Elizabeth. The *Form for Admission of Choristers*, prepared by the Rev. Dr. Hills some time since, was adopted, and an edition of one thousand copies ordered to be printed and distributed *pro rata*.

At 2 o'clock a collation was served in the refectory of the College by some forty young ladies of St. Mary's parish.

At 4 P. M. the chimes again called, when the number of singers was somewhat increased. Evening Prayer was sung by the Rev. R. B. Post, of South Amboy, the Rev. H. E. Thompson, of Woodbridge, reading the special lessons. The sermon was preached by the Rev. Charles L. Hutchins, of Medford, Mass., editor of *The Parish Choir*. The discourse was full of musical lore, reviewing the sacred song of the Jewish Church, the age of Ambrose and Gregory, the mediæval Latin hymns, the services of the Reformation, and those of the present day. The preacher argued that Church music should be choral and congregational, and adapted to the age and country. The offerings, as



in the morning, were gathered by Deacons. The Rector intoned the concluding prayers and benediction, and the chancel-full of white-robed men and boys moved down the nave singing, for a retrocessional, "All Hail the Power of Jesus' Name" to the ever-grand tune of *Coronation*.

The clergy present, in addition to those already named, were the Revs. H. G. Batterson, D. D., R. E. Dennison, R. L. Goldsborough, Joseph W. Lee, L. H. Lighthipe, J. L. McKim, G. M. Murray, E. M. Reilly, P. W. Stryker, Thos. McClintock, John Dows Hills and E. W. Neil.

The congregations at both services were very large, comprising many from various other places, and there was an universal expression of delight with the choir festival.

#### CONSECRATION OF ST. MARY'S CHURCHYARD.

A large addition having been made to St. Mary's Churchyard, the whole of it was consecrated as a cemetery, by the Bishop of New Jersey, on Palm Sunday, April 2d, 1882.

At 2.30 P. M. the congregation left the west door of the Church, two by two, and moved to the northwest entrance of the new ground in the following order :

The Bishop.

The other Clergy.

The Choristers.

The Teachers and Students of Burlington College.

The Parishioners.

The Teachers and Pupils of the Sunday School.

Reaching the entrance to the new ground, the solemnity was conducted after the following *Form*, prepared for the occasion by the Rector of the parish.

The Bishop and Clergy, with the Choristers, were received by the Rector, Church Wardens and Vestrymen ; with the Instrument of Donation, and the request to consecrate, which was then read by the Rector as follows :

We, the Rector, Church Wardens and Vestrymen of St. Mary's Church, in the city of Burlington and State and Diocese of New Jersey, having appropriated and devoted this plot of ground exclusively for the use of the Church in her appointed Office for the Burial of the Dead, do hereby request the Rt.

Rev. John Scarborough, D. D., Bishop of the Diocese of New Jersey, to take said ground under his spiritual jurisdiction, and that of his successors in this Episcopate, and to consecrate it, by the name of ST. MARY'S CHURCHYARD.

And we do hereby relinquish all claim to any right of disposing of this ground, or any part of it, or of allowing the use of it in any way inconsistent with the terms and true meaning of this Instrument of Donation, and the consecration hereby requested.

In testimony whereof we have hereunto set our hands this twenty-fourth day of March, in the year of our Lord, one thousand eight hundred and eighty-two.

GEO. MORGAN HILLS, D. D., [L. S.]  
Rector of St. Mary's Church.

Attest: HENRY D. GUMMERE,  
Secretary of the Vestry.

Then the Bishop and the others, going within the ground, and there halting, the Bishop said :

*Let us pray.*

Almighty, everliving God, Creator, Redeemer, and Sanctifier, who hast promised to grant the requests of those who are gathered together in Thy Name; fulfil now, O Lord, the desires and petitions of thy servants, that the place whereon we stand may be holy ground, separated from all unhallowed, ordinary, and common uses: Accept this offering at our hands, and vouchsafe so to bless it, as shall tend most to thy glory and the comfort of thy people, through Jesus Christ, our Lord, whom, with Thee, O Father, and Thee, O Holy Ghost, we worship and glorify as One God, world without end. *Amen.*

Then, while a circuit was made by the Bishop and others about the ground to be consecrated, Psalm 90, *Domine, refugium*, was sung.

The Rev. Edward M. Reilly, Rector of Burlington College, then read Gen. xxiii : 13.

I pray thee, hear me: I will give thee money for the field, etc.

The Rev. John Dows Hills, assistant to the Rector of St. Mary's Parish, then led in the following :

If a man live many years, and his soul be not filled with good, and also *that* he have no burial; I say, *that* an untimely birth *is* better than he.

*R.* Is there not an appointed time to man upon earth? *are not* his days also like the days of an hireling?

*V.* The days of man are but as grass; for he flourisheth as a flower of the field.

*R.* For as soon as the wind goeth over it, it is gone; and the place thereof shall know it no more.

*V.* For what *is* your life? It is even a vapour, that appeareth for a little time, and then vanisheth away.

*R.* What man *is he* that liveth, and shall not see death?

*V.* All go unto one place; all are of the dust, and all turn to dust again.

*R.* For out of it wast thou taken: for dust thou *art*, and unto dust shalt thou return.

*V.* One dieth in his full strength, being wholly at ease and quiet.

*R.* And another dieth in the bitterness of his soul, and never eateth with pleasure.

*V.* Then shall the dust return to the earth as it was; and the spirit shall return unto God who gave it.

*R.* *There* is no man that hath power over the spirit to retain the spirit;

*V.* Neither *hath* he power in the day of death.

*R.* The wicked is driven away in his wickedness: but the righteous hath hope in his death.

*V.* Let me die the death of the righteous, and let my last end be like his!

*R.* If a man die, shall he live *again*? all the days of my appointed time will I wait, till my change come.

*V.* Thou shalt call, and I will answer thee: thou wilt have a desire to the work of thine hands.

*R.* For as the Father raiseth up the dead, and quickeneth *them*: even so the Son quickeneth whom he will.

*V.* Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live,

*R.* And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation.

*V.* For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first.

*R.* For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him.

*V.* For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come,

*R.* Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

Glory be to the Father, etc.

The Rev. J. Leighton McKim, Rector of St. Mary's Hall, then read St. John xix. 38.

Joseph of Arimathæa, etc.

The Bishop then said:

*Let us pray.*

O God, who didst move the patriarch Abraham to provide a possession of a burying-place, and didst hallow the sepulchre of Joseph of Arimathæa, make this ground, we beseech thee, to be a field which the Lord hath blessed: that it may be a sure possession, and a quiet resting-place, until the trumpet shall sound and the dead shall arise: All which we beg for His sake, who lay down in the grave and rose again for us, thy Son, our Saviour, Jesus Christ. *Amen.*

Then, while a Cross was set up for a memorial of the Atonement, and to mark the place as a Christian cemetery, HYMN 74, "Glory be to Jesus," was sung. And afterwards was said:

Remember not, Lord, our offences, nor the offences of our forefathers; neither take thou vengeance of our sins: spare us, good Lord, spare thy people, whom thou hast redeemed with thy most precious blood, and be not angry with us for ever.

*Spare us, good Lord.*

From all evil and mischief; from sin; from the crafts and assaults of the devil; from thy wrath, and from everlasting damnation,

*Good Lord, deliver us.*

From lightning and tempest; from plague, pestilence, and famine; from battle and murder, and from sudden death,

*Good Lord, deliver us.*

By thine Agony and Bloody Sweat; by thy Cross and Passion; by thy precious Death and Burial; by thy glorious Resurrection and Ascension; and by the coming of the Holy Ghost,

*Good Lord, deliver us.*

In all time of our tribulation; in all time of our prosperity; in the hour of death, and in the day of judgment,

*Good Lord, deliver us.*

We sinners do beseech thee to hear us, O Lord God; and that it may please thee to bless, hallow, and consecrate this cemetery;

*We beseech thee to hear us, good Lord.*

That it may please thee to guard it, by night and by day, from all evil and profaneness;

*We beseech thee to hear us, good Lord.*

That it may please thee that the bodies herein buried may never be dishonored or sacrilegiously removed;

*We beseech thee to hear us, good Lord.*

That it may please thee shortly to accomplish the number of thine elect, and to hasten thy kingdom.

*We beseech thee to hear us, good Lord.*

Son of God, we beseech thee to hear us.

*Son of God, we beseech thee to hear us.*

O Lamb of God, who takest away the sins of the world;

*Grant us thy peace.*

O Lamb of God, who takest away the sins of the world;

*Have mercy upon us.*

Our Father, etc.

Then the Bishop said:

In the Name of the Father, and of the Son, and of the Holy Ghost. Amen

I consecrate this ground, by the name of ST. MARY'S CHURCHYARD for the use of the Church in her appointed Office for the Burial of the Dead; and I devote and hallow the same forever, for this use and for no other, under my Canonical authority, and that of my successors in this Episcopate, according to the good order of The Protestant Episcopal Church in the United States of America. Amen.

Here the Sentence of Consecration was read, by the Rector of the Parish, as follows:

#### SENTENCE OF CONSECRATION.

Whereas, the Rector, Church Wardens and Vestrymen of St. Mary's Church, of the city of Burlington, and State and Diocese of New Jersey, have appropriated and devoted a piece of ground for the Burial of the Dead, according to the provisions of The Protestant Episcopal Church in the United States of America; and by an Instrument this day presented unto me have requested me to take said Burial Ground under my spiritual jurisdiction, and that of my successors in this Episcopate, and to consecrate it by the name of ST. MARY'S CHURCHYARD;

Therefore, know all men by these presents, that I, John Scarborough, D. D., by Divine permission Bishop of the Diocese of New Jersey, acting under the protection of Almighty God, on this second day of April, being Palm Sunday, in the year of our Lord, one thousand eight hundred and eighty-two, have



taken the said Burial Ground under my spiritual jurisdiction as Bishop aforesaid, and that of my successors in this Episcopate; and in the presence of divers of the clergy, and a public congregation, have solemnly consecrated it. And I do hereby pronounce and declare that the said ST. MARY'S CHURCH-YARD is separated henceforth from all unhallowed, ordinary, and common uses, and dedicated to the honor and service of Almighty God, the Father, the Son, and the Holy Ghost, for the Burial of the Dead, according to the provisions of The Protestant Episcopal Church in the United States of America, in its ministry, doctrines, discipline, liturgy, rites and usages.

In testimony whereof, I have hereunto affixed my seal and signature at Burlington, on the day and year above written, and in the eighth year of my consecration.

[L. S.] JOHN SCARBOROUGH,  
*Bishop of New Jersey.*

HYMN 104, "Jesus Lives," was then sung, and afterwards was said the Creed commonly called NICENE.

#### SUPPLICATIONS.

Regard, O Lord, the supplications of thy servants, and grant that all foolish talking and jesting may be put away from this place forevermore. *Amen.*

Grant that all who shall visit this place may respect the same, as those that are mindful of their own mortality. *Amen.*

Grant that all whose bodies shall be buried in this place may have grace in this mortal life, so to number their days as to apply their hearts unto wisdom. *Amen.*

Grant that all who shall come here to bury their dead may have the consolations of thy Holy Spirit. *Amen.*

Grant that all who shall draw near, like Mary, to weep over the graves of their dead, may remember the words of the Lord Jesus, how he said, I am the Resurrection and the Life; he that believeth in me though he were dead, yet shall he live; and whosoever liveth and believeth in me shall never die. *Amen.*

Finally, we beseech Thee, grant unto every one of us here present, always to live in such a state that we may never be afraid to die; and that through the grave, and gate of death, we may pass to our joyful resurrection; for his merits, who died, and was buried, and rose again for us, thy Son Jesus Christ our Lord. *Amen.*

The God of peace, who brought again from the dead, etc.

HYMN 189, "Hark! the Sound of Holy Voices," was sung as a recessional.

#### DEATH OF THE REV. DR. WALKER..

The Rev. William S. Walker, D. D., † sometime Lecturer on Oriental and Biblical Literature in Burlington College (see p.

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† William Sydney Walker was born in England, but he completed his academic years at the Sorbonne, Paris. He had more or less knowledge of some fifty languages, while in seven he conversed fluently. Coming to the United States in 1833, he followed a literary life until moved to holy orders. He was admitted Deacon by Bishop H. U. Onderdonk, April 7th, 1841, and advanced to the Priesthood by the same prelate, June 12th, 1842. After being

655), entered into rest at his private residence on Green Bank, October 25th, 1882, aged about 86 years. His burial took place from St. Mary's Church, on the 28th, Bishop Scarborough officiating, aided by the Rev. Drs. Weld and Hills, and the Rev. Messrs. Spooner, Goldsborough, Pettit, Parkman, McKim, Hibbard and J. D. Hills.

#### MARRIAGE OF REV. JOHN DOWS HILLS.

A strictly ecclesiastical wedding was solemnized on Thursday, January 18th, 1883, in St. Mary's Church, Burlington, N. J. The ushers were Mr. B. F. H. Shreve, of Mount Holly, N. J.; Mr. S. Ashton Souder, of Philadelphia; Mr. Reginald Hills, of New York, and Mr. G. Heathcote Hills, of Trinity College, Hartford, Conn., the last two being brothers of the groom. At half-past eleven A. M. the Rev. George Morgan Hills, D. D., rector of the parish, and father of the groom, entered the chancel as Officiant, attended by the Rev. Henry A. Dows, of Pater-son, N. J.; the Rev. N. Pettit, of Bordentown; the Rev. R. L. Goldsborough, of Burlington; the Rev. P. W. Stryker, of Beverly, and the Rev. G. McC. Fisk, of Philadelphia. At the same time the choristers of St. Mary's moved in a body to the west door of the nave, and the groom, the Rev. John Dows Hills, rector of St. Andrew's Church, Mount Holly, N. J., with his best man, Mr. Charles D. Gauntt, of Burlington, came from the sacristy and stood at the choir steps awaiting the bride and her attendants. The choristers slowly preceded the four ushers, singing, for a processional, Hymn 248—

"The voice that breathed o'er Eden,  
That earliest wedding day," etc.,

and were followed by the three bridesmaids, Miss Alice M. Whelen, of Bryn-Mawr, Pa.; Miss Emma M. Lloyd, of Phila-

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assistant in St. Stephen's, Philadelphia, he became Rector of St. Matthew's, Sunbury, Pa., whence he removed to St. John's, Ithaca, N. Y., where he was Rector for twenty-five years, during which time he was instrumental in erecting a handsome brick Church for that parish. (See p. 687.) After his removal to Burlington, he officiated on Sundays at Lambertville, Toms River and Florence, and after that, as long as health and strength permitted, he uniformly aided in the services at St. Mary's Church on Sundays, and was ready to answer any call from the Hall or College.

delphia, and Miss Constance Hills, of Burlington, N. J., a sister of the groom; and last, by the bride, in full dress, Miss Clara James Rogers, daughter of the late Capt. Timothy Rogers, leaning on the arm of her brother, Mr. Henry M. Rogers, of Philadelphia. The part of the service known as "the espousals" was said at the choir steps, and after the bride was given away she was led by the bridegroom to the altar, where the marriage was concluded.

"Our hearts to Thee, in prayer we bow;  
Jesus, the heavenly Bridegroom, Thou," etc.;

was sung as an introit. The rest of the bridal party joined the new couple at the altar-rails, and the holy Eucharist was celebrated by the Rev. Dr. Hills; the Rev. H. A. Dows, a second cousin of the groom, acting as Deacon. After the blessing, the choristers escorted the party to the south porch, singing Hymn 247—

"Deign this union to approve,  
And confirm it, God of love."

The wedding march was then played, and the chimes of St. Mary's rang a merry peal.†

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† On the Sunday previous to this marriage, after the gospel, the Rector said: "I publish the Banns of Marriage between the Rev. John Dows Hills, of Mount Holly, and Miss Clara James Rogers, of Philadelphia. If any of you know cause or just impediment why these two persons should not be joined together in holy Matrimony, ye are to declare it. This is the only time of asking. This publication is made in rubrical form in order to invite this congregation, and other friends, to witness the nuptials in this Church, on Thursday morning next, the 18th inst., at half-past eleven o'clock." When the day was come, the Church was decked with evergreens, and in the nave a double gate, (festooned with wreaths of smilax, surmounted by a cross on either gate,) marked off the sittings allowed for special guests. At the offertory the groom made his offerings in envelopes for each and all who had assisted at the nuptials—the officiant, the choir, the organist, the chimer, and the sexton. "The bride," says the *Home Journal*, in its issue following, "was robed in white Ottoman silk, with full court train, the tablier being made of heavy brocaded satin. The veil of tulle was confined by a spray of orange-flowers, and she carried pendent a fan-shaped bouquet of white rosebuds and smilax. The bridesmaids' gowns were of white silk, with full trains and large corsage bouquets of Marechal Niel roses, and they wore dainty little bonnets of white lace. Among the guests were several from New York, Philadelphia, Bryn-Mawr and neighboring towns."

## OPENING THE LYCH-GATE.

A Lych-Gate, after designs of Hewitt, architect, erected at the main entrance to St. Mary's Churchyard, was formally opened on Sunday, June 17th, 1883, immediately before the morning service.

The vested choristers and visiting clergy, together with the congregation, moved in procession from the Sunday School rooms, outside the churchyard wall, down Broad street to the Lych-Gate, which was closed and locked.

The Rector of the parish, attended by the Wardens and Vestrymen, and having the key of the Lych-Gate in his hand in open view, came from the sacristy inside the churchyard to the gate, and standing there, said the following, which he originated for the occasion :

In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.  
Forasmuch as sundry devout persons in Burlington and elsewhere have, with the approval of the authorities of St. Mary's Parish, erected this Lych-Gate to the glory of JESUS CHRIST, and in loving memory of *Stephen Germain Hewitt*, and have requested that it be publicly received and opened with an office of benediction, now therefore are we all here present before God to beg His blessing on it.

Then the Rector said :

Our help is in the name of the Lord ;  
*R.* Who hath made heaven and earth.  
*V.* Blessed be the Name of the Lord ;  
*R.* Henceforth, world without end.  
*V.* Lord, hear our prayer ;  
*R.* And let our cry come unto Thee.

*Let us pray :*

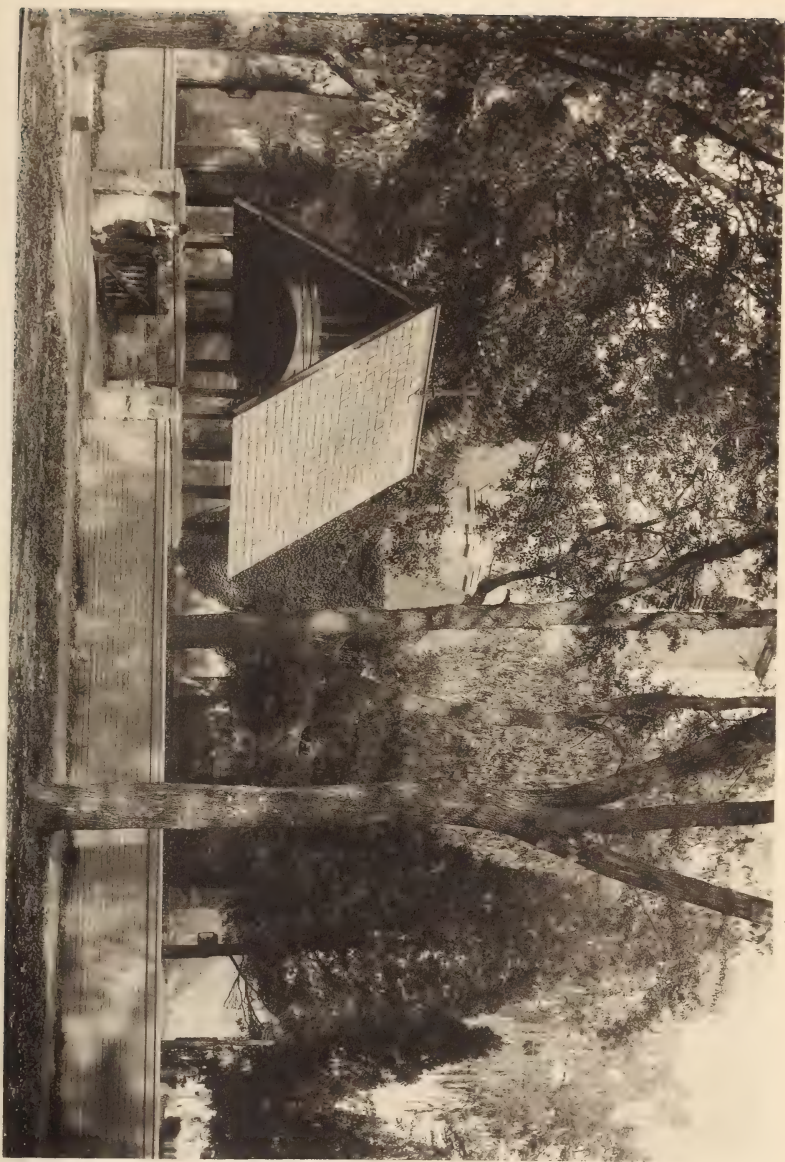
Our Father, who art in heaven, etc.

O Lord God who lovest the gates of Sion more than all the dwellings of Jacob, vouchsafe graciously to accept, bless, and hallow this Fabric, that whosoever shall enter in at these gates to worship the Lord may be blessed in their going out and coming in from this time forth forevermore ; through Jesus Christ our Lord. *Amen.*

Remember, O Lord, for good, all those who have given of their time, labor, and substance towards this Memorial : help them so to do Thy commandments that they may have right to the tree of life, and may enter in through the gates of the city eternal in the heavens ; through Jesus Christ our Lord. *Amen.*

O Almighty God, who, through Thine only begotten Son, Jesus Christ, hast overcome death and opened unto us the gate of everlasting life, grant unto us here present, and to all whose mortal bodies shall rest here for burial, that through the grave and gate of death we may pass to our joyful resurrection ;





LYCHGATE OF ST. MARY'S CHURCHYARD.



for His merits, who died, and was buried, and rose again for us, Thy Son, Jesus Christ our Lord. *Amen.*

Almighty God, with whom the souls of the faithful are in joy and felicity, we give Thee hearty thanks for the good example of all those Thy servants who now rest from their labors. And we beseech Thee, that we, with all those who are departed in the true faith of Thy holy name, may have our perfect consummation and bliss, both in body and soul, in Thy eternal and everlasting glory, through Jesus Christ our Lord. *Amen.*

O Almighty God, who hast knit together Thine elect in one communion and fellowship, in the mystical body of Thy Son Christ our Lord, grant us grace so to follow Thy blessed saints in all virtuous and godly living, that we may come to those unspeakable joys which Thou hast prepared for those who unfeignedly love Thee, through Jesus Christ our Lord. *Amen.*

The God of hope fill you with all joy and peace in believing, that ye may abound in hope through the power of the Holy Ghost. *Amen.*

Here the Rector added :

O Key of the House of David, holy and true, who openest and no man shutteth, and shuttest and no man openeth, be graciously pleased to unbar the gates of all our hearts, and enter in and dwell there, who art with the Father and the Holy Ghost, one God world without end. *Amen.*

The Sentence of Opening followed on this wise :

In behalf of the Rector, Church Wardens and Vestrymen of St. Mary's Church, of the city of Burlington, and State and Diocese of New Jersey, on this 17th day of June, in the year of Grace 1883, I, George Morgan Hills, D. D., Rector of said Church, do accept this Lych-Gate erected to the glory of JESUS CHRIST, and in loving memory of STEPHEN GERMAIN HEWITT, as a *sacred trust*; and in token thereof do unlock and open the same, in the Name of the Father, and of the Son, and of the Holy Ghost. *Amen.*

Here the Rector unlocked, and the Church Wardens threw open, the gates.

Then the Rector said :

V. This is the gate of the Lord.

R. The righteous shall enter into it.

V. O go your way into His gates with thanksgiving.

R. And into His courts with praise.

Then the choristers and clergy, followed by the congregation, passed through the Gate into the churchyard, and to the west door of the Church, singing PSALM CXXII.—*Letatus Sum.*

Having reached the west door, Hymn 187 was sung as a processional in the Church; which being ended, Morning Prayer followed and the celebration of the holy Eucharist.

Inside the Lych-Gate, on the arch of the roof, facing south, is a brass plate, with this inscription :

✠ TO THE GLORY OF JESUS CHRIST, THE FIRST

FRUITS OF THEM THAT SLEPT,

THIS Lych-GATE WAS ERECTED A. D. 1883,

IN LOVING MEMORY OF

STEPHEN GERMAIN HEWITT,†

BY MANY FRIENDS WHO HOLDING HIM IN EVERLASTING REMEMBRANCE  
ARE ANIMATED BY HIS EXAMPLE TO PRAY THAT ALL FLESH HERE COMMITTED  
TO THE GROUND, MAY REST IN HOPE AND RISE WITH JOY.

“BLESSED ARE THEY THAT DO HIS COMMANDMENTS, THAT THEY  
MAY HAVE RIGHT TO THE TREE OF LIFE, AND MAY ENTER IN THROUGH  
THE GATES INTO THE CITY. ✠

RENEWED, ENRICHED, AND REOPENED.

During the months of July, August, and September of 1883, St. Mary's Church was closed for renewal and adornment, the congregation meanwhile worshipping regularly in the old Church. The walls were painted throughout in oils, the chancel decorations extended, and the altar-cross, vases and chancel railing were replaced by others of brass.‡

On Sunday, September 30th, the fabric thus improved was formally reopened by the Rt. Rev. the Bishop of Western New York, acting for the Bishop of New Jersey.

At ten thirty A. M. the choristers moved from the sacristy, and were met at the west door of the nave by the Bishop and clergy, the Rector saying:

Rev. Father in God: By the authority of the Bishop of this diocese of New Jersey, and in behalf of the Rector and Wardens of this Church of St. Mary,

---

† Stephen G. Hewitt, B. A., founder of the Choir-Guild of the Diocese of New Jersey, entered into life eternal, October 12th, 1882, aged 26 years. Born on St. Stephen's day, named for the protomartyr, and studying for the diaconate, he was arrested by ill-health, and passed his last years in most earnest lay-work. On the St. Stephen's day following his interment, among the offerings presented were a bier with brass mountings, and a pall of purple cloth, seven by ten feet, intersected throughout with a silk cross of white, with a crimson centrepiece, bearing the words "JESU MERCY." On the two borders of white silk, embroidered with crimson silk in Church text, are the legends, "Blessed are the dead which die in the Lord," and "The souls of the righteous are in the hands of God."

‡ A brass altar-desk, white dorse-cloth, frontals for the retable, and two hymn-guides were presented at Easter, 1880. Antependia of the five ecclesiastical colors had been used in the Church since 1871; ecclesiastical banners since 1878, and colored stoles were introduced at Advent, 1883.



I request you, Arthur Cleveland Coxe, Bishop of the Diocese of Western New York, to re-open this fabric, renewed and enriched for the worship and service of Almighty God.

*Bishop*—Let us go forward in the Name of the Lord.

Here the choristers moved up the nave singing Psalm 122,  
*Lætatus Sum.*

On reaching the head of the nave, they opened ranks and the Bishop and clergy passed into the chancel, where the Bishop said :

Our help is in the Name of the Lord.

*Answer*—Who hath made heaven and earth.

*Bishop*—Blessed be the Name of the Lord.

*Answer*—Henceforth world without end.

*Bishop*—Blessed be thy holy Name, O Lord, that it has pleased Thee to put it into the hearts of thy servants to renew, enrich, and beautify this house. Grant that whatsoever defilements it may have contracted during this work, being purged and done away, it may be presented pure and without spot before Thee; so that, in all ways, the glory of the latter house may be greater than the glory of the former, to the eternal praise of thy holy Name, through Jesus Christ our Lord. *Amen.*

Almighty and everliving God, we humbly beseech thy Majesty, that as thy only begotten Son was presented in the Temple; so we may be presented unto thee with pure and clean hearts, by the same thy Son Jesus Christ our Lord. *Amen.*

Then the Bishop, turning to the people, said :

✠ In the Name of the Father, and of the Son, and of the Holy Ghost. *Amen.*

Ministering by the authority of the Rt. Reverend Father in God, JOHN, Bishop of New Jersey, and in his behalf, I pronounce this Church re-opened for all holy offices, according to the terms of its consecration: and, by these solemnities, duly sanctified and blessed, if by any means it hath been subjected, during process of renewal and adornment, to any other than becoming uses, pure words and pious acts, in accordance with said consecration: So, then, henceforth and forever let it be said: "How dreadful is this place: this is none other than the House of God and this is the Gate of Heaven."

Here the Rector said :

We wait for thy loving kindness, O God, in the midst of thy temple.

Morning prayer followed, the special lessons being Haggai II. to verse 10, and Revelations XXI., at verse 10.

The Bishop was celebrant at the holy Eucharist, and preached from I. Tim. III., 16, "Seen of angels."

The attendance was the largest since Easter day, and the singing particularly fine. The Bishop, bidding the choristers "good-bye," after evening prayer, said that he had never heard *Coronation* sung better, even by the trained choirs in the Cathedrals of England.

## BEQUEST OF SIGNOR PALADINI.†

Sig. A. Paladini, for thirty years a teacher of the Italian and Spanish languages in St. Mary's Hall and Burlington College, departed this life March 2d, 1885, bequeathing nearly all his estate, valued at about \$24,000, to St. Mary's Church, as a permanent fund "for the sick and needy of said Church." Among his effects were found the originals of the following certificates:

A di/Luglio ——— 1830 ———

Io infrascritto Battezziere dell'Insigne Basilica di San Giovan Batista di Firenze attesto essere stat o Battezzato a questo Sacro Fonte il di undici Marzo mille otto cento undici 1811  
un Bambino Figlio di Guiliano di Leugi Paladini  
e della Teresa di Lorenzo Casati  
del Popolo di S. Lucia sur Prato con i nomi  
di Alessandro Leugi Sebastiano  
Ed in fede io P.

Giuseppe Poggiali Battezziere mano propria.

Compare Leugi di Giuseppe Josi

S. J.

A din 4. Aprile 1832

Io infrascritto Parroco della Chiesa Parrocchiale di S. Jacopo tra' Fossi di questa città di Firenze faccio fede, ed attesto, qualmente ai libri dello stato dell' Anime di questa mia Cura trovasi descritto Sig<sup>e</sup> Alessandro Paladini Scapolo dalla sua innubile eta, sino al Prefente diorno, Messe ed Anno ———  
dall' Anno come supra sino all' Anno ——— inclusive, sempre in stato libero, e sciolto da ogni vincolo matrimoniale; ed ha soddisfatto al Precetto Pasquale: essendo ciò la verità, ne ho fatta la presente Attestazione sottoscritta di mia propria mano.

Io P. Gio: Batta Bordi

[SEAL.]

Curato di S. Jacopo tra' Fossi. M. G: a

† A. L. S. Paladini was born in Florence, Italy, March 11th, 1811, and was designed for the Roman priesthood, but came to this country, never having taken even the minor orders. After he came to Burlington he always attended, with great regularity, St. Mary's Church, and the first request in his Will is that his body be buried in its Churchyard. A handsome cross, with appropriate inscriptions, now marks the head of his grave. ECCLESIASTICUS III.: 30.

## TRUST FUNDS AND PROPERTY OF ST. MARY'S PARISH.

EASTER MONDAY, 1885.

Talbot Fund, created by the sale of burial lots in land bequeathed by John Talbot.....	\$3,095 00
Chime Fund, given by the Misses McIlvaine.....	5,000 00
Permanent Fund of the Parish School, be- queathed by Miss H. Kate Swann....	\$475 00
Ditto by Miss Elizabeth Swann.....	250 00
Given by Mr. Richard Bull, of York- shire, England.....	500 00
Offerings made on the fifth Sunday of the month.. .. .	1,131 45
	<hr/> 2,356 45
Poor of the Parish Fund, interest distributed by the Vestry, given anonymously.....	600 00
Poor of the Parish Fund, interest distributed by the Rector, bequeathed by the Misses Swann.....	6,900 00
Paladini Fund for the sick and needy.....	24,000 00
Fuel Fund for the Parish Poor, bequeathed by Mrs. Robardet.....	940 00
Care and preservation of graves and tomb- stones, bequeathed by the Misses Swann.....	\$300 00
Given by others.....	1,365 63
	<hr/> 1,665 63
Fund for the care and preservation of the graves and tombstones of her own family, bequeathed by Miss Elizabeth Swann.....	800 00
General Fund invested.....	\$950 00
New Organ Fund, given anonymously.....	60 00
Total amount of funds, \$46,367.08.	

A scholarship for a day pupil in St. Mary's Hall, is given to the girl in the parish school who earns the highest commendation of the authorities there for good conduct, studiousness, and punctuality. She must be fourteen years of age, and able to enter the Middle B Class.

Value of the Talbot lots.....	\$12,000 00
“ “ S. P. G. lands †.....	16,000 00
“ old Parsonage and grounds.....	5,500 00
“ new Rectory and lot.....	8,500 00
“ old St. Mary's Church and lot.....	9,500 00
“ new “ “ “ furniture and bells.....	113,500 00
Total amount of property, \$165,000.00.	

#### CENTENNIAL OF THE ORGANIZATION OF THE CHURCH IN NEW JERSEY.

In accordance with the suggestion of the Bishop of New Jersey in his Episcopal Address of 1883, with reference to “marking properly” the hundredth anniversary of the organization of the Church in New Jersey, and in pursuance of the plans of the joint committee of the two dioceses now in the State, the Bishops of New Jersey and Northern New Jersey, and a large number of clergymen and laymen from both dioceses, together with the Bishop of Pittsburgh and other invited guests, assembled May 5th, 1885, in Christ Church, New Brunswick, where a century ago was held the “first sitting” of the Convention.

The place, the day, and the occasion were all in harmony. The venerable building and its seemly churchyard filled with memorials of the historic dead were never more impressive.

At 9 A. M. there was a celebration of the holy Eucharist, the Rt. Rev. John Scarborough, D. D., Bishop of New Jersey, being celebrant, assisted by the Rev. E. M. Rodman, M. A., Dean of New Brunswick, and the Rev. L. H. Lighthipe, M. A., of Woodbridge.

The Rev. E. B. Joyce, S. T. B., Rector of Christ Church, was also in the sanctuary, and the music was rendered by the parish choir.

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† The remainder of those given by the S. P. G.—See Index. Also the following:

“ Sir  
“ Fredericton, New Brunswick,  
“ 15th Augt. 1803  
“ Since my Note to you, of June 18th. I have been favored with your answer to my letter of the 11th of April. \* \* \*

“ I was very much gratified by the information contained in your letter—that the Society for propagating the Gospel had granted you a deed for their Lands in Burlington, and I hope they may be to you productive of encreasing emolument.

I am, Sir, your most obedient  
and most humble Servant

The Rev<sup>d</sup>. Doct<sup>r</sup> Wharton

Jon<sup>a</sup>. Odell



At eleven o'clock there was a second celebration of the holy Eucharist, the music being *Tours in F*, Mr. Charles W. Walker, of St. John's Church, Elizabeth, presiding at the organ. The procession formed in the parish building, and moved through the churchyard, entering the west door of the nave: First, seventy choristers, in cassocks and cottas, men and boys selected from six of the seven wards of the Choir Guild of the diocese, viz., St. Mary's Church, Burlington; Christ Church, Elizabeth; Christ Church, South Amboy; Trinity Church, Princeton; Christ Church, Bordentown; and St. James's Church, Long Branch; under the direction of the Rev. H. H. Oberly, M. A., Precentor of the Guild; then, all the vested clergy present, several of whom wore their proper hoods; and, lastly, the three prelates in their Episcopal robes.

The processional hymn was, "Rejoice, ye pure in heart," music by Messiter.

The Rt. Rev. Thomas A. Starkey, D. D., Bishop of Northern New Jersey, was celebrant, the Rt. Rev. Cortlandt Whitehead, D. D., Bishop of Pittsburgh, epistoler, and the Rt. Rev. John Scarborough, D. D., Bishop of New Jersey, gospeller. There were also in the sanctuary the Rev. C. C. Tiffany, D. D., of New York, representing the Assistant-Bishop of that diocese; the Rev. George Morgan Hills, D. D., Dean of Burlington; the Rev. J. Nicholas Stansbury, B. D., Dean of Newark; the Rev. B. Franklin, D. D., Chairman of Committee of Arrangements, and the Rev. E. B. Joyce, S. T. B., Rector of Christ Church, New Brunswick. The Nicene Creed was sung in monotone, with *obligato* accompaniment on the organ. This was followed by the hymn, "Glorious things of Thee are spoken," to the tune of *Austria*.

The sermon was by the Rev. J. F. Garrison, M. D., D. D., of Camden, from:

GENESIS XXXII.: 10.—"And Jacob said, I am not worthy of the least of all the mercies, and of all the truth, which thou hast showed unto thy servant; for with my staff I passed over this Jordan; and now I am become two bands."

The sermon being ended, *Benedictus qui venit* was sung as an Offertory Anthem, and the offerings were divided equally between the two dioceses.

After the Prayer of Consecration, the hymn "Bread of Heaven, on Thee we Feed," was sung to the tune of *Clapham*. A very large number of communicants received. Immediately after the blessing, the *Nunc Dimittis* to *Tonus Regius* was sung, followed by the retrocessional, "Angel Voices ever Singing," by Sullivan.

At 2 P. M. the Bishops, clergy, and laity, including many ladies, were handsomely entertained at a collation in Recreation Hall.

At 3:30 P. M. the three Bishops took seats upon a platform at the east end of the Hall, and the concourse drew about them in a large semicircle.

The Bishop of New Jersey called the assembly to order, and made an address; which was followed by addresses from the Bishop of Northern New Jersey, the Bishop of Pittsburgh, the Rev. C. C. Tiffany, D. D., the Rev. Geo. Morgan Hills, D. D., the Rev. Edward B. Boggs, D. D., the Rev. N. Pettit, Mr. James Parker, and the Rev. B. Franklin, D. D. †

At 5 P. M. another large congregation assembled in Christ Church, where Evening Prayer was sung by the Rev. H. H. Oberly, M. A.; the Rev. E. B. Joyce, S. T. B., reading the lessons. About fifty vested choristers aided in this service. The processional was Heywood's, "Forth to the Fight, ye Ransomed," the special Psalms 65, 66 and 67, were sung to Gregorian tones; the anthem was Calkin's, "Rejoice in the Lord, ye Righteous;" the retrocessional, Smart's "Light's abode, celestial Salem."

The music at all the services was marked by great precision, both in time and tune; the organist playing his accompaniments with taste and skill. More general or hearty singing on the part of congregations is seldom if ever heard.

The next day, at the Annual Convention of the Diocese of New Jersey, held in the same place, a committee was appointed to prepare for publication an extended account of these proceedings.

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† For these addresses in full, see MEMORIAL of this Centennial appended to *Journal N. J. Convention*, 1885.

ERRATUM.—On p. 390, Bishop McIlvaine's first parish is said to be Georgetown, *Del.* It should be Georgetown, *D. C.*

## APPENDIX.





## APPENDIX.

### RECTORS OF ST. MARY'S CHURCH.

- The Rev. John Talbot, M. A., from March 25th, 1703, to March 25th, 1725.  
 The Rev. Robert Weyman, from August 1st, 1730, to November 28th, 1737.  
 The Rev. Colin Campbell, M. A., from May 10th, 1738, to August 9th, 1766.  
 The Rev. Jonathan Odell, M. A., from July 25th, 1767, to January 1st, 1777.  
 The Rev. Levi Heath, from April 13th, 1789, to April 1st, 1793.  
 The Rev. Henry Vandyke, M. A., from July 1st, 1793, to August 10th, 1796.†  
 The Rev. Charles Henry Wharton, D. D., from September 5th, 1796, to July 23d, 1833.  
 The Rt. Rev. George W. Doane, D. D., LL. D., from October 1st, 1833, to April 27th, 1859.  
 The Rt. Rev. W. H. Odenheimer, D. D., from January 16th, 1860, to August 20th, 1860.‡  
 The Rev. Wm. Croswell Doane, B. D., from October 18th, 1860, to May 1st, 1863.  
 The Rev. Eugene Augustus Hoffman, M. A., from June 1st, 1863, to April 1st, 1864.  
 The Rev. Wm. Allen Johnson, M. A., from November 20th, 1864, to July 1st, 1870.  
 The Rev. George Morgan Hills, D. D., from September 4th, 1870, to ———

### OFFICIATING IN ST. MARY'S CHURCH.

1704, The Rev. John Sharpe.....	Assistant.
1705, The Rev. Thorowgood Moore.....	Temporary.
1715, The Rev. Robert Walker.....	Assistant.
1727, The Rev. Nathaniel Horwood.....	Missionary.
1766, The Rev. Nathaniel Evans.....	Occasional.

† On p. 338, Mr. Vandyke, on the authority of his granddaughter (p. 331), is said to have been born in 1740, and, after leaving Burlington, to have remained in Newtown until his death in 1811. Later researches place his birth in 1744, limit his officiating in Newtown to five years, and fix his death September 17th, 1804. See *Seabury Centenary, Connecticut*, 1883-1885, pp. 123-129.

‡ Bishop Odenheimer declined an invitation to the rectorship, but accepted "charge of the parish." See p. 566.

1785, The Rev. Samuel Roe.....	Minister.
1786, The Rev. Samuel Spraggs.....	Occasional.
1788, The Rev. John Wade.....	Minister.
1834, The Rev. Charles Williams, D. D.....	Officiating.
1835, The Rev. Hewlett R. Peters, M. A.....	Assistant.
1836, The Rev. Samuel Starr, M. A.....	Assistant.
1839, The Rev. Benjamin Davis Winslow, M. A.....	Assistant.
1842, The Rev. Frederick Ogilby, M. A.....	Assistant.
1844, The Rev. James Gilborne Lyons, LL. D.....	Assisting.
1846, The Rev. Benjamin Isaac Haight, M. A.....	Assistant.
1847, The Rev. John L. VerMehr, Ph. and LL. D.....	Curate.
1849, The Rev. Adolph Frost, M. A.....	Assisting.
1853, The Rev. William Crowell Doane, M. A.....	Assistant.
1857, The Rev. Charles Frederick Hoffman, M. A.....	Curate.
1860, The Rev. Horatio Thomas Wells, M. A.....	Officiating.
1860, The Rev. Franklin LaFayette Knight, D. D.....	Officiating.
1861, The Rev. David C. Moore.....	Assistant.
1862, The Rev. Samuel Seymour Lewis, deacon.....	Assistant.
1864, The Rev. Ephraim DePuy, M. A.....	Assistant.
1866, The Rev. Robert Lloyd Goldsborough, M. A.....	Assistant.
1866, The Rev. William Sydney Walker, D. D.....	Assisting.
1880, The Rev. John Dows Hills, M. A.....	Assistant.
1885, The Rev. George Heathcote Hills, B. A.....	Assistant.

#### WARDENS OF ST. MARY'S CHURCH.

1702,	Nathaniel Westland, Hugh Huddy, Robert Wheeler.
1703,	Nathaniel Westland, Robert Wheeler.
1704,	Robert Wheeler, Hugh Huddy.
1706,	Thomas Revell, Daniel Leeds.
1707,	Robert Wheeler, Hon. Jeremiah Bass.
1708,	Robert Wheeler, Abraham Hulings.
1709,	Robert Wheeler, George Willis.
1710,	William Budd, Abraham Hulings.
1711,	Robert Wheeler, William Budd.
1713, 1714,	Hon. Jeremiah Bass, Emanuell Smith.
1716,	Abraham Hewlings, Jonathan Lovett.
1717,	Abraham Hewlings, Rowland Ellis.
1718,	John Wheeler, Abraham Hewlings.†
1719,	Abraham Hewlings, John Allen.
1720, 1722,	Hon. Jeremiah Bass, George Willis.

† This Mr. Hewling's daughter, ESTHER, baptized by Rev. Mr. Talbot, in St. Mary's Church, March 29th, 1720, married Mr. John Newman; and, on May 7th, 1747, in Christ Church, Philadelphia, Col. Thomas White. These were the parents of Bishop White.

- 1723, 1724, Joseph White, John Allen.  
 1725, Rowland Ellis, Jonathan Lovett.  
 1727, John Allen, George Willis.  
 1728, 1730, William Cutler, Abraham Hewlings.  
 1733, Edward Peirce, Simon Nightingale.  
 1734, Simon Nightingale, Edward Kemball.  
 1735, Edward Kemball, Thomas Budd.  
 1739, John Allen, ——— ———  
 1740, Joseph Hewlings, ——— ———  
 1741, Joseph Hewlings, Thomas Budd.  
 1742, Joseph Hewlings, ——— ———  
 1743, Joseph Hewlings, William Lyndon.  
 1744, Revel Elton, William Lyndon.  
 1745, 1755, William Lyndon, Joseph White, Jr.  
 1756, 1770, William Lyndon, Abraham Hewlings.  
 1786, Abraham Hewlings.  
 1792, 1793, Thomson Neale.  
 1794, 1798, Thomson Neale, Joshua M. Wallace.  
 1801, John Neale, Joshua M. Wallace.  
 1804, Joshua M. Wallace, John Neale.  
 1804, Joshua Wallace, William Smith.  
 1810, Joshua M. Wallace, ——— ———  
 1815, 1818, Joshua M. Wallace, Jackson B. French.  
 1818, 1819, Joshua M. Wallace, Christian Larzelere.  
 1819, 1829, Christian Larzelere, John Birkey.  
 1829, 1833, Christian Larzelere, ——— ———  
 1834, 1835, Christian Larzelere, William McMurtrie.  
 1835, 1838, James Hunter Sterling, John Thomas Newton.  
 1838, 1839, John Thomas Newton, Jacob Shedaker.  
 1839, 1840, John Thomas Newton, Charles Kinsey.  
 1840, 1845, Charles Kinsey, Thomas Milnor.  
 1845, 1847, Thomas Milnor, Archibald W. Burns.  
 1847, 1849, Thomas Milnor, Charles Ellis, M. D.  
 1849, 1850, Thomas Milnor, Richard E. Bull.  
 1850, 1856, Thomas Milnor, Robert B. Aertsen.  
 1856, 1860, Thomas Milnor, William A. Rogers.  
 1860, 1862, William A. Rogers, Franklin Gauntt, M. D.  
 1862, 1865, John W. Odenheimer, Franklin Gauntt, M. D.  
 1865, 1866, John W. Odenheimer, Charles Ellis, M. D.  
 1866, 1868, Charles Ellis, M. D., Thomas Milnor.  
 1868, 1872, Samuel Rogers, J. Howard Pugh, M. D.  
 1872, 1883, J. Howard Pugh, M. D., Charles S. Gauntt.  
 1883, 1886, Hon. J. Howard Pugh, M. D., Charles Ross Grubb.

## TREASURERS OF ST. MARY'S CHURCH.

¶ The Churchwardens, one or both alternately, were the Treasurers until 1761; and this arrangement is presumed to have been continued until the year which begins this list.

William Smith.....	—	— 1794...—	— 1800.
William Coxe, Jr. ....	—	— 1800...April	12th, 1819.
Thomas Aikman.....	April	15th, 1819...July	13th, 1819.
Jackson B. French.....	July	13th, 1819...April	19th, 1824.
William Coxe.....	April	19th, 1824...—	— 1831.
William S. Coxe, M. D.....	—	— 1831.. March	21st, 1833.
John Larzelere.....	March	21st, 1833...April	27th, 1835.
Peter Guerard.....	April	27th, 1835...August	18th, 1835.
Edward Rogers.....	September	19th, 1835...—	— 1836.
Edward G. Prescott.....	August	27th, 1836...—	— 1837.
James Hunter Sterling.....	September	2d, 1837...September	20th, 1837.
Walter Wilson.....	December	11th, 1837...December	19th, 1839.
Charles Kinsey.....	December	19th, 1839...September	1st, 1840.
Archibald W. Burns.....	September	1st, 1840...April	20th, 1843.
John Hulme, Jr.....	May	16th, 1843...April	17th, 1844.
William A. Rogers.....	April	30th, 1844...June	23d, 1849.
Thomas Milnor.....	June	23d, 1849...November	7th, 1860.
Edward B. Grubb.....	November	7th, 1860...August	27th, 1867.
E. Burd Grubb.....	October	16th, 1867...January	13th, 1868.
Franklin Woolman.....	January	13th, 1868.....	

## PARISH CLERKS OF ST. MARY'S CHURCH.

Thomas Clark.....	1704—1707.
Paul Watkinson.....	1707—1752.
Francis Giffing.....	1752—1760.
Rowland Ellis.....	— 1798.
John Johnson.....	1798—.
William Lowden.....	1799—.
John Barber.....	— 1803.
Thomas Aikman.....	1806—1829.
Adam Price.....	1829—1833.

¶ The office was abolished in the Parish, in 1833.

## CHOIR-MASTERS OF ST. MARY'S CHURCH.

Stephen G. Hewitt, January 13th, 1880, to July 14th, 1881.  
George H. Allen, July 15th, 1881, to —



# APPENDIX.

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## ORGANISTS OF ST. MARY'S CHURCH.

William Crumpton.....	1801—1805.
Miss Maria McIlvaine.....	1830.
Miss Sarah Kid.....	1833.
Mrs. Christiana Lippincott.....	1836.
Edward R. Hansen.....	1838.
Miss Mellicent Lane.....	1842.
George W. Hewitt.....	1845.
Alfred Shapter.....	1854.
Benjamin F. Leavens.....	1858.
George W. Hewitt.....	1863.
Francis K. Hewitt.....	1875.
Hobart D. Hewitt.....	1877.

## PRIESTS OF ST. BARNABAS' FREE MISSION.

The Rev. William Crosswell Doane, M. A., from November 30th, 1856, to  
1st, 1863.

The Rev. Eugene Augustus Hoffman, M. A., from June 1st, 1863, to April  
1st, 1864.

The Rev. William Allen Johnson, M. A., from November 20th, 1864, to  
April 2d, 1866.

The Rev. Robert Lloyd Goldsborough, M. A., from April 2d, 1866, to —

## CONVENTIONS HELD IN ST. MARY'S CHURCH.

DATE.	PRESIDENT.	PREACHER.	CLER. PST.	PAR. REP.
1705, November 2...	John Talbot.....	.....	15	...
1762, October 1.....	Richard Charlton.....	.....	6	...
1786, September 27...	Abraham Beach.....	Abraham Beach.....	4	12
1793, June 5.....	Henry Waddell.....	John Croes.....	4	10
1800, " 4.....	Menzies Rayner.....	" ".....	4	5
1805, " 5.....	C. H. Wharton, D. D.	Jasper Davis Jones.....	5	6
1811, May 1.....	John C. Rudd.....	Simon Wilmer.....	7	13
1817, August 20 ...	Bishop Croes.....	James Chapman.....	10	11
1828, May 28.....	" ".....	John M. Ward.....	11	15
1835, " 27.....	" G. W. Doane..	Harry Finch.....	22	18
1837, " 31.....	" ".....	G. Y. Morehouse.....	28	20
1839, " 29.....	" ".....	Bishop's Charge.....	18	25

CONVENTIONS HELD IN ST. MARY'S CHURCH—*Continued.*

DATE.	PRESIDENT.	PREACHER.	CLR. PST.	PAR. REP.
1841, May 26.....	Bishop G. W. Doane...	M. H. Henderson.....	31	24
1843, " 31.....	" "	John D. Ogilby.....	31	25
1845, " 28.....	" "	Bishop's 5th Charge.....	33	31
1847, " 26.....	" "	The Bishop.....	32	27
1849, " 30.....	" "	John S. Kidney .....	34	33
1851, March 17.....	" "	The Bishop.....	25	31
1851, May 28.....	" "	Bishop's 7th Charge.....	39	33
1852, March 17.....	" "	The Bishop.....	40	37
1853, May 25... ..	" "	David Brown.....	30	42
1855, " 30.....	" "	W. H. N. Stewart.....	39	37
1857, " 27.....	" "	Bishop's 9th Charge.....	47	49
1859, " 25 .....	James A. Williams....	John Kelly.....	61	67
1861, " 29.....	Bishop Odenheimer....	Jos. F. Garrison, M. D... 70	60	
1863, " 27.....	" "	James S. Bush.....	74	67
1865, " 31.....	" "	Bishop's 2d Charge.....	66	81
1867, " 29.....	" "	F. C. Putnam .....	73	69
1869, " 25.....	" "	R. M. Abercrombie, D. D. 78	65	
1871, " 30.....	" "	Bishop's 4th Charge ....	83	63
1873, " 27.....	" "	J. N. Stansbury.....	99	79
1874, November 12..	Joseph F. Garrison....	Alfred Stubbs, D. D.....	65	51
1875, May 25.....	Bishop Scarborough...	Stevens Parker.....	60	51
1880, " 25.....	" "	F. M. McAllister.....	69	42

ORDINATIONS HELD IN ST. MARY'S CHURCH, BY THE RT. REV.  
GEORGE W. DOANE, D. D., BISHOP OF NEW JERSEY.

¶ No ordinations are recorded as held in Burlington, before the first on this list.

1832, December 12,	Peter Lott Jaques.....	Diaconate.
1834, " 24,	Rev. Samuel Starr, M. A.....	Priesthood.
1836, July 8,	Francis Praileux Lee.....	Diaconate.
1837, May 25,	Edward Goldsborough Prescott.....	"
" June 1,	Rev. Thomas Tanser.....	Priesthood.

1837, June	1,	Rev. James Alfred Williams.....	Priesthood.
" "	1,	Rev. Reuben Isaac Germain .....	"
" August	20,	Rev. Edward Goldsborough Prescott.....	"
1833, June	3,	Benjamin Davis Winslow, B. A.....	Diaconate.
1839, March	15,	Rev. John Peirce Lathrop, M. A.....	Priesthood.
" "	15,	Rev. Benjamin Davis Winslow, M. A.....	"
" May	29,	Rev. Henry Burroughs.....	"
" November	3,	John Purdue, M. D.....	Diaconate.
1840, May	3,	Philip Edward Milledoler, M. D.....	"
" "	24,	Rev. Henry Major.....	Priesthood.
" August	2,	George Fitzhugh Worthington, M. A.....	Diaconate.
1841, April	8,	John H. Hanson.....	"
1842, July	3,	John Elliot Thompson, M. A.....	"
" December	21,	Rev. Alfred Mersan Loutrel, B. A.....	Priesthood.
" "	21,	Rev. John Elliot Thompson, M. A.....	"
1843, March	26,	James Gilborne Lyons, LL. D.....	Diaconate.
" June	11,	David Clarkson.....	"
" October	15,	Cyrus Munson, M. A.....	"
1844, July	7,	Rev. James Gilborne Lyons, LL. D.....	Priesthood.
1846, June	7,	John L. VerMehr, Ph. and LL. D.....	Diaconate.
" "	7,	Rev. Jacob DeLaMontaigne Moore, M. A.....	Priesthood.
1847, February	28,	Charles Woodruff Rankin.....	Diaconate.
" "	28,	Rev. George Whitefield Timlow.....	Priesthood.
" September	19,	Rev. John L. VerMehr, Ph. and LL. D.....	"
1848, March	19,	Rev. Charles Woodruff Rankin.....	"
" July	2,	Andrew Mackie, B. A.....	Diaconate.
" September	24,	William Wilberforce Lord, M. A.....	"
" December	27,	Julius David Rosé.....	" †
1849, June	3,	Rev. Andrew Mackie, B. A.....	Priesthood.
" August	26,	Nathaniel Pettit.....	Diaconate.
" September	23,	DeWitt Clinton Byllesby.....	"
" December	23,	Marcus Ferris Hyde, M. A.....	"
1850, June	2,	Rev. John Anderson Parsons.....	Priesthood.
" "	2,	Rev. Nathaniel Pettit.....	"
" "	30,	John Rowland.....	Diaconate.
" September	1,	Stephen Chipman Thrall .....	"
1851, May	29,	Rev. John Rowland.....	Priesthood.
1852, June	6,	Edward Purdon Wright, M. A.....	Diaconate.
1853, March	6,	Wm. Croswell Doane, M. A.....	"
" December	18,	Wm. Tilghman Johnston, B. A.....	"
" "	18,	Joseph Shepherd Mayers, B. A.....	"
1854, November	26,	Rev. Wm. Tilghman Johnston, M. A.....	Priesthood.
1855, January	14,	Rev. Edward Hammond Massey Baker.....	"
" March	4,	Robert Farnum Chase.....	Diaconate.

† In the Chapel of the Holy Innocents, St. Mary's Hall.

1855, March	4,	George Hobart Doane, M. A., M. D.....	Diaconate.
" "	4,	Rev. Franklin Babbitt.....	Priesthood.
1856, "	16,	Rev. Wm. Croswell Doane, M. A.....	"
" "	16,	Rev. Joseph Shepherd Mayers, M. A.....	"
" "	16,	Rev. Hobart Chetwood, M. A.....	Priesthood.
" "	16,	Walter Alexander Mitchell, M. A.....	Diaconate.
" June	29,	Francis Dayton Canfield, M. A.....	"
" December	21,	Wellington Forgas, M. D.....	"
" "	21,	Edwin Bailey Chase, B. A.....	"
" "	21,	Robert Green Chase, B. A.....	"
1857, September	27,	Rev. Walter Alexander Mitchell, M. A.....	Priesthood.
" December	20,	Rev. Edwin Bailey Chase, M. A.....	"
1858, February	28,	John Nicholas Stansbury.....	Diaconate.
" "	28,	John Martin Henderson, M. A.....	"
" June	6,	Horatio Thomas Wells, M. A.....	"
" "	6,	Rev. Wellington Forgas, M. D.....	Priesthood.
" September	19,	Joseph S. Saunders.....	Diaconate.
" December	17,	Rev. James Thomson.....	Priesthood.

ORDINATIONS HELD IN ST. BARNABAS' CHAPEL, BURLINGTON,  
BY THE RT. REV. WM. R. WHITTINGHAM, D. D., BISHOP OF  
MARYLAND.

1859, July	20,	Edward Shippen Watson, M. A.....	Diaconate.
" "	20,	Hugh Lorrington Morrison Clarke, M. A.....	"
" "	20,	George Seymour Lewis, M. A.....	"
" "	20,	James Chrystal.....	"

ORDINATIONS HELD IN ST. MARY'S CHURCH, BY THE RT. REV.  
WM. H. ODENHEIMER, D. D., BISHOP OF NEW JERSEY.

1860, March	4,	H. C. Eayre Costell.....	Diaconate.
" "	4,	Rev. Horatio Thomas Wells, M. A.....	Priesthood.
" June	3,	Rev. William Armstrong Dod, D. D.....	"
" "	3,	Rev. Edward Shippen Watson.....	"
" December	2,	Rev. Thomas Jefferson Taylor.....	" †
1861, March	10,	Charles Douglas.....	Diaconate.
" "	10,	Robert Andrewes Poole.....	"
" "	10,	Rev. John Martin Henderson, M. A.....	Priesthood.
" May	27,	Samuel Seymour Lewis.....	Diaconate.
" "	27,	Horace Smith Bishop.....	"
" "	27,	Rev. Hugh Lorrington Morison Clarke.....	Priesthood.

† By the Rt. Rev. John Williams, D. D., Assistant Bishop of Connecticut,  
acting for the Bishop of New Jersey.



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1862, September 21,	Levi Johnston.....	Diaconate.
1863, February 27,	Rev. Horace Smith Bishop.....	Priesthood.
“ September 20,	Charles Theodore Seibt.....	Diaconate.
“ “ 20,	Rev. Charles Ritter.....	Priesthood.
“ December 20,	Rev. William Henry Badger.....	“
“ “ 20,	Rev. Samuel Seymour Lewis.....	“
“ “ 20,	Rev. Levi Johnston.....	“
1864, February 21,	Rev. James Atchinson Upjohn.....	“
“ “ 21,	Rev. Charles Theodore Seibt.....	“
1865, June 2,	Alexander Fullerton, Jr.....	Diaconate.
1866, April 3,	George Hezekiah Williams.....	“
“ June 21,	Wittingham Doane Mitchell.....	“
“ September 26,	Rev. Thomas Logan Murphy.....	Priesthood.
1868, June 1,	Romaine Stiles Mansfield.....	Diaconate.
1869, December 19,	Rev. Custis Parsons Jones.....	Priesthood
1870, July 28,	John Alexander Goodfellow.....	Diaconate.
1871, January 14,	Rev. Arthur Rutherford Morris.....	Priesthood.†
1872, June 21,	Joseph Benedict Trevett.....	Diaconate.
1873, December 19,	George W. Goss VanWinkle.....	“
“ “ 19,	Rev. Samuel Gregory Lines.....	Priesthood.
1874, May 31,	George McClellan Fisk, M. A.....	Diaconate.
“ “ 31,	Rev. Edwin Gaines Nock.....	Priesthood.
“ September 29,	Edward Maxwell Reilly, B. A.....	Diaconate.

## ORDINATIONS HELD IN ST. MARY'S CHURCH BY THE RT. REV. JOHN SCARBOROUGH, D. D., BISHOP OF NEW JERSEY.

1875, May 23,	Rev. George McClellan Fisk, M. A.....	Priesthood.
1877, December 24,	Rev. William Augustus Schubert.....	Priesthood.
1880, January 4,	Thomas McClintock.....	Diaconate.
“ “ 4,	Peter Claude Creveling.....	“
“ “ 4,	Thomas Florence Milby.....	“
“ September 12,	Harry McDowell, B. A.....	“
“ “ 12,	John Dows Hills, B. A.....	“
“ November 30,	Edward Wallace Neil.....	“
“ December 19,	George Herbert Norton.....	“
1882, June 24,	Rev. John Dows Hills, M. A.....	Priesthood.
“ November 29,	Rev. Edward Wallace Neil.....	“
1884, June 4,	Rev. William Edgar Wright.....	“
1885, “ 11,	George Heathcote Hills, B. A.....	Diaconate.

† In the Chapel of the Holy Innocents, St. Mary's Hall.

## PRINCIPALS OF ST. MARY'S HALL.

The Rev. Asa Eaton, D. D.....	May 1, 1837..	Oct. 1, 1839.
“ “ Renben Isaac Germain, M. A.....	Oct. 1, 1839..	March 27, 1855.
“ “ Daniel Caldwell Millett, M. A.....	April 18, 1855..	April 12, 1857.
“ “ Elvin Keyser Smith, M. A.....	Nov. 1, 1858..	Aug. 23, 1879.
“ “ John Leighton McKim, M. A.....	Sept. 10, 1879.....	

## RECTORS OF BURLINGTON COLLEGE.

The Rev. Benjamin Isaac Haight, M. A.....	Mar. 16, 1846..	Sept. 28, 1846.
“ “ James Watson Bradin, M. A.....	Sept. 28, 1849..	April 21, 1851.
“ “ Marcus Ferris Hyde, M. A. †.....	April 24, 1851..	Sept. 27, 1851.
“ “ Moses Parsons Stickney, M. A.....	Sept. 28, 1851..	“ 29, 1852.
“ “ Edward Purdon Wright, B. A. †.....	Nov. 1, 1852..	Oct. 31, 1853.
“ “ John Lee Watson, D. D.....	Oct. 31, 1853..	Sept. 28, 1854.
“ “ Hobart Chetwood, B. D.....	Sept. 27, 1856..	“ 29, 1858.
“ “ Edward Mills Pecke, M. A. †.....	Dec. 4, 1858..	“ 24, 1859.
“ “ Horatio Thomas Wells, M. A. †.....	Sept. 24, 1859..	“ 26, 1860.
“ “ John Breckenridge Gibson, M. A....	Aug. 26, 1860..	Feb. 13, 1866.
“ “ Anthony Ten Broeck, D. D.....	July 18, 1866..	July 20, 1870.
“ “ Charles Thompson Kellogg, M. A....	Oct. 15, 1870..	April 4, 1872.
“ “ Francis Joseph Clerc, D. D.....	May 22, 1872..	Feb. 13, 1877.
“ “ Edward Maxwell Reilly, B. A.....	April 14, 1879.....	

A COMPLETE LIST OF NAMES IN THE PARISH REGISTER,  
FROM FEBRUARY 20TH 170 $\frac{2}{3}$  TILL MARCH 28TH, 1836,  
WITH THE PAGES IN SAID REGISTER WHERE THEY ARE  
FOUND.

Aaronson. Edward, 70, 75. Geo., 75. John, 70. Mary, 70, 75. Phoebe, 70. Rebecca, 70, 77, 82. ——, 82.	Adcock. Ann, 11.  Adeir. Robert, 30.  Ætna. Furnace, 42.	Sarah, 63, 66. Wm. C, 63 ——, a child, 66.
Abercrombie. Rev. James, 62.	Aikman. Hannah J., 69. Jane, 69, 70. Thomas, 63.	Alcott. Jacob, 69.
Acey. Barbara, 43. Hepzibah, 43. John, 43.	Akerman. Amelia G., 66. Edith C., 63. Elizabeth A., 63. John, 63, 66, 67. Mary A., 64.	Alexander. Mercy (a slave), 56.
Adams Anne, 72. Joseph, 20. Mary, 72. Thomas, 75.		Allen. Andrew, 75. Anne, 72. Elizabeth, 20. George, 27 Hannah, 10, 13, 46. John, 10, 13, 20. Margaret, 10. Mary, 20, 27, 75. Rachel, 29. Rebecca, 29. Richard, 20.

† Acting temporarily.

- Samuel, 27, 49, 51.  
 Sarah, 20, 49, 51.  
 Theodosia, 27.  
 Thomas, 13, 49.  
 William, 73.
- Allenstown, 15.
- Allinson.  
 David, 70.  
 George B., 72.  
 Joseph, 73.  
 Richard, 11.  
 Sarah, 12.
- Anderson.  
 Aaron, 57.  
 Mary (negro), 68.  
 (Widow), 57.
- Andrews.  
 Mary, 5.
- Annan.  
 Sarah, 75.
- Anthony, 16.
- Antram.  
 David, 47.
- Appleton.  
 Ann, 27.
- Archer.  
 Joseph, 36.
- Armbrister.  
 Anthony, 48.  
 John, 48.  
 Mary, 48.
- Armstrong.  
 George, 73.
- Ashton.  
 Susanna, 28.
- Askew.  
 Mary, 70.
- Atchinson.  
 —, 69.
- Atkinson.  
 Charity, 51.  
 John, 51.  
 Jonathan, 28.  
 Lavinia, 30.  
 Sarah M., 70.  
 Susanna, 64.  
 William, 51.
- Austun.  
 John, 52.
- Austin.  
 William, 38.
- Averill.  
 Henry, 69.
- Ayer.  
 Lucrea (negro), 70.
- Ayers,  
 John, 39.
- Baker.  
 Anthony, 75, 76.
- Baley.  
 Charles, 71.
- Ball.  
 The Widow, 19.
- Ballard.  
 Allen, 38.  
 Asa, 38.  
 John, 38.  
 Rebecca, 38.
- Barber.  
 Henry, 51.  
 Joseph, 46.  
 In Bristol, 15.
- Barclay.  
 Catherine, 6.
- Barclay.  
 Helen, 7.
- Bard.  
 Bennett, 18.  
 Charlotte, 17, 32, 35.  
 Dinah, 13.  
 James, 18.  
 John A., 16.  
 Martha, 13.  
 Mary, 13, 27, 32, 35, 43.  
 Mary M., 1, 17.  
 Peter, 13, 16, 35, 36.  
 Robert J., 27.  
 Samuel, 27, 32.  
 Sarah, 17.
- Baremore.  
 Grace, 8.  
 Hannah, 8.  
 Henry, 8.  
 Mary, 8.  
 Phoebe, 8.
- Barbarroux.  
 Eliza, 73.  
 John A., 73.  
 Mrs. —, 73.
- Barnell.  
 Mary, 28.  
 Rheuben, 28.  
 Sarah, 28.
- Barnes.  
 Lambert, 30.
- Barnsley.  
 Barbara, 27.  
 Thomas, 27, 44.
- Barrer.  
 Christopher, 51.
- Barrickstaller.  
 Joseph, 50.
- Bartram.  
 Sarah S., 74.  
 William, 77.
- Barts.  
 Rebecca, 72.
- Barwell.  
 Mary A., 77.
- Bass.  
 George, 27.
- Bateman.  
 Sarah, 37.
- Bates.  
 Eliza (negro), 76.  
 Elizabeth, 61.  
 Henry (negro), 76.  
 Mary, 61.  
 William, 61.
- Batten.  
 Ann, 82, 83.  
 Emily A., 82.  
 James, 71.  
 James R., 82.  
 Mary A., 82.
- Baynton.  
 Benjamin, 18.  
 Esther, 41.  
 Peter, 18.
- Beach.  
 Lewis, 70.
- Beers.  
 James, 68.  
 James B., 69.  
 Susan, 68.  
 Susanna B., 69.
- Bell.  
 Mary, 28.  
 Robert, 28.  
 William, 52.
- Benezet.  
 Anne, 67, 73.  
 James B., 67, 73.  
 Susan, 67.
- Bennet.  
 Jacob, 31.
- Benoist.  
 Mr., 74.
- Bensalena.  
 —, 44.
- Bensted,  
 John, 68.  
 Mary, 68.  
 Rachel, 68, 70.  
 Rebecca, 68.
- Berrian.  
 Margaret, 70.  
 Mary, 77.
- Berry.  
 Elizabeth, 42.
- Bessonnet.  
 John, 65.
- Bethum.  
 Nathaniel, 64.

- Betts.  
   Anne, 40.  
   Joseph, 29.  
  
 Bevan.  
   Charles, 46, 65.  
  
 Beyinet.  
   Elizabeth, 71.  
  
 Biddle.  
   William, 42.  
  
 Biles.  
   Ann, 34.  
  
 Binney.  
   Horace, 73.  
  
 Birkey.  
   John, 74.  
   Peter, 74.  
  
 Bishop.  
   Andrew, 14.  
  
 Bispham.  
   Ann, 61.  
   Joseph, 62.  
  
 Blackwell.  
   Rev. Mr., 57.  
  
 Blair.  
   Elizabeth, 38, 40, 45.  
   Richard, 38, 47.  
   Sarah, 45.  
   Wm., 38, 40, 44, 45, 47.  
  
 Bloomfield.  
   Elizabeth, 50.  
   Jeremiah, 50.  
   Joseph, 72.  
   Mary, 70.  
   Sarah, 50.  
  
 Bogart.  
   Levina, 29.  
  
 Bolton.  
   Alice, 47.  
   Henry, 47.  
   Mary, 47.  
  
 Bondman.  
   Joseph, 20.  
  
 Booker.  
   Mary, 13.  
   Richard, 13.  
   William, 13.  
  
 Boon.  
   Grace, 33, 39.  
   Rachel, 33, 39.  
   Ralph, 33, 39.  
  
 Borden.  
   Rebecca, 50.  
  
 Boreadil.  
   Arthur, 65.  
  
 Boudinot.  
   Elias, 66, 71.  
   Hannah, 66.  
  
 Bound.  
   Elizabeth, 84.  
  
 Bouchier.  
   Isaac, 40.  
   James, 40.  
   Suzanna, 40.  
  
 Bowden.  
   Benjamin F., 63.  
   Lydia, 68.  
   Margaret, 63.  
   Susan, 68.  
  
 Bowen.  
   Juanna (negro), 65.  
  
 Bowker.  
   Barzillai, 19.  
   Daniel, 19.  
   Joana, 19.  
   Richard, 19.  
  
 Bozorth.  
   Zebulon, 30.  
  
 Bradford.  
   Susan D., 83.  
  
 Braithwaite.  
   Agnes, 47.  
  
 Brandenburgh.  
   John, 47.  
   Margaret, 47.  
  
 Brasen.  
   Jane, 57.  
  
 Brelsford.  
   Lydia, 36.  
  
 Brian.  
   Jacob, 23.  
  
 Britton.  
   Francis, 7.  
  
 Brock.  
   Oddy, 18.  
  
 Brooks.  
   Anne, 35.  
  
 Broom.  
   John, 52.  
   Lydia, 69.  
   Rebena, 69.  
  
 Broomhead.  
   Benjamin, 72.  
   Caroline, 83.  
   Martha, 73.  
  
 Brothe.  
   Robert, 47.  
  
 Brown.  
   Alexander, 50.  
   Henry, 16.  
   John, 7.  
   Joseph, 71.  
   Sarah, 63.  
   Thomas, 32.  
   William, 63.  
  
 Browning.  
   Edward, 41.  
   Grace, 41.  
  
 Bruce.  
   Anne, 72.  
   Franklin, 32.  
   James, 32.  
   Winifred, 32.  
  
 Brusen.  
   Aaron (negro), 66.  
  
 Bruten.  
   Bridget, 27, 28.  
   Joseph, 27, 28.  
   Mary, 27, 28.  
  
 Bryan.  
   Jacob, 33.  
   Rebecca, 47.  
   Mary, 33.  
  
 Bryant.  
   James, 18.  
   Joseph, 20.  
  
 Buckman.  
   Phoebe, 30.  
  
 Budd.  
   Abigail, 8.  
   David, 8.  
   Elizabeth, 69.  
   James, 16.  
   Jemima, 31.  
   Margaret, 13.  
   Mary, 8.  
   Rebecca, 8.  
   Samuel, 16.  
   Sarah, 8.  
   Susanna, 8.  
   Thomas, 8, 31, 52.  
   William, 8, 40.  
  
 Bullas.  
   John, 53.  
   Mary, 53.  
   Samuel, 50, 52.  
   William, 44.  
  
 Bullock.  
   Joseph, 41.  
  
 Bullus.  
   Mary, 56.  
   Samuel, 56.  
   Susanna, 56.  
  
 Buralean.  
   Lydia, 9.  
   Margaret, 9.  
   Mary, 9.  
   Peter, 9.  
  
 Burn.  
   Alexander R., 36.  
   Mary, 36.  
   William, 36.  
  
 Burrridge.  
   Thomas, 71.  
  
 Burton.  
   Ann, 61.



- Bussinett.  
   Charles, 56.  
 Bustiel.  
   Grace, 15.  
   Samuel, 15.  
 Butcher.  
   Anne, 30.  
   Sarah, 30.  
   Thomas, 30.  
 Butter.  
   John, 10.  
   Mary, 10.  
 Butterworth.  
   Hannah, 40.  
 Buzby.  
   Maria, 70.  
 Bye.  
   William P., 71.  
 Byles.  
   Catherine, 77.  
   Elizabeth, 77.  
   Louisa, 77.  
 Byrnes.  
   John, 47.  
   Mary, 47.  
 Caesar.  
   Lewis (negro), 75.  
 Calanan.  
   Mary, 63.  
 Calum.  
   Mary, 13.  
   William, 13.  
 Calvert.  
   John, 76.  
   Mary, 44.  
   Rachel, 76.  
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Elizabeth, 50.  
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Sarah, 19, 27, 30, 33, 45.	Maria, 46.	Elizabeth, 38.
Susanna, 11.	Peter, 18.	

NOTE.—Although the foregoing names, some three thousand in number, are a “complete list in the Parish Register,” as stated, they are by no means all which ought to be there. During Mr. Talbot’s and Mr. Weyman’s incumbencies, no records were made except those of *Baptisms*; and probably not nearly all of these. There is no record of the *burial* of Gov. Bass, or Col. Coxe, or Robert Wheeler, and others. During Mr. Campbell’s ministry, the registration is less incomplete. It is not, however, until Dr. Odell’s rectorship that we find everything in full.

From the Revolution until Dr. Wharton’s day, omissions are the rule; as, for instance, that of a Lay-Deputy from New Jersey to the General Convention of 1789, whose headstone bears this inscription: “Sacred to the memory of ROBERT STRETTELL JONES, Esquire, who was a Man of Learning and Talents, and served his Country with Reputation as a Magistrate and a member of the Legislature. *Natus fuit 2d Julii 1745.*”

## INSCRIPTIONS COPIED.

In the summer of 1880, a transcript of every legible inscription in the churchyard was made, with a view to publication, by the following young men of St. Mary’s Guild, viz.:

George H. Allen.	Clarence W. Carter.
Edward S. Hammell.	George F. Hammell.
Stephen G. Hewitt.	John Dows Hills.
Reginald Hills.	G. Heathcote Hills.
G. Henry Dugdale.	W. C. D. Gauntt.
M. Howard Giberson.	John B. Goodher.
Henry D. Gummere.	Alexander C. James.
Henry C. Lincoln.	William C. Reick.

Thomas I. Rogers.

CORRIGENDA.—On p. 30, read Mr. *Innes* for Junesee—the Rev. Alexander Innes being referred to. On p. 750, the references to pp. 291 and 296 are not to this volume, but to the Vestry’s BOOK OF MINUTES.

## ABSTRACT OF THE ANNUAL PAROCHIAL REPORTS OF BURLINGTON.

A. D.	BAPTIZED.	CONFIRMED.	COMMUNICANTS.	MARRIAGES. *	BURIALS.	SUNDAY S. PUPILS.	OFFERINGS.
1805.....	22		25				\$36 00
1806.....	9		26				25 00
1807.....							26 08
1808.....	18		30				26 11
1809.....	6		37		5		15 80
1810.....	10		35	3			30 00
1811.....	10		35	4	9		
1812.....	18		36	3	6		17 11
1813.....	15		38	3	6		20 00
1814.....	17	36	38	3	6		27 25
1815.....	12		40		5		
1816.....	9		36		5	150	41 44
1817.....	18		35	2	3		282 23
1818.....	10		38	1	4		30 00
1819.....	9	14	46	2	8		85 00
1820.....	5		50	2	10		
1821.....	6		50	7	1		45 00
1822.....	7			6	7		10 00
1823.....	14		50	4	4		25 00
1824.....	11	11	50	2	6		75 00
1825.....	23		50	3	7		87 20
1826.....	11		50	3	9		120 00
1827.....	10		50	2	15		151 70
1828.....	8		60	2	2		144 28
1829.....	9		60	4	9	50	102 50
1830.....	9		60		6	90	100 00
1831.....	2		60	1	5	100	
1832.....	26		60	1	6	100	16 65
1833.....	21	12	35	4	3	90	44 00



## ABSTRACT OF THE ANNUAL PAROCHIAL REPORTS OF BURLINGTON—CONTINUED.

A. D.	BAPTISMS.			CONFIRMED.	COMMUN'TS.			MARRIAGES.	BURIALS.	SUNDAY SCHOOL PUPILS.	OFFERINGS.
	ADULTS.	INFANTS.	TOTAL.		ADDED.	WHOLE NUMBER.					
1834.....	8	15	23	17	17	50	1	8	115	\$271 59	
1835.....	10	13	23	26	18	58	1	14	115	1,331 12	
1836.....	6	9	15	8	31	86	2	10	110	777 29	
1837.....	7	10	17	12	32	98	1	18	131	1,457 33	
1838.....	7	12	19	16	18	102	4	8	125	835 07	
1839.....	8	19	27	44	49	144	2	16	90	928 80	
1840.....	8	15	23	26	38	150	3	12	.....	631 02	
1841.....	5	12	17	18	28	153	2	10	.....	588 69	
1842.....	7	14	21	29	30	179	.....	18	.....	573 30	
1843.....	12	15	27	36	28	195	2	15	89	994 71	
1844.....	12	13	25	29	30	215	3	10	.....	902 00	
1845.....	15	12	27	27	34	230	3	8	.....	1,626 71	
1846.....	17	9	26	31	43	246	.....	7	.....	15,636 13	
1847.....	33	46	79	63	39	250	5	9	.....	6,195 00	
1848.....	43	37	80	85	.....	250	3	32	90	1,335 13	
1849.....	25	13	38	13	32	250	3	19	115	751 69	
1850.....	4	12	16	34	52	262	5	15	157	451 92	
1851.....	14	21	35	37	60	266	3	12	150	1,176 28	
1852.....	10	12	22	34	34	270	1	7	103	993 57	
1853.....	9	15	24	54	.....	290	3	13	127	746 48	

ABSTRACT OF THE ANNUAL PAROCHIAL REPORTS OF BURLINGTON—CONTINUED.

A. D.	BAPTISMS.			COMMUNICANTS.				MARRIAGES.	BURIALS.	SUNDAY SCHOOL PUPILS.	OFFERINGS.
	ADULTS.	INFANTS.	TOTAL.	CONFIRMED.	ADMITTED.	RECEIVED.	WHOLE NUMBER.				
1854.....	19	73	92	71	.....	.....	280	4	23	194	\$2,775 04
1855.....	32	95	127	101	.....	.....	374	6	31	218	2,658 56
1856.....	40	71	111	86	.....	.....	352	4	21	210	1,268 40
1857.....	25	71	96	83	51	47	319	2	12	210	866 44
1858.....	57	118	175	130	108	28	441	1	17	187	2,758 65
1859.....	38	62	100	84	.....	.....	422	5	27	150	4,587 30
1860.....	27	70	97	88	46	28	227	3	30	220	1,326 02
1861.....	.....	.....	83	71	.....	.....	301	.....	.....	.....	1,762 53
1862.....	39	55	94	69	.....	.....	310	2	34	245	1,968 22
1863.....	22	39	61	69	.....	.....	198	3	60	170	1,346 82
1864.....	17	53	70	55	.....	.....	438	4	52	195	19,926 72
1865.....	14	.....	36	60	26	18	456	5	31	205	1,767 76
1866.....	22	30	52	50	.....	.....	327	5	43	160	17,446 00
1867.....	38	99	137	109	.....	.....	294	9	44	140	3,432 70
1868.....	22	62	84	64	43	26	289	3	52	208	3,015 76
1869.....	19	60	79	54	24	15	300	1	38	228	6,325 95
1870.....	24	60	84	49	39	13	282	8	34	225	5,627 48
1871.....	28	66	94	74	49	38	443	8	48	267	7,215 13
1872.....	26	59	85	55	40	23	430	9	45	232	8,718 79
1873.....	26	72	98	44	27	13	454	22	36	354	10,003 40
1874.....	38	81	119	71	.....	.....	471	9	42	365	10,568 49
1875.....	20	55	75	28	21	17	413	14	33	269	11,657 77
1876.....	11	66	77	45	26	30	425	12	42	262	11,732 24
1877.....	33	88	121	68	46	14	430	12	37	243	8,935 30
1878.....	21	72	93	23	28	5	412	10	38	223	18,938 74
1879.....	25	78	103	49	29	13	427	9	19	240	8,116 18
1880.....	29	104	133	43	19	4	464	10	29	257	7,536 55
1881.....	17	91	108	24	20	7	463	7	38	265	6,546 41
1882.....	22	77	99	47	19	9	490	5	44	300	7,784 80
1883.....	19	85	104	39	21	41	498	7	48	383	8,480 21
1884.....	18	92	110	50	34	17	510	11	43	319	11,175 47
1885.....	27	77	104	58	37	9	523	14	62	341	9,967 14

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